

¶ *Kobal Chyrryhe, the six and thirtieth king of Persia.*

THe Persians thought that this change had somewhat eased their afflictions, and that they should receive all good vsage from this prince; but they had soone cause to repent, for that seeing himselfe confirmed in the Royaltie, the first act he did, was to kill his father being a prisoner, the which did soone purchase him; the generall hatred of all his subjects; for notwithstanding that this prince was hated for his bad conditions, yet was not there any one that would pollute his hands with the blood of his prince: but within few daies after his election, one called *Merehe Hormoz* (sonne to *B* one *Mordomeh* whom *Parnez* had commaunded to be slaine) offered himselfe to *Kobal* to commit this parricide, who entering into the prison whereas *Kozrrao* remained, without any other respect or complement, he vsed these termes: *It is iustice to kill him that hath slaine my father*, wherewithall he cut off his head. Returning vnto *Kobal* who was much satisfied with the deed, he demanded of him how he had proceeded in this action; who expecting some great reward, told him the words which he had vsed cutting off his fathers head: to whom *Kobal* answered presently, that it was reasonable to kill him that had slaine his father. But not satisfied to haue made away him that had giuen him life, he wrought so with his *Vvazirs* and *Gouernors*, as he slew his fifteene brethren, the which was suddenly effected. After this there fell a great plague vpon Persia, with the which it was much afflicted; so as vpon the subiect of these calamities, the two sisters of *Kobal* (whereof the eldest was called *Turon Dakt*, and the younger *Azarmy Dakt*) tooke occasion to reprehend him, telling him that his sinnes and impieties (having put his father and brethren to death) were the cause of all those miseries, the which the Gods had sent them, threatening him yet with worse, and therefore he should repent him of the crimes which he had committed, and amend his future life, as well for the feare of God, as for the shame of men. Such words spake his sisters vnto him, the which wrought such an impression of the villanies which he had committed, as the violence of his griefe and passion cast him into a great sicknesse, whereof he died within three daies, hauing reigned but eight moneths: he left a sonne which succeeded him in the realme.

¶ *Ardechir Chyrryhe, the seuen and thirtieth king of Persia.*

After the death of *Kobal*, the Persians did presently settle *Ardechir Chyrryhe* his onely sonne in the royall throne, being yet but seuen yeares old. But a kinsman of his called *Charear* or *Gher Khan*, who was then gouernour of the prouince of Agen, hearing of the death of *Kobal*, and knowing how young his successor was, thought it a fit opportunity to effect his desires: whereupon he gathered together all the forces he could, and came to court, where he slew the young king, with many that thought to defend him; and then being fauoured by the souldiers, especially by such as he had brought with him, he declared himselfe king of Persia, young *Ardechir* hauing carried the title of king but fiftie daies.

¶ *Charear a tyrant, the eight and thirtieth king of Persia.*

Charear hauing thus seised vpon Persia by the death of *Ardechir*, and of such as opposed themselves: he did what he could to winne the hearts of the noblemen of the realme, trying all possible meanes, but he could not preuaile. There were at that time in court three brethren of a noble familie, and very valiant, who grieuing to see this man raigne, could not endure a tyrant should commaund ouer them: so as being of one will, they resolu'd to kill him: whereupon going to horsebacke on a time at his palace gate, they ouerthrew him, and slew him with their daggers, being fauoured by the people who desired his death, hauing reigned but one yere, some say but fortie daies.

¶ *Ioan Chir, the nine and thirtieth king of Persia.*

THe Persians being thus freed from the tyrannie of *Charear*, gaue the realme to *Ioan Chir* (this word signifies a faire Lyon, or a young Lyon) kinsman to the deceased king; he was cousin to *Baharon Chuby*, who made warre against *Kozrrao Parnez*. He gaue great hopes of a generous prince, if death had not prevented his intentions, depriving him both of life and kingdome at one instant, the which he enjoyed but one yere.

¶ *Turon Dakt, the fortieth queene of Persia.*

To *Ioan Chir* succeeded in the realme of Persia *Turon Dakt*, daughter to *Kozrrao Parnez*, the eldest of the two which had blamed *Kobal* their brother: this name of *Turon* is the proper name of a woman, and *Dakt* signifies a damsell or virgin: she was verie wife and of good gouernement, setting her realmes in peace, and punishing such as were seditious severely: she reformed justice, and reedified many publique buildings which had beene ruined by iniurie of time: she made one of the three brethren which had killed the tyrant *Charear*, supream *Vvazir* of all her realmes, and made a strict league with the king of *Rumestan*, that is to say, the emperor of Constantinople: but whenas her subjects began to reape the benefit of her gouernement, death tooke her from them, hauing gouerned but six moneths, and six dayes.

¶ *Isanicedab, the one and fortieth king of Persia.*

After the death of *Turon Dakt*, the Persians made choyce of *Isanicedab*, at whose election there was great dispute, but in the end he was admitted: some write, that whenas they did set the Tagge vpon his head, the which we call a crowne, he said, that it was too weightie, and that he would none of it: some say, that it was to shew the burthen and weight of gouernements: others affirme, that it was for mere ignorance, which opinion is more probable, for that the Persians being ill satisfied with his person, depozed him as dishonourably, as they had chosen him rashly, hauing reigned but six dayes.

¶ *Azarmy Dakt, the two and fortieth queene of Persia.*

Isanicedab being thus depozed from the Persian crowne, they gaue the gouernement to *Azarmy Dakt*, second daughter to king *Kozrrao Parnez*, and younger sister to *Turon Dakt*, endow'd with singular beautie, and of great vnderstanding. At that time, there was gouernor of the prouince of *Karason*, and euer since the raigne of *Parnez*, a renowned captain called *Ferrok Hormoz*, who, allured by the fame of *Azarmys* beautie, came to Court, as if he had beene forced to leaue his prouince for some speciall affaires of the realme, leaving a sonne of his in his place to gouerne, hauing an intent to court the queene, and to make loue vnto her, the which he did with such importunitie and inciuillitie, as she was forced for her honours sake to make him away, causing him to be put to death: the which being made knowne vnto his sonne called *Iuego*, who was in *Karason*, he grew into such fure, as hauing speedily leuied an armie, he came suddenly to Court, where he murdered the queene cruelly, hauing no regard to her prayers and complaints. She reigned but six moneths.

¶ *Keferé, sonne to Isanicedab, the three and fortieth king of Persia.*

To *Azarmy Dakt* succeeded *Keferé*, sonne to *Isanicedab*, who (as we haue formerly said) had beene depozed for his insufficiency: but the sonne being no more capable, nor of a better life and gouernment than his father, he gaue occasion vnto his subjects, by reason of his follies and indiscretions, to kill him, hauing reigned but one yere.

¶ Ferrogzad, the foure and fortieth king of Persia.

SPeaking of the raigne of *Kobad Kyrnyhe*, it was said that he slew his fifteene brethren, the which stroke such a feare and terrour into all the rest of his kindred, as euery man desiring to flee the furie of this prince, saued himselfe where he could; but after his death, some returned into Persia, among the which was *Ferrogzad*, the sonne of *Kozrao*, and nephew to *Kozrao Parnes*, whose qualitie being well knowne, he was made king, giuing great hope to be a verie good prince, if he had liued longer, but he died within a moneth being poysoned by his slaue.

¶ *Iazdgerd*, the fene and fortieth and last king of the Persians of their owne nation.

IN the life of *Kozrao Parnes* it hath beene obserued, that whenas *Charear* his sonne was a prisoner, seeking to hinder the prediction of his dreame, he had by his wife *Cherin* a sonne called *Iazdgerd*, which being afterwards knowne vnto his grandfather, he had caused him to be opposed to wild beastes in a Forrest, where hauing remayned some time, certaine hardsmen passing by tooke him vp, and being moued with pittie, gaue him breeding, not knowing what he was: but as time discouers all things, this young infant coming to age, found meanes to know his beginning, by the knowledge whereof being carried to higher things than the place did beare, where he had beene bred, he went from thence, and came to the king of Persia Court, where he carried himselfe so discretely, as in the end he was acknowledged for what he was: so as afterwards they made him king of Persia, where (hauing gouerned well for the space of nineteene yeares) a great multitude of Turkes came from Turkestan, and entred into Persia by Nahaond, making a great spoyle where they past; so as they forced *Iazdgerd* to retire into the countrie of Karafon, where he had another aduertisement that the Arabian captaines of *Mahomet*es sect were entred into his countrie by another by-way; who (preparing to march against them, heard that they were neere him, and came to encounter him: whereupon, he returned to Karafon, where he died suddenly, hauing reigned twentie yeares. He was the last of the Persians descending from *Kayumarraz*, in whom ended the Persian monarchie, which past vnto the Califes successours to *Mahomet*, who first planted their seat in Kufa, and afterwards in Bagaded, as shall be said.

¶ *The kings of Persia since that the Arabians began first to commaund there vnto our dayes, according to the Persian Historiographer Mirkend.*

ALL things are found so confused at this new change of the lords of Persia, as it is hard to giue any beginning to a true and sinere relation: yet the Historiographer *Mirkend*, hauing somewhat explained the Chronologie, the Reader may find a course of kings continued also in this familie of the Kalifes, and other Arabian princes which haue gouerned Persia, as he hath done in that of *Kayumarraz*.

He saith then, That *Mahomet*, the false Prophet, hauing commaunded ouer many nations for the space of ten yeares, at his death he left his Estate much confused, by reason of the diuisions which grew amongst his chiefe captaines: but after many great disputes, the foueraigntie fell into the hands of *Abubakar*, who was the first that caused himselfe to be called Calife, a tytle which his successours would afterwards hold: for as these tyrants would ground their empire vpon a shew of religion, so they couered their ambition and auarice with godly names of holinesse and pietie: As this, amongst others, which signifies giuen to God; yet it hath an encounter contrarie to their intention, for

A their meaning was, that they were giuen of God for the sauing of the people, and they were sent as a scourge for their punishment. This *Abubakar* continued the conquests of his predecessor; but his time was short, for he gouerned but two yeares and a halfe.

¶ *Homar*, the second Calife, and first king of Persia, after that the Arabians had conquered it.

After the death of *Abubakar*, the Mahometans scepter fell into the hands of *Homar*, who hauing held it ten yeares and a halfe, seeing his enterprises to succed in all things; and being aduertised how much Persia was mistreated by the Turkes, he thought he should giue a great increase to his commaund, if he should inuade it, as he did in the time of *Iazdgerd*, as hath beene said, the which succeded so happily by the sodain death of the king of Persia, as he made himselfe absolute lord of that realme, with more speed and facilitie than he could imagine, setting for himselfe, and his successours, Califes, his royall seat at Bagaded: He died a yeare after, about the yeare of Grace 655, and of the Egypt, or yeares of *Mahomet*, 33.

¶ *Osman* or *Otman*, the third Calife.

O*tman* succeded *Homar*, of whom our Historian writes nothing but that he reigned eleuen yeares and a halfe; for the Mahometan warres, and the furie of their armes were rather turned against Europe than Asia, the which was in a manner all at their deuotion.

¶ *Aly*, the fourth Calife.

M*ahomet* the false Prophet, after his death, left a cousin German, who was also his sonne in law, called *Aly*, and by the Persians, *Morts Aly*, who came vnto the Mahometan crowne after *Otman*, whose followers tell of his great conquests and speake wonders of his valour, the which are more ridiculous than true. This was he that began the first diuorce in the Mahometans sect, the which hath continued vnto the Sophies, who say they are descended from him; and they haue beene alwayes enemies to the Eunies, who hold one beliefe with the Turkes. He reigned but foure yeares and a halfe, being treacherously slayne by a seruant of his in the citie of Cusa in Arabia. His Sectaries say, that finding him dead, they washt his bodie, and embalmed it according to their custome, then they layed it vpon a camell (for they say he had so ordained before his death) suffering it to go at will, following it continually, vntill after many turnings, it layed in a desert of Arabia neere vnto Cusa, where they did erect a verie stately sepulchre, to the which his followers in time bringing many gifts and offerings, they built a verie sumptuous and faire Mosquee, of rare architecture: but deuotion growing cold in proceesse of time, and their accustomed presents and offerings sayling therewith, this building hath also lost much of the lustre, a good part of it being fallen to ruine.

¶ *Acem*, the fifth Calife.

The death of *Aly* bred great dissention among the Arabians for the succession, for that some would haue *Acem*, sonne to *Aly*, succeded his father: others would haue *Mansia*, the sonne of *Safion*, sonne to *Harb*, of the race of *Ben Hamza*; yet after much dispute, they did chuse *Acem*, Calife, who enioyed it but six moneths.

¶ *Man-*

¶ *Mannia, the first Calife.*

Mannia came in the end to be Calife, after the death of his competitor, in the yere of Grace 663, and of the Egra 41, the which he enioyed twentie yeares, during the which, he did not any thing touching Persia worthie of memorie. During the time of his contention with his predecessour (for he had bene well served and assisted by a great and famous Capitaine called *Abdalaziz*, to whom for recompence *Mannia* gave the cite of Basora, which is neere vnto the rivers of Tygris & Euphrates, about the place where they joyne together, and so fall into the Persian gulf. *Mannia* died in the yere of our Redemption 682, and of the Egra 61.

¶ *Thezid, the senenth Calife.*

Thezid, sonne to *Mannia*, succeeded his father in the Califat and seigneurie of Persia, whereof he had no sooner taken possession, but *Ocem*, sonne to *Aly*, nephew to *Mabomet*, and brother to *Asen*, made warre against him, and gaue him battaile in the plains of Kalbelah, where there is at this day a towne called *Mecher Ocem*, built in this defart for the deuotion of his sepulchre. Vpon the death of *Ocem*, an Arabian Capitaine called *Abdalazzer* tooke armes against *Thezid*, vpon colour to reuenge the death of *Ocem*, and made cruell warres against him for the space of three yeares that he gouerned, after whose death he entred into all the prouinces of his empire, spoiling Arabia, Persia, Aderbajon, Karafon, and others: then falling vpon Egypt, he tooke his way by Mecque a cite of Arabia, where there is one of the most famous ports of the red sea. *Thezid* died in the yere of Grace 685, and of the Egra 64.

¶ *Mannia, the second of that name, and the eight Calife.*

Mannia the second, nephew to the first *Mannia*, and sonne to the deceased *Thezid*, was installed in his fathers throne presently after his death, but his great cowardise and insufficiencie were the cause that he was presently depriued, hauing reigned but one and fortie dayes: which deposition bred a great confusion in the whole Estate of Persia, euerie one of the greatest noblemen aspiring to the principallitie: but in the end, the partie of *Marnan*, sonne to *Akam Ebenbumya*, a kinsman to the Calife who formerly had bene deposed, preuayled against the rest, by the support and fauour of *Abdalaziz*, to whom (as we haue formerly sayd) *Mannia* the first had giuen the cite of Basora.

¶ *Marnan, the ninth Calife.*

Marnan, kinsman to *Mannia*, and of the same race, came to be Calife at the age of eightie yeares, where he was not receiued so peaceably, but he was forced to raise a great armie to make head against the Arabians of Mecque, who would not acknowledge him for their Lord, seeking to establish the descendants of *Aly* in the empire: for they held them that were not of his race, for tyrants. To this end they were gathered together from all parts, hauing chosen a commander ouer them, called *Soleyman Ben Moncabb*, and came against Cusa, which was then a famous cite in Arabia, and the chiefe of the Califes empire, but at this day it is wholly ruined: It was destroyed by them who committed a great slaughter of all that were of the race of *Ben Hamya*, of the which *Marnan* was, who being aduertised of his enemies march and desigine, went to the towne of Orfa in Mesopotamia to encounter them, it is called by another name *Raha*, and was in old time the towne of Vr, whereas the Chaldeans would haue burnt the Parthian

A *Abraham*, for that he did worship the true God, they being Idolaters. In this place *Marnan* gaue his enemies battaile, where he was victor, hauing slayne *Soleyman* their General.

After this great victorie, *Marnan* returned home triumphing, but it cost him deare, for his wife (who was allyed to *Soleyman*) desiring to reuenge his death, and the rest of her kinsfolkes and friends, which had bene slaine in the battaile, strangled him in the night as he slept. Thus he died, being eightie one yeares old, in the yere of Grace 686, and of the Egra 65, hauing reigned one yere.

¶ *Abdelmalek, the tenth Calife.*

The victorie obtained by *Marnan*, gaue an easie entrie to his sonne *Abdelmalek* to the royall throne, where he liued not long in quiet, for a Capitaine of the Chiahis, which hold the partie of *Aly*, called *Moktar Eben Ebiabek Zakafy*, accompanied by another called *Ebrahim Achtar*, drew together great troupes of souldiers, and came and spoiled the countries of Aderbajon, Diarbek, Auaas, and other prouinces of Persia and Mesopotamia, making cruell warres where they past, putting all to the sword that were of the aduersie partie. Against these, *Abdelmalek* leuyed an armie of seuentie thousand men, and went first against *Abdalaziz*, whom he defeated in battaile, and also slew, hauing bene Lord of Basora one and fortie yeares: then he gaue the gouernement of Iazirey, which is Mesopotamia, to *Abraham Malek*, and he made *Mazab Benzober*, brother to *Abdelazzer*, gouernour of Basora: After which, he made warre against *Moktar*, whom he defeated, and slew in an encounter. Not long after, the Calife *Abdelmalek* leuyed another mightie armie against *Masabzober*, whom he vanquished, recouering the lands which he had held in Persia. From thence he went to Damaz, where he sent *Osafge*, or *Asafge*, against *Abdalazzer*, who had reuolted, and fortified himselfe in Mecque, who was also vanquished and slayne, like to the other rebells: after whose death *Abdelmalek* enioyed his Estates in peace, giuing to *Osafge*, in recompence of his seruices, the gouernment of Ayerakhen, and of Karafon. After this, *Abdelmalek* did build a great and populous cite called *Vuacer*, that is to say, middest, for that it is situated betwixt two rivers, and in the middest of Mesopotamia, whereof there remains nothing but the mines. *Abdelmalek*, hauing reigned one and twentie yeres, and one moneth, died in the yere of our Redemption 706, and of the Egra 86, leauing foure sonnes, *Oelid*, *Soleyman*, *Thezid*, and *Othom*.

¶ *Oelid, the eleuenth Calife.*

After the death of *Abdelmalek*, *Oelid* succeeded to the crowne. He exceeded all his predecessours in power and wealth, extending his empire by the meanes of Capteines, among the which one called *Kateybah Eben Moflem*, conquered Karafon as farre as Turquestan, with all the countrie of Maurenabar and Kozrazm. On the other side, *Moflema Ben Abdel Malek* entred the territories of the Grecian empire with a mightie armie towards Constantinople, conquering many places, and binding the Emperour to pay him a certaine tribute. If *Oelid* made himselfe fearefull, and in a manner inuincible by his great deeds of armes, he tooke no lesse content to make publique buildings in many places, among the which the most famous was the Mosque at Damaz, the which he caused to be built with admirable art and architecture, besides the sumptuosity.

About that time, *Osafge* died in Karafon, whom *Oelid* had sent to gouerne that countrey, being but fife and fortie yeares old, who (they say) was so cruell, as in that countrey he put to death aboue a hundred thousand persons, during the time of his gouernement, besides an infinit number of others which had bene slayne during the warres. He left thirtie thousand slaues captiues of diuers nations, which is an argument of his great power.

power. At the end of the same year, which was in the yeare of our Redemption 715, A and of the Egyra 95, *Oelid* died, being also five and fortie yeares old, hauing reigned nine yeares, and eight moneths.

¶ *Soleyman, the twelfth Calife.*

Soleyman, sonné to *Abdelmalck*, and brother to *Oelid*, succeeded him. As *Perfiawas* not yet wholly reduced vnder the Califes obedience, so there were still some innovations and subiects of warre, sometimes in one prouince, sometimes in another. Among others, there were two that were not yet subdued, *Gerion*, and *Tarbestan*, B against the which he sent *Yezid Eben Mahalep*, a braue Captaine, with a sufficient armie to conquer them, who made them subiect in the time of *Soleyman*, by the counsell of *Isa-far Barmaki* his Vuazir, where he made an order for the value of coynes: the which vnto that time had bene verie confused, to the preiudice of the people; and soone after, he died at *Damas*, of a payne which he had in his side, hauing reigned two yeares and a halfe.

¶ *Homar, the thirteenth Calife.*

TO Soleyman succeeded *Hamar* or *Homar*, sonne to *Abdala Aziz*, the sonne of *Maru- C nan*, and elder brother to the deceased Calife: some say, he came vnto it voluntarily; others say, by force, notwithstanding the opposition of his other brethren. Some also affirme, that *Soleyman*, before his death, seared him in the empire: but by what meanes soeuer it were, it is most certaine he succeeded him. This Moore was verie jealous and superstitious of his sect. It was then in the yeare of Grace 718, and the 98 of the Egyra, whenas the descendants of *Abas*, vnckle to *Mahomet*, did rise against *Homar*, and made warre against him, pretending that the Califat did by right belong vnto them, especially one *Aly Eben Abas*, who sent many embassages to diuers princes, persuading them to shake off *Homars* yoke, and to acknowledge him, in regard of his just title, which gaue him the empire. But during these treaties, *Ochon* (sonne to *Abdelma- D lek*, and brother to *Soleyman*) poisoned *Homar*, so as he died, being fortie yeares old, hauing reigned two yeares, and five moneths. This happend in the yeare of our Redemption 720, and of the Egyra 101.

¶ *Yezid, the second of that name, the fourteenth Calife.*

THE death of *Homar* gaue the empire to *Yezid* the third, sonne to *Abdel Malek*. In the beginning of his raigne, one *Aben Moelem Karafony* reuolted by the persuation of *Aly Ben Abas*, and they two made warre against *Yezid* for the space of two yeares, at the end whereof, this Calife died, hauing done nothing worthe of memorie, in the yeare of E Grace 724, and of the Egyra 105, hauing reigned foure yeares, and eight moneths.

¶ *Ochon, the second of that name, and the fifteenth Calife.*

Ochon, he who had poisoned *Homar*, being brother to the deceased *Yezid*, came in his ranke to be Calife, during whose time there were some combussions in Persia, in the which *Nacer Sayer*, and *Yusef Eben Homar el Sacafy*, two capitaines of great reputation, did him notable seruices: He recompensed them with good gouernements, giuing to *Sayer* the countries of *Karason*; and to *Yusef Eben Homar*, those of *Hyeraken*. The rest of this Califes raigne, being nineteene yeares and eight moneths, Persia liued in peace vntill F his death, which happend in the yeare of Grace 743, and of the Egyra 124.

¶ *Oelid,*

A *Oelid, the second of that name, and the sixteeneth Calife.*

*A*fter the death of *Ocem*, *Oelid* the sonne of *Yezid* was chosen Calife. He had great warres against them of the familie of *Abas*, among the which *Abdalah Ben Abas*, one of the chiefe pretendants was slaine, by whose death he thought he should be much fortified in his Empire: and the better to assure himselfe, he caused two sonnes of the deceased *Abdala* to be acknowledged his successors in his gouernement, thinking by this meanes to pacifie them of that familie, one of the which was called *Ebrabem el Sasa*: But all his foresight preuailed little, for he was so cruell, and of so bad a disposition as he purchased the generall hatred of all his subiects, and especially of the souldiers, who slew him, hauing enjoyed his Empire but foureteene moneths.

Yezid, the third of that name and the seuenteenth Calife.

*Y*ezid the sonne of *Oelid*, commonly called *Yezid Nekhes* (for that he had taken away what his auncestors had giuen) succeeded to the realme at the age of fortie yeares, the which he enjoyed but six moneths, at the end whereof he died in *Damas*.

C *Ebrabem, the eighteenth Calife.*

*E*brabem succeeded his brother *Yezid*, who hauing held the Septer but two moneths the greatest of his subiects seeing his little industrie carried themselves insolently towards him, and among others, one called *Maruwan*, who was of the same familie, reuolted against him, tooke him, and put him in prison, where he detained him three moneths, at the end whereof he put him death.

Maruwan, second of that name, and the nineteenth Calife.

D *MARUWAN* hauing seised violently vpon the realme, the affaires were in great confusion, the Moores disagreeing among themselves. The prouince of *Karason* was then gouerned by *Nacer Sayer*, who taking armes against *Malab*, who had the gouernment of the realme of *Kermon*: this warre was verie bloudie, and cruell. Moreouer in *Maruwo*, they of the familie of *Abas* fell to armes, against whom they of *Karason* and *Kermon* ioyned themselves to resist their furie, and coming to battaile, they of *Abas* taunted vanquished them, and slew aboue a hundred thousand men of the troupes of *Kermon*, especially of the familie of *Ben Humia*. As for them of *Karason*, such as remained at this conflict fled to *Sauua*. They had taken one *Abu Moelem* for their captaine, who vpon colour of this defeat, and not content with his charge, aspiring to greater matters, sent *Katabey Eben Echabib* with a great armie to seise vpon the countrie of *Hierak*, as he did, from whence he went to a place called *Cufa* in Arabia, where he met with *Maruwan*, who came from *Vuacet* to encounter him; the which they did at Night, neere vnto the riuer of *Euphrates*, where without any delay they joyned battaile, in which encounter the souldiers of *Maruwan*s armie charged their enemies with such furie, as they forced them to retire to the riuer to saue themselves by swimming in the which *Katabey* was drowned without the priuite of his souldiers, who taking courage, thinking their Generall had bene amonge them, returned to the charge with such resolution, as they defeated *Maruwan*s armie. This happened about the breake of day, whenas the victors finding their Generall to be wanting, they presently made choise of *Acem* his sonne to command ouer them, who without any delay pursued his enemies, which fled to *Kufa*, and finding *Sasa* in their way, who was of the familie of *Abas*, one of the two whom *Oelid* had caused to be acknowledged for Prince, as hath bene said, they declared him Calife against his will; yet seeing himselfe to haue the command in his hands, he sent three of his vnckles, *Sasa*, *Abdala*, and *Abdusamet*, with great forces against the

the sonne of *Maruan*, who having gathered all his troups together came to encounter them againe neere to the river of Euphrates, where he gaue them battaile, in the which he was vanquished, and forced to flie to Meccera or Caire in Ægypt, where he was taken, and put to death in the year of our Saluation 751, and of the Egra 132 hauing reigned fūe yeares, with whom there died aboue fourescore persons of the familie of *Ben Hamia*: They also did breake open the sepulchres of such as were already dead, and burnt their bones, not pardoning any of that line, except one called by the name of *Hamurben Abdala Axis*, to whom for his wonderfull great bountie, all his enemies by a generall consent gaue him life and libertie, such force hath vertue, even among mortall enemies. Thus the Empire of them of the familie of *Ben Hamia* ended in the sonne of *Maruan*, to passe vnto that of *Ben Abas*, who held the Empire long.

OF THE KINGS OF PERSIA OF THE LINE OF BEN ABAS.

Safa, the twentieth Calife.

Safa the sonne of *Abdala*, the sonne of *Aly*, the sonne of *Abdula*, the sonne of *Abas*, being thus rid of his enemy, settled himselfe in the realme, where seeing himselfe peaceable, and without competitor, he sent his two vncles, the one called *Abdula*, to gouerne *Surya*, Ægypt, and Assricke, which were vnder his obedience; and the other called *Dauid*, that is to say *Dauid*, he sent to Medina, and to Meccue. He sent *Safa* to Vuacet to his brother *Abuifaf* to pacifie those countries which were all in combustion: From thence he caused him to goe to *Karalon*, one of the most famous Prouinces of Persia, for the greatnes and wealth, the chiefe citie whereof is called *Mechad*, whereas *Ismaell Sophi*, and his successors are interred. This citie is fortified with three hundred towers, enerie one being a Musket shot distant from the other. The countrie is very fertile, and the people white and warlike, obseruing the Persian customes, betwixt this prouince of *Karalon*, and that of *Turquestan* and *Vzbekun* that famous river of *Iehun*: & that which lies beyond those contries is called by the Persians *Maurenahar*, that is to say, beyond the river which is towards the North. This I shall serue for the better vnderstanding of things when we shall speake of any of these prouinces: For as it hath bene said, this countrie of *Karalon* had bene vsurped by *Abuifaf*, who seeing *Abuifaf* the Califes brother to come against him, not onely yielded him obedience, but did also put himselfe into his hands, seruing and assisting him with much fidelitie, the which is the more remarkable both in regard of those times, and the humor of that nation, which was naturally trecherous and inconstant. *Safa* had for Vuazir one called *Abuzalemah* a man of great sufficiencie, whom he affected much for his good seruices: yet hauing discovered that he treated with certaine persons, and conspired against his life, he put him to death, and gaue the charge to *Kaleb Barmaqui*, who carried himselfe very discretely: In the end *Safa* hauing reigned foure yeares and nine moneths, he died, in the year of Grace 755, and of the Egra 136.

Abuifaf the one and twentieth Calif.

Abuifaf brother to the deceased Calife was no sooner come vnto the crowne, but he had aduertisement that *Abuzalemah* gouernor of *Karalon*, (who as we haue said had vied such respect vnto him, whenas during his brothers life he had bene to visit his pounce) meant to reuolt; but this Prince found meanes to draw him into his presence, where he caused him to be presently slaine, by whose death the affaires of Persia

A Persia were more peaceable. But it was not so in Arabia, whereas they of *Mekay Basora* had reuolted, against whom he sent his capitaines with sufficient forces to draw them to obedience, as they did, yet not without the losse of much blood. In the year of Grace 763; and of the Egra 135. *Abuifaf* at the end of this war meant to visit his realme, and parting from *Cusa*, he crost through *Mesopotamia*, and comming to the banks of the river of *Tygris*, he found the situation, bountie of the soile, and commoditie of the place so pleasing vnto him, for the visiting of his prouinces, as he built a great citie, the which by reason of many pleasant and delightfull gardens which are in that countrie, the people called *Bagadad* of *Baga* a Persian word, which signifies a garden; then hauing reigned three and twentie yeares, he died vpon the way to *Meccue*, in the desert of *Byrmaim*, that is to say, the Pits of *Maymum*, so called of his name that caused them to be digged, in the year of our Lord God 777, and of the Egra 139.

Mahady Bila, the two and twentieth Calife.

Abuifaf after his death left one sonne behinde him called *Mahady Bila*, who came vnto the Califat, and gouerned the Empire foure yeares peaceably, without any great alteration, at the end whereof a Captaine of his called by the name *Akeirben Oem* (who aforetime had bene Secretarie vnto *Abuifaf*, gouernor of *Karalon*, whom *Abuifaf* had put to death) reuolted against his Prince, making those prouinces partakers of his rebellion. This man had but one eye, and was of a terrible aspect who not onely fought to be acknowledged for king, but he would be worshipped as a God: And to the end they should beare the like respect vnto him, he couered his face with a vail; saying, that men were unwortie to see his face. And as such monsters neuer want followers, in regard of the liberties and insolencies which they allow them, many subiected themselves to this impious and wicked man, either for feare or ignorance, the people being all naturally inclined to insolencies: so as a great number of prouinces receiued him for king.

Mahady the Calife being aduertised of all these practises, sent a mightie armie against him, whereof he gaue the charge to one called *Monfack*, who marching with all possible speed, came into *Karalon*, the which the kinmen and neere partizans of *Abuifaf* vnderstanding, seeing their forces too weake to resist so great a power, they payed him to saue their owne liues, thinking by his death to draw some better commoditie from the Persian Captaine, giving it out, that he was ascended vnto heauen: but *Monfack* hauing subdued all those countries, seeing that he could not get his enemy neither daed nor alieue, tooke seuerer punishment of all his kinfolkes and followers, causing many to be burnt as he could get, whereof the number was not small. All this happened in the year of Grace 786, and of the Egra 169, in which yeare *Mahady Bila* died, being three and fortie yeares old, hauing bene Calife ten yeares and one moneth.

Elady Bila Mufa, the three and twentieth Calife.

TO *Mahady* succeeded *Elady Bila Mufa*, but his time was short, to the great discontentment of all his subiects, for that he was a very affable Prince, and of a good disposition: but neither his cheerful humor, nor his pleasant disposition could warrant him from death, hauing reigned but one yeare and three moneths, in the year of Grace 797, and of the Egra 170.

Arachid Bila Harun, the foure and twentieth Calife.

Arachid second sonne to *Mahady*, by his brothers death succeeded to the Empire: He had for Vuazir *Hyakya Kaled Barmaqui*, a very wile man in matters of gouernement. The Prince in the year of Grace eight hundred and foure, and of the Egra one hundred eightie seuen, sent to massacre the *Berameques*, who were of a very noble familie.

and his Vuaziers being ielous that they would attempt something against him; three yeres A after, the Grecians made warre against him; but sending an armie against them, he forced the Emperour to seeke a peace, and to buy it with a great summe of money. This war being ended, he had an other from Maurenahar, whereas one called *Rash Eken Nasir* of Samarkand had tided himselfe King, against whom *Arachid* would goe in person: But death surprised him vpon the way, depriving him of life at Thus, the chiefe towne of a province of that name, having held the Empire three and twentie yeres, this happened in the yere of our Redemption eight hundred and ten, and of the Egyra one hundred nintie three. This Prince had foure sonnes, that is to say, *Mamed Hammi*, to whom he gaue all that he held in Alep, and thereabouts, towards the West; *Mahamun*, to whom he gaue Persia, and Karafon, with all the lands depending: and to the third called *Kacem*, he gaue the gouernement of the provinces of Aderbajon and Dyarbek: as for the fourth called *Matacon*, for that he loued him not, he left him no portion, yet in the end his was not the least.

Mahamed Amin, the five and twentieth Calife.

Arachid Harun had appointed *Mahamed Amin* to be his succesor in the Califat, wherein being installed he was very much discontented in mind to see his Empire so diuided, and his part so small; so as with this conceit the first thing he did was to studie C by what means he might dispossesse some one of them; whereupon he leued a mighty armie, commanding the leaders thereof to enter into Persia. *Mahamun* to whom, as we haue said the father had giuen that countrie, not holding himselfe safe, his brother *Amin* being in armes, stood vpon his guard, & seeing the storme ready to fall vpon him, he leued a mighty army, whereof he gaue the charge to a certaine Vuazir of his called by the name of *Taber Ben Ocem*, who went presently to charge the enemies, to whom he gaue battaile and vanquished them, pursuing them vnto Bagader, where he entred by force, and tooke the Calife *Mahamed Amin*, whom he carried away with him and slew vpon the way, having held the Empire foure yeres and seven moneths, in the yere of Grace 814, and of the Egyra 198.

Mahamun Ben Arun, the six and twentieth Calife.

Mahamun Ben Arun brother to the deceased, whom the Vuazir *Taber* had put to death, succeeded in the Califat. He made *Fazele Ben Saleh* his chiefe Vuazir, a wise man, & of great vnderstanding in matters of gouernment: And as the affairs of his Empire were then quiet, he spent much to haue all the bookes of Philosophy, the Mathematicks, Astrologie, and Physicke, which he could recover, to be translated out of the Grecian, Syrian, and Arabian tongues: But this peace lasted not long in Persia; for one called *Babek Coramadin* revolted in Aderbajon, against whom he sent certaine troupes: but the war continued some time; yet in the end they agreed in the yere of Grace 821, and of the Egyra 205. In this yere *Mahamun* sent *Taber Zulemin* to gouerne the countrie of Karafon, but he soonere repented him; for he vnderstood that he aspired to greater matters than the gouernement, and practised certaine innouations: For which cause he sent *Hamed Abichaleto* to frustrate his enterprises; but all was presently pacified, by the death of *Taber*. Norwithstanding all the practises of the deceased, yet the Calife gaue the gouernment to a sonne of his called *Talabe Ben Taber*: But the deceased *Taber* had an other sonne called *Abdala*, whom the father had sent to make war against the Vsbeques, for that they would not receive his sect, who returning victorious, found his father dead, and his brother in possession of the gouernement. This was troublesome vnto him; but his brother with the Califes consent, tooke him for companion in the gouernement, and so all things were in quiet, and continued so the rest of *Mahamuns* life, who died in the yere of Grace 826, and of the Egyra 210 having reigned twelue yeres, and seven moneths.

Alu

Abu Esach Matacon, the seven and twentieth Calife.

A After the death of these two, in the end he came vnto the Empire whom the father had so much contemned, as he left him not any portion in his Inheritance: For he was sonne to *Harun*, and brother to the deceased. At his comming to the crowne he buile a towne within three miles of Bagader towards the North, vpon the river of Tygris, calling it Samarah, the which did flourish for a time, but it hath since so declined, as there is nothing at this day remaining but ruynes. At the death of *Mahamun*, *Babek Coram*, who had the gouernment of Aderbajon, had twice revolted: but at the last *Matacon* sent so great an armie against him, as he was defeated and taken prisoner, whose hands and feet this Prince caused to be cut off, and then to be hanged. Yet there were some combustions in the countrie of Karafon, by reason of the Province of Siftom, which is in bafe Karafon and Kermion towards the Persian gulf, and is ioyning of the one side, to Persia, to the gouernement whereof Siftom is subiect, & on the other side to the realme of Macron neere vnto the countrie of India: For at that time there did rise a man in this province of Siftom, who being accompanied by all such as would follow him, seized vpon the better part thereof: and for that it depended vpon the iurisdiction of Karafon, *Talabe*, who commanded there at that time, armed speedily and went to encounter *Amzah*, (for so the rebell was called who continued his conquest) fought with him; and won the victories; from whence he returned to Karafon, where he fell sicke presently after, and died, in the yere of our Redemption 829, and of the Egyra 213, leaving in his place *Aly Ben Talabe* his sonne, against whom the neighbour Princes made a long and tedious war, vntill that in the end *Aly* was slaine in an encounter; yet the war ended not, but seemed rather to be more and more inflamed by his death. During all these broyles in Karafon, *Matacon* made war against the Emperour of Greece, of whom he won many victories, after which he died being fortie eight yeres old, in the yere of our Salvation 833, and of the Egyra 217 having reigned eight yeres. After his death he left behind him eight sonnes, and eight daughters, with eight thousand slaves: He had taken eight cities, the chiefe of eight realmes, whereof he had put to death eight kings: they also found eight millions of gold in his coffers, all which numbers of eight are very remarkable, he was a great warrior, yet affable, bountifull; and beloued of all men, especially of the souldiers.

Vuacek, the eight and twentieth Calife.

V Vuacek succeeded his father *Matacon*, of which Calife there is nothing found memorable. This onely past in Karafon: After the death of *Aly Ben Talabe* his vncle, *Abdala Ben Taber* succeeded him in the gouernement of the realme of Karafon, in whose time (notwithstanding that the soile of this countrie is very fertile, and yields abundantly) there happened a terrible, and generall famine, by reason of a great and mightie drought, which continued in a manner for the space of three yeres, whereby the whole countrie was almost vnpeopled: But afterwards there fell great store of raine which made the land as fertile as before, so as euery man returned againe to his owne house. In this reunion the Persians and Moores gathered together to make war against the Gentiles, which were yet in that countrie, and of the same nation; yet they doe vngaily call them Mayusi, and they doe worship the Fier, whereof there are great numbers at this day in Persia: at which time they made a great and terrible massacre of them, and then *Abdala Taber* died in Karafon, to whom succeeded *Taben Ben Abdala* his sonne, being confirmed by the Calife *Vuacek*, who died two yeres after, having reigned five yeres and nine moneths, in the yere of Grace 838, and of the Egyra 222 leaving after his brother to succeed him.

Fffffij

Almota

Almoto Vuakel Bila Isafar, the nine and twentieth Calife.

Almoto Vuakel Bila Isafar succeeded his brother Vuacke, during whose reign the descendants of Aly did rise, for that he sought all means to hinder their pilgrimages to his Sepulchre, which is in Mecha Ocem, in the deserts of Kilbelah, as hath beene laid, and the better to effect it, he caused the bankes of Euphrates to be broken in many places, that drowning the fields round about, he might with little trouble stop their passage by the great plaine of this desert: In the time of this Calife Taber Ben Abdulla died in Karafon, leaving his gouernement to his sonne Mahamet, who gaue vnto an vnckle of his being his fathers brother, the lands of Tabarstan to liue on, the which he enioyed but little, as shall be said, as for the Calife Vuakel, he had one sonne called Montacer, so desirous to raigne, as his ambition made him so inipious and vnaturall, as he caused his father to be slaine by his slaues, hauing raigned twelue years, in the yeare of Grace 850 and of the Egira 234.

Montacer Bila the thirtieth Calife.

This execrable Paricide came thus vnto the empire; but his ioy was short, for at the end of six monethes a great sickness depriv'd him both of life and that which he had so much desired.

Abul Abas Hamed, the one and thirtieth Calife.

Abul Abas Hamed sonne to Mahamed the sonne of Matacon, as neereft kinsman to the deceased, succeeded him in the Califat: But hauing commanded five yeres, and nine moneths with small satisfaction to his subiects, his souldiers tooke him, and cast him into a straight prison, where they suffered him to famish. At that time the affaires of Persia were in some confusion, for that in the prouince of Taberstan, which as we haue said, had beene giuen by Taber to his vnckle Soleyman, there did rise one called Acem Ben Zeyd Alauay, that is to say, sent of God, who seized vpon the countrie of Taberstan, forcing Soleyman to flie to Bagader, where he was very curiously entertained by the Calife which then raigned called Mossabbin, who did him much honor. In the meane time Acem Ben Zeyd hauing placed good garissons throughout all the prouinces which he had conquered, entered into Persia, where he committed great spoiles, taking Deylon, Gueylon, Habar, Zenion, and Casuin: The which happened in the yeare 856, and of the Egira 240.

Mossabbin, the two and thirtieth Calife.

The souldiers hauing thus famished their king, there was great controuersie among the Moores for the creation of an other, but in the end they agreed all in the Election of Mossabbin kinsman of the deceased Calife, whom they installed in their Royall Throne, the which he enioyed very little, for in the end of sixteene moneths, falling sick, he died, in the yeare of Grace 858, and of the Egira 242.

Almatez Bila, the three and thirtieth Calife.

Almatez Bila being come vnto the Empire, he presently sent a very great army against Acem Ben Zeyd, vnder the command of a capitaine called Mesa Ben Buks, who entering into Persia fought with his enemies and had the victorie, recouering by this means the Royall citie of Charear, Casuin, Habar, and Zenion, forcing Dake Alauay brother to Acem Ben Zeyd, to retire to Taberstan, where he died: So as Acem was constrained to send his other brother in his place, called Mahamed Eben Zeyd. Matters passing after this sort in Persia, the Califes souldiers being all discontented and wearie of him, caused him to die

After this manner: They came into a Stoue whereas he was bathing himselfe, and forced him to drinke a pot full of colde water, whereof he died sodainely, hauing raigned three yeres and a halfe, in the yeare of Grace 863, and of the Egira 246.

Motady Bila, the foure and thirtieth Calife.

After the death of Almatez they did chuse Motady Bila for Calife, but he enioyed his Empire elcuen moneths onely, at the end whereof the souldiers slew him, in the yeare of our Redemption 863, and of the Egira 247.

Almat Hamed Bila, the fve and thirtieth Calife.

Almat Hamed Bila Hamed Eben Emoto Vuakel was made Calife after the death of Motady, who to assure himselfe of his kinsfolkes and friends, whom he feared more than any other, found means to giue them diuers charges, and to send them by the countrie of Hyamsn and Medina into Arabia. And for that throughout the whole historie, there is often mention made of Medina, it shall be fit to aduertise that this word is a common name, which signifies some people: Wherefore they haue beene accustomed to add an other word vnto it, as in Spaine, they say, Medina Geli, Medina Sidonia, or Medina del Campo, which are words that come from the Moores. In like manner by excellency, the Persians, and Arabians call the towne of the Sepulchre of their false Prophet Mahomet, Medina el Naby: that is to say, people of the Prophet: And when as in pilgrimage to his Sepulchre, although they say, they goe to Mecque, yet it is to Medina el Naby, for these townes are not one, Medina being within the land, and foure daies distant from Mecque or Mokah, which is a maritime towne standing vpon the red sea, whether the Moores vessells doe commonly come, which saile out at that sea into the East: But for that they which come from the Easterne parts disimbarke at Mecque, they say they come from Mecque, as they also doe which come from the Westerne parts, for that hauing accomplished their vov'es, and pilgrimages at Medina, they passe to Mecque to buy diuers commodities which come thither from the East: and for that this towne stands vpon the shoare of the red sea, as hath beene said, and is more frequented than any of that coast, the Portugalls call it the strait of Mecque, and after this manner you may vnderstand Medina or Mecque, which is in that sea, and not vpon the Persian Gulfe, as some would maintaine.

Returning now to the affairs of Persia, which were at that time in great confusion, it happened that a new Capitaine called Tacub Leys reuolted in the countrie of Siston, who in the beginning had not many of his partie, but fortune so fauored him as with his small troopes he tooke the chiefe towne of the prouince, and of the same name, and from thence entered into the countrie of Karafon with verie fortunate successe, marching as far as Harat in the countrie of Maurenahar, whereas Mahamed Ben Taber had planted a garison, with the which Tacub Leys did fight and woon the towne, the which gaue him assurance to goe and charge Mahamed Ben Taber, who was gouernor of Karafon, but being aduertised of his coming, he abandoned his company, and fled to Nichabur. On the other side Acem Ben Zeyd Alauay continued still his conquests, and seized vpon the countrie of Gerion, by whom Mahamed was stoppt in his passage, so as seeing himselfe without hope of remedy, gathering together what forces he could, he resolved to defend himselfe against Tacub Leys, and to fight with him, as he did, but he was vanquished: who leaving him a rich spoile, with the lands of Siston and Karafon, and to Acem Ben Zeyd Alauay, who of Geryon, vnto Rey Charear, he fled being accompanied by few men to Nichabur, whether he was pursued by Tacub Leys, who incountered with Abdula Saleh Vuazir to Taber, who talking together, Abdula demanded of him by what authoritie he made this war, for that if it were in the Califes name they should not make any resistance against him: But Tacub drawing his sword, answered: This is it that giues me power and authoritie. And when as Taber sought to draw him vnto him vpon good assurance, and that

Tacub

Tacub would not yeeld vnto it, they fought againe, in which battaile *Taher* fell into the hands of *Tacub*, who put him to death, being the last of that name which held that gouernment. He was of a more royall disposition & indued with greater vertues than all his auncestors: But for that the deeds of *Leys* were worthe of admiration, in whose life there are scene many notable encounters and accidents, it may happily seeme fitting to relate in more fully, and at length, for that the knowledge thereof auails much for the historie.

In the prouince of *Siston* did liue an officer of the kings, who was as we would say among vs a maker of kettles, called *Leys*, who had three sonnes *Tacub*, *Hawar*, and *Al*, among the which *Tacub* learned his fathers art, and being a young stripling, who went vp and downe the countrie to earne some small matter to feed his father and himselfe, he still reserved something to spend with his companions and friends, either in making good chierce, or in his sports, wasting what he could get by any meanes possible, after this manner, which kind of life he continued vntill he came vnto the age of discretion, and after that time he left off his childish sports, and with the rest of his companions fell to actions of moment: So as *Tacub* hauing bound them vnto him by his liberality, which hath a great power to moue men, he found them fully resolved to follow him, whom he armed after the best manner that he could, and began to keepe the high waies vsing still his naturall liberality to these his companions, by whom he was called Capitaine, hauing withall compassion of the miserable which fell into his hands, taking from them onely a part of what they had. At that time *Taher Ben Abdala*, of whom we haue formerly spoken, was gouernor in *Karason*, to whom they repaired that had bene thus robbed, telling him that one called *Saleh Ben Asar* had drawen into his company *Tacub Leys*, and that he entertained him, and given him the title of Capitaine: That being entered into the countrie of *Siston*, they had taken the towne and spoiled it. This made *Taher Ben Abdala* send his forces against them, who made them to abandon *Siston*. Soone after *Taher Abdala* died, leaving his sonne *Mahamed Ben Taher* in his place, who being entered into the possession of his gouernment, an other Capitaine called *Dram Ben Nacer* drawing *Leys* vnto his partie, made an other incursion into the same prouince, and seized thereon: But *Dram* desiring to pursue his enterprise, left the gouernment of *Siston* to *Leys*. *Taher* being aduertised of all these intelligences, forced *Dram Ben Nacer* to come to battaile, in which he tooke him, and sent him prisoner to *Bagadet*, whereas the Calife caused him to be put into close prison, and kept him there long.

In the meane time *Tacub Leys* loosing no occasion, seeing himselfe freed from the bond which he had to *Dram*, made himselfe lord of *Siston*, gouerning himselfe in such sort as the loue of his followers did daily increase: so as he fortified the towne, and put good garriisons therein, and in all parts of the prouince for the defence thereof; and then he began to make incursions into the countrie of *Karason*, in the year of our Redemption 763, and of the *Egyra* 253, with a great armie, subiecting all where he past vnder his power. After which he tooke *Herat* and *Fuchangh*, and comming to *Kerman* he tooke it, expelling the garrisons of the prouince, which had bene placed there by the gouernor of *Sciras*, which towne he besieged, the which not able to defend it selfe against his forces, yeelded, whereas the souldiers made a great spoile, of all which he reserved nothing to himselfe but twentie Faulkons which did belong vnto the Lord of *Sciras*, whereof ten were white, and ten of diuers collours, and some foure hundred and fiftie weight of pure muske, which things he sent vnto the Calife of *Bagadet*, offering him his seruice, with all that he held, hauing then disposed of all things which he thought fit and necessarie, he returned to *Siston*. But in the year of our Salvation 872, and of the *Egyra* 257 hearing that there were some alterations in *Sciras* he posted thither, to serle all things in good order. The Calife was not well pleased with these proceedings of *Tacub Leys*: So as, notwithstanding all the offers which he had made, he sent him word that he should presently depart out of *Sciras*, and all the lands of *Persia*, and that he should not presume to enter into them, contenting himselfe with that which he had tyrannously vsurped. *Leys* finding himselfe vnable to resist so great a power as the Califs,

made

A made no other answere, but obeyed, and left *Persia*, going from thence to *Balcan* in *Mau*, *renahr*, from whence he marcht to *Kabul*, a countrie which lies betwixt *Karason* and *India*, the which he subdued; then he tooke his way by *Herat*, and came to *Nichabur*, where he fought with *Mahamed Ben Taher*, and then going to *Karason*, he past by *Taberistam*, and staid at *Sary*, whereas *Acem Ben Zey Alauay* of (whom mention hath bene made) came to encounter *Leys* with a goodly armie, and fought with him, but he was vanquished, and forced to fly to *Delmon*, *Delymon*, or *Delon*, for they call this towne by all these names, and it is situated in the prouince of *Gueylon*. *Leys* hauing pulled this thorne out of his foot, pursued his enemy to *Amal*: Winter was then well aduanced, and those countries are commonly exceeding cold. Moreover there fell great store of snowe, and terrible tempests, which forced him at that time to giue out his defeigne, with the losse of fortie thousand men which perished by the tediousnes of the weather.

The Calife hearing of this disaster, and desirous to imbrace the best occasion he could to diminish the forces of *Leys*, sent with all speede into those countries that were subiect to *Leys*, perswading them that gouerned for him to reuolt, and to obey him no more: But the contrary succeeded to that which the Calife pretended, for that *Mahamed Ben Tuacel Tamimy* a Capitaine of the Arabians (whereof there were at that time good numbers in *Persia*) made an enterprise against the garrisons which the Calife had at that time in cities and forts, whereof he flew some, and made the rest reuolt: in the meane time one called *Muca Ben Bagan*, Lord of *Bacora*, *Hauus*, and *Hiamema*, countries of *Arabia*, and neere vnto *Persia*, being aduertised of these combustions, leued a goodly armie, and gaue the command thereof to *Abderramon Ben Mafieh* who marcht presently againg *Maha Ben Vusfel Tamimy*, with whom he ioyned battaile; but he was vanquished by him and taken. In the meane time *Leys* slept not, but during these reuolts stood vpon his guard, being readie to doe some great exploit when he should finde any good opportunitie, who taking his time entered into *Persia* so sily, as he made himselfe loue-raigne, putting all them to death that might haue any pretence, then finding himselfe strong enough to passe on further, he marcht towards *Bagadet*.

D The Calife was presently aduertised of the designe of *Leys* to whom he did write, with an intent to diuert him, intreating him not to proceede any farther, and granting him freely whatsoever he held: to whom he made answere, that a desire to see him, made him come to *Bagadet*, that nothing should make him desist from his desseigne. The Calife seeing this his resolution, leued an armie in great hast, giuing the charge thereof to a brother of his, who marcht against *Leys*, with an intent to fight with him; but he had another desseigne, for he dislodged in the night, and went towards *Bagadet* by vnfrequented waies, leaving the Califes brother very much troubled, not knowing what course he should take to follow him. *Tacub Leys* aduanced with all speed, fortifying his armie in all places as he past: He was come to the middelt of his journey, when as he was surprised with the collique, the which put him to exceeding great paine: whereupon the Physitians being called together, they were of opinion to giue him a clister, the which he would not take, saying, that death would not be so troublesome vnto him as his disease and sicknesse was grievous and paynefull. Being in the extremite of his paine an embassage came vnto him from the Calife, perswading him to desist from his intended journey; whereupon sitting vp as well as he could, and taking in his right hand a naked sword, & in the left hand a kind of bread which the Persians called *Gerda*, or *Appa*, and garlick; he answered the Ambassadors: Tell the Calife your maister, that if I die of this accident, death shall end our contentions, and if I liue this Sword shall pacifie all; but if I loose the game, without any further pretention of Kingdome, I will content my selfe to liue in some remote place, with this bread and garlick, and with this

F answer he desisteth them: But they were no sooner returned home to *Bagadet* but they had presently newes that he was dead of that disease which we haue formerly spoken of, in the year of our Redemption eight hundred eightie two, & of the *Egyra* two hundred

sixtie

sixtie eight, hauing commanded eleuen yeares in Persia: He was verie valiant, wife, A
bountifull, affable, and a strict iusticer; they did kill daily for the vie of his kitchen twenty
Sheepe, five Oxen, and many Fowle, all which after his repast (the which was very fo-
ber) he caused to be giuen to the poore and such as had need. After his death, they found
not any thing of value in his tent, but the armes which he vied, a peece of Persian Ta-
pessrie, and a pillowe whereon he rested; he left not any children, so as his brother suc-
ceeded him.

Yacob Leys being dead, and his brother *Hamer Ben Leys* being heire to his conquests,
he thought it best to be in good termes and friendship with the Calife: Whereupon, he
presently sent vnto him promising to yeeld him obedience, and intreating him to re-
ceiue him into grace and fauor, the which the Calife did so much esteeme, as he not on-
ly confirmed him in the possession of Persia, Karafon, and all the countries which his bro-
ther had conquered; but he also gaue him the inuestiture of Hierak, the chiefe citie wher-
of is Hishpaon, making him Chena of Bagadet, which is the seueraigne magistrate of
justice next vnto the Calife, which charge he gaue with the Califes permission to *Abdu-
la Ben Taber*, and from thence he past with his armie to Casuin, and so to the citie of Rey,
leaving for gouernor at Scyras one called *Mahamed Ben Leys* which was his kinsman,
who seeing the other absent declared himselfe king, but *Hamer Ben Leys* returned pre-
sently from his intended journey, against him, the which *Mahamed* vnderstanding he fled,
leaving behind him a very rich spoile, the which *Hamer* sent afterwards for a great
present to the Calife; to whom many came with complaints of great insolencies, and tyr-
annies which *Hamer Ben Leys* had vied, whereupon he made a publique Edit, by the
which he deprived him of the lands which he had giuen him, and gathered forces from
all parts, he gaue the charge thereof to *Sayd Ben Mochaied* who went against him with
his forces and vanquished him. *Hamer* had one in his companie called *Dram*, who had
beene a long time prisoner at Bagadet, who seeing this bad successe fled from the campe:
Hamer did the like with a small traine, hauing afterwards recovered new forces, and ga-
thered together the remainder of his defeated armie, he made a new attempt to enter in-
to Scyras; but *Mouset* brother to the Calife, being aduertised of his intended desseigne,
put himselfe in great hast into the towne, the which *Hamer* vnderstanding, and altoge-
ther despairing to recouer it, he returned to Kermion to visite the Lands of Siston, and
from thence past to Karafon. At this time the Calife *Almat Hamed Bila* died, hauing rai-
gned three and twentie yeares, in the yeare of Grace 893, and of the Egyra 279.

Matazed Bila Hamed, the six and thirtieth Calif:

M*Atazed Bila Hamed* succeeded his father *Almat Hamed* in the Califat: He was wife
and valiant, yet very sensuall. *Hamer Leys* hauing (as hath beene said) lost all hope
to recouer Scyras, past into Karafon, whereas one of the gouernors of that prouince cal-
led *Rafesah Ben Arfuma*, hauing rebelled against the Calife, followed the partie of *Maha-
med Ben Zeyd Alauay*, against whom *Hamer Ben Leys*, with the permission of the Calife,
caused his armie to march, vanquish him, and tooke him prisoner, and hauing put him
to death, he sent his head to the Calife, who did much esteeme his seruice, for that *Ra-
fesah* had greatly troubled those prouinces, so as to recompence *Hamer*, he made a
new gift of Karafon, Maurenahar, Percy, Kermion, & Siston, commanding that his name
should be written in their publike Ensignes, to the end that his obedience and loyalty
might be knowne to all men: This happened in the yeare of grace 898, and of the Egyra
284. In acknowledgement of all these fauours, *Hamer Ben Leys* sent for a present vnto
the Calife, a great masse of coyne, many vessells of gold and siluer, store of amber, muske,
eyuet, with manie rich robes of cloth of gold.

The countrie of Maurenahar had beene long in peace, and in a manner shaken off
the

A the Persian yoke, being at that time commaunded by *Ismaell Ben Hamed*, against whom
Hamer Ben Leys leuied an armie of souldiers, and marched against him, who attended him
neere to the riuer of Gehun, which diuides the countrie of Maurenahar and Kara-
fon, where after many and variable encounters, *Hamer* was vanquished and taken by
Ismaell, who as they say was assisted with money from the Calife, being glad to be rid
of *Hamer*, yet he intreated him well, hauing twome that he should maintaine an inui-
olable peace and friendship betwixt them, and that he should neuer make warre a-
gainst him neither by himselfe nor any other, which done he carried him with him to
Maurenahar, whereof he aduertised the Calife, and of the whole successe of the busi-
ness, who did write vnto him to send him to Bagadet, the which *Ismaell* performed; be-
ing in the Califes power he caused him to be flaine, hauing beene king three and twen-
tie yeares, he had but one eye, and was exceeding cholericke. Before this, *Ismaell* in the
yeare of our Saluation eight hundred ninie foure, and of the Egyra two hundred and
eightie went out of Maurenahar into Turquestan, where hauing obtained many victo-
ries against the Turkes, in the end he tooke the king of Turquestan in battaile, with
his father, wife, and tenne thousand men: some write that the spoile of this victorie
was so great, as euery of *Ismaells* souldiers had for his share a thousand deniers of gold;
all which did make about one thousand and five hundred ducats. Hauing obtained
this victorie he came vnto Samarkand, and from thence he marched against *Hamer Leys*,
with an armie of threecore and ten thousand men, whom he vanquished as hath beene
said, and for this cause the Calife *Matazed* gaue him the title of king of Maurenahar,
Karafon, Scyras, Siston, and Kermion.

This being done, *Ismaell* vnderstood that *Mahamed Ben Zeyd Alauay* spoiled the
countrie of Taberstan, whereupon he did write vnto him to desist, and in the meane
time prepared a mightie armie, the which he sent against him vnder the command of
Mahamed Ben Aron Somony, who vanquished him; so as he brought vnder the power
of *Ismaell*, the countries of Gerion and Taberstan, of which prouinces he had the go-
uernement, vnder the authoritie of *Ismaell*. This happened in the yeare our Redemp-
tion nine hundred and one, and of the Egyra two hundred eightie and seuen. The
Calife *Matazed Bila* dying within two yeares after hauing reigned nine yeares and
nine moneths.

Moktasfi Bila, the seuen and thirtieth Calif.

M*oktasfi Bila* sonneto *Matazed* succeeded his father, in whose time many compa-
nies of Arabians, spoiled the countrie of Arabia, robbing passengers, and hin-
dring the pilgrimage to Mecca and into Persia. *Taber Ben Hamed Ben Hamer Leys*, who
in his grandfathers place had beene made king of Siston, entred Persia at the same
time with a mightie armie, with an intent to make himselfe maister thereof, hauing
defeated the garrisons, and reduced all vnder his obedience: After which he passed
to Auwas, the gouernor of which prouince was called *Abdala*, who presently deman-
ded succors from *Ismaell*, king of Maurenahar, who did writ to *Taber Leys*, intreating
him to desist from his enterprise, whereunto either for loue or feare he agreed, so as
Ismaell would obtaine from the Calife that he should enioy the lands which he and
his father had conquered, and that he should confirme him in the possession thereof,
whereunto the Calife consented willingly for the loue of *Ismaell*, and *Taber* hauing
newes of this donation returned to Scyras, the which happened in the yeare of Grace
nine hundred and seuen, and of the Egyra two hundred ninie and three in which yeare
the Calife died, of weaknes by reason of his excesse, hauing reigned about foure
yeares.

Moktader

Moktader Bala, the eight and thirtieth Calife.

Moktady having left no children, they gave the place of Salife to his brother *Moktader*, vnder whose raigne *Mahamed Ben Arun Samony*, (who as hath bene said had vanquished and slaine *Ben Zeyd Alauwy*, and hauing recovered the countries of Gerion and Tabarstan, whereof *Ismaell* had giuen him the gouernement, rebelled, and hauing leuiued an armie by means of the intelligence which he had with the inhabitants of the towne of Rey, he seised thereon, whereof *Ismaell* being aduertised he went against him, but the other fled speedily, yet he pursued him to Casim, Zenian, and Tabarstan, which pounces he reduced vnder his obedience, yet he could not take *Ben Arun*; so as hauing placed necessarie garrisons for the defence of the countrie, he past the second time into Turquestan, conquering many new countries, and new realmes, whereas he tooke an inestimable bootie, with the which he returned to Maurenahar, in the year of our Redemption 909, and of the Egra 295 leauing his sonne *Hamed* in the realme to whom the Calife confirmed his gouernements with many prerogatives: For the Califes being held as soueraigne both of spirituall and temporall matters, they were not thought to hold their seigniories and commands with any iust title without their confirmation. In the meane time *Taber* enioyed Scyras, and other lands which the Calife had graunted vnto him, who going a hunting in the countrie of Siston, *Sangbery* a slave to *Leys* the sonne of *Aly* his vnckle, seised suddenly vpon Scyras, and *Taber* comming to dispossesse him, *Sangbery* gaue him bataille, & in the same encounter *Taber* was quite vanquished & taken prisoner, with a brother of his and sent to Bagader, hauing reigned full six yeares, and to enioy his conquest with more securitie he also tooke one of the sonnes of *Leys* called *Aly* with his brother *Madet*, and sent them to Bagader, the which happened in the year of our Saluation 914, and of the Egra 300.

In the meane time *Hamed* the sonne of *Tachib*, grandchild to *Leys*, seeing the countrie of Siston reuolted and all in cumbustion, invaded it with an armie, and subdued it in nine moneths, putting to death many of the seditijs, but he died looke after leauing D in his place *Kalef Ben Hamed* his elder brother, who desiring to goe in pilgrimage to Mecca, left a kinsman of his called *Taber Benocem* for gouernor, but he seeing him absent reuolted presently, and seised vpon his countrie, so as the other returning from his pilgrimage he found all the gates shut against him, so as he was forced to goe to Bokara in Maurenahar to demand succours of *Manfur*, who gaue him goodly forces, with the which he recovered his countrie of Siston, *Taber* being fled.

Kalef seeing himselfe thus restored to the quiet possession of his realme sent back the troupes which *Manfur* had giuen him, the which *Taber* vnderstanding he came againe to Siston, and conquered it againe the second time, so as *Kalef* was forced to haue recourse againe to *Manfur*, who gaue him a new armie, and as he approached nere vnto Siston he had newes vpon the way that *Taber* was dead, and that his sonne *Ocem* had succeeded him who being aduertised of the comming of *Kalef* into the prouince of Siston, he retired himselfe into a fort, whereas *Kalef* besieged him so straightly, as being deprived of all hope and reduced to extremities, he begged the fauour of *Manfur* to obaine some grace of *Kalef*, who did write vnto him that for his respect he gaue liberty to *Ocem* and his people, with meanes to retire themselves to Bokara, where he would giue them lands to liue on. All these realmes were tributarie to *Manfur*; but *Kalef* seeing himselfe in quiet possession of his owne, forgetting his forpast miseries, and succours which he had drawne from *Manfur*, he made no great regard to pay the tribute that he ought him and had bene demanded; whereupon *Manfur* leuiued a mightie armie whereof he gaue the command to the said *Ocem* to march against *Kalef*, who not standing vpon his guard was forced to retire himselfe into a fort, the which by nature and art was held impregnable, so as he besieged it seuen yeares, but seeing him vnable to force it, *Manfur* sent

A sent another captaine called *Abouly Ben Senior*, who joyned with *Ocem* all the forces he could draw together: The arriuall of this captaine made *Kalef* to leaue his fort which was called Darek, the which he deliuered to *Manfur*s armie, who restored him afterwards to his realme: such was the vnconfort and variable fortune of this Prince, to be often expelled and restored againe: but the most sensible disgrace, was the reuolt of a sonne of his called *Tabar*, who expelled him his realme; and seeing no meanes to reenter, nor to satisfie the ingratitude of this child, he sayned himselfe to be sicke, causing it to be published abroad that he was brought to the extremities, and that he desired to see his sonne before his death, and to discover certaine treasures vnto him, his fatherly loue binding him to preferre him before any other, and not to relie vpon his seruants; this ill aduised and couetous young man, being aduertised of his fathers will, and thinking to enioy this great treasure, came vnto *Kalef*, who at his arriuall embraced him, and for his welcome, slew him with his owne hands, and so reentered into the possession of his realme, the which he lost afterwards twice, and recovered it againe: and in the end, he died, leauing a son of his called *Abu Afez*.

Hamed, the sonne of *Ismael*, who by the death of his father was come into the possession of the realme with the consent of the Calif *Moktader*, visited his countrie, and comming into Samarkand, he tooke the Gouernour thereof, whose name was *Ezack*, being his vnckle, and put him in prison, suspecting that he had an inclination to reuolt: yet soon after, he restored him to his former libertie, and gaue him withall the gouernment of the prouince. Tabarstan had reuolted twice, but he alwayes had his reuenge, and punished the rebels according to their demerit: He also tooke Siston, in the year of our Redemption 900, and of the Egra 298: and in the year following, he gaue the gouernement of Nichabur to *Manfur* the eldest sonne of *Ezack*. In the year of our Saluation 914, and of the Egra 301, being a hunting, news came vnto him that the prouince of Tabarstan had reuolted the third time: whereupon, retiring into his tent verie much discontented, he was slayne by his owne slaves whilst he slept; and his bodie was interred in Bokara, hauing reigned six yeares and foure moneths: he was a prince of great courage, and full of magnanimities, but wonderfull cholerick, and subiect to his pleasure: He left one sonne not about the age of ten yeares, whose name was *Nacere Benhamet*, whom one called *Hamet Benhamet Leys*, Gouernour of Bokara, tooke vpon his shoulders, and being followed by a great multitude, crying through the citie, that it was the king, he caused him to be so acknowledged: but in the meane time, the young prince seeing himselfe carried after that manner, wept bitterly, demanding of them that were about him, if they would kill him as they had done his father: but cuerie man assured him, and freed him from that feare.

In the meane time, *Ezack*, vnckle to the deceased king, remayned at Samarkand, who hearing of his nephews death, and the greenesse of his sonnes yeares, leuiued a great armie to seise vpon that Estate: *Nacere*, whom otherwise they call *Amir Seyd*, was aduised to send a captaine against him, whose name was *Hamuyhe*, who defeated *Ezack* twice, and in the last he was forced to flie before him to Samarkand, where he had left for Gouernour, a sonne of his called by the name of *Aly* or *Elyas*, who abandoned the citie, and fled away: so as *Ezack* by this meanes being neerely pursued by *Hamuyhe*, he was forced to yeeld himselfe at his discretion, who sent him immediately to Bokara, whereas *Nacere* put him in prison, in which he died. This death was the cause that *Manfur*, his sonne, who was at that time Gouernour of Nichabur, tooke armes against *Nacere*, and joyned with *Ocem Ben Aly*, one of *Nacere*s Captaines, who had reuolted by reason of some contentments. *Hamuyhe* prepared to go against him, but vpon the way he understood that *Manfur* was dead, yet *Ocem Ben Aly* continued the waite, the which was of no long continuance, for that in the first bataille he was defeated, taken prisoner, and sent to Bokara. At the same time, *Nacere* had sent a Gouernour to Karaton, called by name *Hamet Ben Sed*, who being reuolted, and in armes with the whole prouince, leuiued troupes, and seised vpon Gerion and Maruso. *Hamuyhe* went also to

fight with him, whom he vanquished and sent to Bokara, where he died in prison: This A happened in the year of our Saluation 914, and of the Egyra 301, at what time the Calife *Moktader* died, hauing held the empire feuen yeares.

¶ *Isfar Ben Matazed, the nine and thirtieth Calife.*

AFTER the death of *Moktader*, they gaue the dignitie of Calife to *Isfar Ben Matazed* his brother, who enioyed no greater peace than his predecessor had formerly done: for in the prouince of *Tabaristan* did rise one called *Leylah* Ben *Negman*, who committed B some spoyles in the neighbour prouinces, with happie successe. *Nacere* was forced to send an armie against him, and to giue him battaile, in the which *Leylah* was vanquished, after which victorie his souldiers fecing themselves vnfortunat in armes, they began to watch the highways, and to rob the passengers: Whereupon, *Nacere*s subiects gathered together, and cut them in peeces, taking from them what they had stolne: they also seised vpon *Leylah*, and cut off his head. At the same time there was another rebell in the towne of *Rey*, against whom *Nacere* went and recouered the towne, leauing therein a captaine called *Synur*, with a strong garrison, and then went to *Maurenahar*: This was in the year of our Redemption 926, and of the Egyra 313, whenas one called *Azfar Ben Scrayhe* made a new combustion in Persia vpon this occasion.

A Persian called *Abusua* being verie poore, yet of a great and noble familie, as one that was descended from the auncient kings of Persia, had three sonnes, the one was called *Emauduaualeh Aly*, *Acem*, and *Akmet*: This man dreamt vpon a time, that there came fire out of his priuie parts that did inflame a great part of the countrie, then diuiding it selfe into three parts, it continued to verie long. Being then full of amazement, he went to impart his dreame to an Astrologer, who told him that it did signifie he should commaund great prouinces, in the which his three sonnes should afterwards succceed him. At that time *Makon Ben Kake* was lord of *Tabaristan*, into whose seruice *Abusua* put himselfe, with his three sonnes, vnder the commaund of *Azfar Ben Scrayhe*, and *Mardannege Benzad*, with *Vusmaguir* his brother. It fell out in the end, that *Azfar* rebelled against *Makon*, making warre against him for the space of a whole yeare together, at the end whereof *Makon* died. After whose death, *Azfar* seised vpon *Rostandade*, *Rey*, *Casuin*, *Habar*, *Zenion*, *Taromin*, and *Amedon*; committing great spoyles in all those parts, so as *Nacere* was forced to march against him with a great armie, where, after many and variable encounters, they agreed, vpon condition, that *Azfar* should enioy a good part of that which he had conquered. During the absence of *Nacere*s, there fell out some combustions within his countrie, but all things were presently pacified by his presence, yet there was still warre in some one of these prouinces during his raigne.

During these proceedings in Persia, there did rise great troupes in Arabia, who entred E into Mecca Medina, the which they spoyled of great riches, which the superstitious deuotions of the Moores had offered in that place, taking away a stone which was held by them all in great reuerence, carrying it to Cufa, of which stone the Moores tell strange tales, among others, that *Adam* had brought it out of the earthly Paradise, whenas he was expelled, and that afterwards it came into the power of *Ismael*, the first sonne of *Abraham*, and in succession of time was brought to Mecca or Medina. They say also, that by nature it is exceeding white, but if it be handled by sinners, it grows verie blacke, so as it was like vnto a touchstone for sinnes: but all this being ridiculous, we will returne to the Calife *Isfar*, who hauing raigned twentie yeres, died in the yere of Grace 933, and of the Egyra 320, hauing bene much respected by his souldiers during his raigne.

¶ *Scryhe.*

¶ *Kaherbila Mahamet, the fortieth Calife.*

AFTER being dead, the souldiers gaue the empire to his brother *Kaherbila Mahamet Ben Mathazad*; but they did not suffer him to enioy it long, for at the end of eightene moneths, they put out his eyes, in the yere of Grace 935, and of the Egyra 322, giuing the gouernement to *Razabila*.

¶ *Razabila Mahamed, the one and fortieth Calife.*

B THE souldiers hauing thus chosen *Razabila Mahamed*, sonne to the Calife *Moktader*, he made *Eben Mokale* his Vuazir, whose hand within few moneth after he caused to be cut off, and to be hung vpon a gibet, for that he had written a letter in his name of small importance without his priuite. It was the custome in those times for the Califes themselves to preach the law vnto the people, but he ordayned that the Vuazirs should doe it. *Razabila* raigned foure yeares, and died in the yere of Grace 939, and of the Egyra 326.

¶ *Mouktafy Byla Ebrahim, the two and fortieth Calife.*

C *Mouktafy Byla Ebrahim*, sonne to *Moktader*, was created Calife after the death of his brother *Razy*, in whose time there was a great famine in Bagader, the which was followed by a great plague, whereby a great part of that countrie was vnpeopled, and as for *Mouktafy*, the souldiers put out his eyes, in the yere of our Redemption 943, and of the Egyra 330, hauing raigned but foure yeares, yet he liued two and forrie yeares after he was blind, but he enioyed not the empire, the which they had giuen vnto his sonne.

¶ *Mouktafy Abdela, the two and fortieth king of Persia, and the three and fortieth Calife.*

D IN the place of *Mouktafy Byla*, the souldiers aduanced his sonne *Mouktafy Abdela*, vnder whose raigne *Macer*, hauing made an accord with *Azfar*, fell sick of a Tifke, which the Persians call Cel. This prince (as hath bene said) had great wars during his raigne, being eight and thirtie yeares, and died in the yere of Grace 944, and of the Egyra 331. He was a verie affable and bountifull prince; during his life he had caused his eldest sonne *Ismael* to be declared prince, and his presumptiue heire, but he dying before his father, the younger brother, called *Nueben*, succeeded in his place.

As for *Abusua*, and his sonnes, who fought for *Azfar*, this was their successe; *Azfar* E hauing made an accord with *Nacere*, he sent *Emaudu Daulé Aly*, the eldest of *Abusua*s sons, with his two brethren, and a great number of souldiers, against *Hilphaon* the chiefe citie of *Hierak*, where, at that time, *Mosafar Ben Tacut* was Gouernour, who finding himselfe vnable to encounter them, left the place, and fled to *Scyras*, where his father *Tacut* gouerned, then joyning together, they went to fight with the enemy, but vpon the way they encountered *Mardannege*, whom they vanquished, so as he was forced to flee, & to cal vnto his succour *Emaudu Daulé Aly*, and his two brethren, being at *Lorestan*, against whom *Tacut* aduanced with his armie, causing his footmen to march before with this stratagem; he had giuen them certaine pots or bottles full of wild-fire, and matches light in them, the which they should cast against their enemies, as they did; but the wind being contrary, the fire did not annoy the enemy, but burnt themselves, and *Tacut*s horsemen aduancing, it did so terrifie these horses, as they ran away: *Emaudu Daulé* pursued them, who in this rout tooke many rich spoyles, with store of gold and siluer, the which encreased the courage and power of *Aly* and his followers, with whom he entred into Persia, the which he made

G ggg ii

subiect

subiect without any great effusion of bloud, going afterwards to lay siege to Scyras the A. chiefe citie, the sacke whereof, by reason of the nobilitie and reputation of that towne, he redeemed from the souldiers with his owne money.

Emanu Daule, hauing rested sometimes in the house of *Tacut*, he began to be carefull for the payment of the souldiers, being without money, and seeing their insolencie to be great, and that they would mutine if they were delayed, being verie pensive, he layed him downe vpon a bed, studying what course to take, where, lifting vp his eyes, he espied an vgly snake at a hole, the which did often put forth her head, and drew it backe againe, *Al* being amazed therat, commaunded that they should presently breake vp the top of the house, which was flat, (as they be all in Persia) and kill this snake, the which was presently done, and the snake killed, with some others that were with her: but in doing this, they discovered a great treasure which *Tacut* had hidden there, the which was sufficient to pay the souldiers. Soone after, there happened another accident to *Emanu* Daule, the which was both pleasant and profitable; hauing an intent to make some apparell, he caused a taylor to be brought vnto him, who being before him, in stead of a measure he called for a cudgell, the taylor (who had serued *Tacut*) thinking it had beene to beat him, besought him to pardon him, and that without any force he would confesse the truth, which was, that he had fseuenteene coffers in his house, the which *Tacut* had giuen him in guard; *Al* was verie joyfull of this good encounter, and hauing sent for the coffers, they were found full of cloth of gold, and all sorts of filke of great value, whereof the taylor had his share.

Matters passing thus in Persia, *Nue*, the sonne of *Nacera*, by the death of his father had succeeded in the gouernement of Maurenahar, Karafon, Nichabur, and other neighbour countries. *Hamuyhe*, that famous capitaine, (of whom mention hath beene made) had some discontentment against *Nue*, and seeing him now seated in the royall throne, and seeking to reuenge the iniurie he had received, had retired himselfe secretly out of his countrie: but *Nue* writ such gracious letters vnto him, and gaue him such assurance, as *Hamuyhe* returned, to whom *Nue* gaue the gouernement of Samerkand. After this, *Nue* made warre in many places by his captaines, yet alwayes with vntortunat successe: but his fortune meant to make triall of himselfe; for hauing made one called *Abol* Gouvernour of the towne of Rey, and hauing some subiect of discontent against him, he sent *Abraham Ben Sintur* to be his successour: whereat *Abol* being discontent, he rebelled against *Nue*, who went in person to suppress him, but he was twice vanquished, and the other came to Bokara, where he entred, and would haue burnt and rased the towne, if he had not beene entreated to spare it. But *Nue* hauing recouered what he had lost, tooke a cruell and exemplarie punishment of such as had revolted; so as many left him and went vnto his enimie. *Emanu* Daule was then in the towne of Scyras, to whom news came that *Mardauuege* (vnder whom he serued) had beene slayne by his slaues being in a bath. Vpon this aduice, he sent with all speed his brother *Rokna Daule Asem*, to Hierach, and Rey, whereof he seised, conferring with *Abol*, who was verie much discontented with *Nue*. This man obtayned from the Calife of Persia the inuestiture of Karafon, the which being once graunted, *Abol* delayed no time, but went immediately to take possession. Within few dayes after, *Nue* died of melancholie, (as they say) leauing one sonne called *Abdul Malek*.

Emanu Daule hauing sent his brother *Rokna Daule Asem*, as hath beene said, to conquer Hierach; he also sent his other brother *Mohayze Daule Achmet* against Kermou, the which he subdued, where hauing put good garrisons, he went against Bagadet, the which yeelded by force, where he tooke the Calife *Mostachy Abdala*, whose eyes he caused to be pulled out, hauing reigned foure yeares, and foure moneths, the which happened in the yeare of our Redemption 947, and of the Egrya 334.

¶ *Motyah*

A

¶ *Motyah* Byla Fazele, the foure and fortieth Calife.

Mohayze Daule Achmet hauing thus put out the eyes of the Calife *Mostachy*, he seated in his place *Motyah* Byla Fazele, the sonne of *Mokader*: At this time, they found the stone whereof mention hath beene made, which the Arabians had carried to Cusa, but it was brought backe againe to Mecque, giuing as much gold for it as it weighed: This was in the yeare of Grace 949, and of the Egrya 337, whenas *Emanu Daule* *Al* fell sicke, he called for his nephew *Asadu Daule*, sonne to his brother *Rokna Daule Asem*, whom he left in his place, for he died presently after.

B At the same time there died also many princes, as *Vuax Maguir* going a hunting, for a boare running betwixt his horse legges, he fell vpon him and slew him. *Mohayze Daule Achmet* died also in Bagadet, *Asem Ben Feruzan* in Taberistan, *Kasur Haschidy* in Caire, and the emperour in Constantinople, *Abol* Ben *Mohamed*, *Al* in Bokara, and in Damas, *Seff Daule* in the yeare of our Redemption nine hundred fiftie seuen, and of the Egrya three hundred fortie fise.

C Throughout all Karafon, Kocflam, and many other prouinces of Persia, there was a great and generall plague: And moreouer, there was the greatest confusion that had beene seene before that day, for that cuerie man was offended, and cuerie man feared, neither was any man in safetie during this generall combustion which continued some yeares. In the yeare of Grace 962, and of the Egrya 358, *Abdul Malek*, the sonne of *Nue*, running at tilt (the which is verie vsuall among the Persians) fell from his horse, and died, hauing reigned seuen yeares, and six moneths, in whose place succeeded *Manfur* his brother: in his life time he had for Vuazir one called *Albataquin*, who opposed himselfe with all his meanes against the election of *Manfur*, but *Manfur* preuayled, and *Albataquin*, being accompanied with three thousand souldiers, fled to *Gazmin*, after whom *Manfur* sent fiftene thousand souldiers, who fought with him vpon the confines of Balk, and were defeated: he sent also the second time, but they were no more fortunate than the first; so as *Manfur* seeing his good successe, turned his armes against Hierach, and the towne of Rey: *Rokna Daule Asem*, who enioyed it, went presently to field, sending his sonne with goodly troupes to make incursion into the countrie of Karafon to diuert *Manfur* the Generall of the armie. *Rokna Daule Asem* was called *Chamguir*, who being dead of sicknesse, they gaue his charge to *Abul Ocem*. This man seeing either prince disposed to peace, a treatie was begun, and in the end concluded, vpon condition, that *Rokna Daule* should pay a yearly tribute of 50000 deniers of gold, which make two and twentie hundred thousand duckats; and for the better assurance of this accord, *Manfur* tooke to wife the niece of *Rokna Daule*, daughter to one of his brethren: the which happened in the yeare of our Saluation 975, and of the Egrya 363, at what time the Calife *Motyah* Byla died of a pallsie, hauing reigned nine and twentie yeares, and left the gouernement two moneths before to his sonne *Tahya Abdel Charim*. As for *Manfur*, he died two yeares after, in the yeare of Grace 977, and of the Egrya 395, hauing reigned fiftene yeares, leauing his sonne *Nue* to succeed him.

¶ *Tayaba Abdel Carim*, the fise and fortieth Calife.

T *Aysha Abdel Carim*, the sonne of *Motyah*, came thus to be Calife by the death of his father (as hath beene said;) during whose reigne, or rather shadow of his royaltie, (for the Califes began then to be lords in name onely) many memorabile things happened in Persia. Two yeares after his being Calife, *Rokna Daule* died, declaring his sonne *Asu da Daule*, king of Hierach, who much augmented his dominion. As for *Nue Ben Manfur*, who had succeeded his father in that of Maurenahar: he found woike enough to exercise himselfe; for notwithstanding that *Albataquin* (whom he had cause to feare) were dead; yet *Kabus*, the sonne of *Chamguir*, (a captaine to his father *Manfur*) revolted, and tooke the prouinces of Geryon and Tabaristan.

Gggg iij

Ar

At the same time also, there were great controuersies betwixt *Azudu Danle* and *Fakoro A Danle*, against whom *Azudu Danle* leued an armie, and forced *Fakoro* to flee into the province of *Kabus*, who entertained him with much courtesie and respect, offering him his person, and whatsoever he had else to serue him. *Azudu Danle*, being forie of this acquaintance, marched against them, vanquished them, and recovered *Gerion* and *Tabaritan*; so as *Kabus* and *Fakoro A Danle* were forced to haue recourse to *Nue Ben Masfur*, who giuing them succours, they returned against *Azudu Danle*, and recouering *Gerion*, they forced him to retire into a fort, the which they besieged, but the siege hauing continued two moneths, the besieged finding their munition to fayle, got intelligence with one of their captaines, to whom they gaue a good summe of money, so as he would best their deuotion, and hauing concluded what to doe, they tooke a time whenas the besiegers least expected them, and made a sallie vpon this treacherous captaines quarter, who presently fled with such troups as were vnder his commaund, the which amazed the rest of the armie which fled, by which meanes the place was freed from siege. *Nue*, who was then in *Nichabur*, hearing of the disgrace of his allies, gaue charge to *Abul Ocem* his Vazir, to leue an armie, and to march against *Azudu Danle*; but he finding himselfe too weake, forbore to fight, and *Fakoro Danle* dying afterwards, his brother came to be lord of all his countries.

At that time died *Abul Ocem*, Vazir to *Nue*, whose death is remarkable: for seeking to haue the companie of a slaue of his whom he loued exceedingly; being with her, he died suddenly, the which bred a generall amazement, by reason of the strangeness of the accident. He left two sonnes, the one called *Boaly*, who succeeded him in the gouernement of *Karafon* and *Nichabur*; the other *Faech*, whom *Nue* made Vazir of *Hyekar*: these two brethren, through enuie and jealousy, fell to armes, and made warre one against another. But *Boaly*, hauing beene more diligent than his brother, marched first against him to *Bokara*, who fled to *Matro*, where he gathered all his forces together: the which *Nue* vnderstanding, he sent *Innabac* and *Bakhrun*, two of his captaines, to force *Boaly* to come to reason. These, according to the commaundment, pursued him, and defeated him, forcing him to flee to *Balk*, and from thence to *Tremed*, from whence he writ to *Bokrahnam*, king of *Turquestan*, persuaading him to make warre against *Nue*.

During these dissensions, *Aboly Ben Ocem* writ to *Nue*, demanding, in recompence of his famous seruice done vnto him and his auncestors, the supreme gouernement of all the countries of *Maurenahar*, and *Karafon*, the which *Nue* granted without any difficultie, vpon condition, that he should hold them as his vassall: but *Aboly* seeing himselfe in possession of these countries, carried himselfe as a tyrann, and being often persuaaded to be more temperat, he not onely made them no answer to that which was propounded, but prepared himselfe secretly to rebell, and writing letters to *Bokrahnam* king of *Turquestan*, he persuaided him that they two together might invade the countries of *Nue*, and diuide what they should get betwixt them. The king of *Turquestan* liked so well of this proposition, as he presently went with an armie to field; and *Aboly* did the like, so they began both to make great spoyles in the countrie of *Nue*, who was also in armes, giuing the charge of his armie to *Innabac*, who had vanquished *Faech*, and presented battaile to the rest, wherein hee was vanquished, and sent prisoner into *Turquestan*.

Nue hearing of this losse, and seeing himselfe reduced to extremitie, seeking to make friends of his enemies, reconciled himselfe to *Faech*, drawing him to his deuotion with all the courtesie and complements he could deuise; so as he sent him for the defence of *Samarkand*, where being arriued, he vnderstood that *Bokrahnam* came against him; so as he abandoned the place, and wen to *Bokara* in despite of *Nue*, protesting that he had done him much wrong. This treason made *Nue* to faint, who finding no meanes to make head against so powerfull an enemy, abandoned his realme. *Bokrahnam*, in the meane time seised vpon *Samarkand*, and from thence went to *Bokara*, whereas *Faech* joined with him, whom *Bokrahnam* sent with an armie against *Balk*, and the countries depending thereon. In the meane time *Nue* passed the riuier of *Gehun* as secretly as he could, and

A lay about *Hamulchet*, whither many of his subjects that sought him came vnto him by diuers waies; so as the number increasing daily, they began to make the bodie of an armie, and *Nue* was in some hope of better successe: and to trie all meanes he writ to *Aboly*, laying before him the fauours and preferments he had receiued from him, promising him greater if he would returne to his seruice: but *Aboly* fed him with counterfeite and dissembling hopes, seeking by what meanes he might kill him.

In the meane time *Bokrahnam* fell sicke, and finding no amendment, by the aduice of his physicians, he returned into *Turquestan*, hoping to recouer his health better in his owne countrie, but his infirmities increasing daily, he died by the way; the which they of *Bokara* vnderstanding, they sallied forth vpon his armie, the which being without a head, was defeated, of whom their enemies made a great slaughter, and a rich bootie of their spoiles. *Nue* embracing this occasion returned into his realme, where he was receiued with a generall consent.

Aboly seeing the king of *Turquestan* to be dead, he resolved to reuenge himselfe by the power of *Nue*, the which *Faech* his brother vnderstanding, although he were his capital enemy, he sought to diuert him from this resolution, as he did: they two concluded together to make warre against *Nue*, who before all these broyles, had sent a captaine of his called *Sabutaquin*, into *India* to make new conquests, and was then returned rich, and victorious, hauing purchased the reputation of a rare man, and of great experience in armes. *Nue* gaue the charge of this war to him, and hauing made the greatest leuie of souldiers he could, with such as he had vnder his commaund, he sent him to *Gaznehen* a famous countrie in *Karafon*. *Aboly* knowing the preparation they made against him, and desiring to preuent his enemies by some good successe, he sought the friend (hip of *Fakoro Danle*, whom he wooon with rich presents which he sent him. In the meane time, *Nue* and *Sabutaquin* went out of *Nichabur*, seeking *Aboly*, being accompanied by the gouernors of *Balk*, *Gerion*, and *Guergetam*. As for *Aboly*, he had receiued certaine companies of old souldiers which *Fakoro Danle* had sent him, to whom *Darab Kabus* had ioined with a mightie armie, and so going out of *Hyekar*, both armies camped one against another, where they layed not long before they came to battaile. *Aboly* disposed of his armie after this manner: He gaue the right wing to *Faech*, and to a brother of his called *Abulacem Ben Samur* the left, putting himselfe in the midst.

As for that of *Nue*, the points of his battaile were giuen to his best captaines, but *Amir Sabutaquin*, and *Seyfa Danle* were in the midst: the two armies being thus fronted, euery man shewed his valour, but *Nues* souldiers behaued themselves in such sort, as they forced the wings of *Abolys* battaile to turne their backs, the which gaue such courage vnto their enemies, as they charged the rest with the whole bodie of their armie so furiously, as they made them to breake their ranks, and in the end to flee.

In this conflict, *Darab Kabus* quitting the partie of *Aboly*, ioined with *Nue*, the which was a great helpe for the defeating of this armie, whereof part was cut in peeces, and the rest retired as they could by *Nichabur*. The victorie thus gotten, and the spoiles which were very great diuided, *Nue* made *Mahamud* the sonne of *Amir Sabutaquin* his generall at his fathers request. As for *Nue* he went to *Bokara*, *Sabutaquin* to *Gaznehen*, and *Mahamud* to *Nichabur*: and as for the brothers of *Aboly* and *Faech*, they went to *Gerion*, which was vnder the commaund of *Fakoro Danle*, who entertained them with much kindness: but they carried themselves so ill in all things, as they continued not long in fauour, which *Aboly* perceiving, forgetting the benefits he had receiued from *Fakoro*, he sought meanes to kill him: whereunto *Faech* would not consent, but dissuaded him all he could from this desseigne, aduising him rather to fall vpon *Nichabur*, and to surpris it before that the other had discovered their desseigne; whereof notwithstanding being suspicious, he sent to demand succours of the king, and of his father: but before they came, these two had fought with him, vanquished him, and chased him out of the province: the which *Sabutaquin* vnderstanding, he leued troups with all speed possible, and went from *Siston* to come to *Nichabur*, where he encountered *Aboly* at *Thus*, and fought with him; being in the heat of the fight, *Mahamud* arriued with a fresh armie, who

charging, the enimie behind, made a terrible slaughter, taking in a manner all that were. A left allice prisoners. As for the two brethren, they got with great difficultie into Calat, a place wonderfull strong, and being accompanied from thence with some of the remainders of their deſeats, they paſt to Marauo, where being, they fought to get a pardon from *Nue*, who granted it to *Aboly*, vpon condition that he ſhould not depart out of Geriana without his expreſſe leave; whereunto he agreed, contrarie to the will of *Fach* who retired himſelfe to *Ilechkan* king of Turkeſtan, who had ſucceeded *Boirakham*.

There was once called *Abu Abdula* gouernour of Koarrazm, who was enimie to *Aboly*, he giuing a ſodaine aſſault to Geriana, carried him away priſoner. The gouernour of Geriana, who had him in guard by the commaundement of king *Nue* gathered his forces together, and went to Kat, whereas he of Koarrazm remained, tooke him priſoner, and freed *Aboly*; and being returned into his province, he put the gouernour of Koarrazm in priſon. As for *Aboly* he entreated him very courteouſly, feaſting him daily. One day among the reſt, hauing drunke freely, *Mahamad* who was gouernour of Geriana, cauſed the gouernour of Koarrazm to be taken out of priſon, and his head to be cut off: which done, he writ the whole diſcouſe to *Nue*, craving pardon for *Aboly*; who made anſwere that he had long ſince pardoned him, charging him to ſend him, for that he had ſome matters of importance to impart vnto him: *Mahamad* ſent him, but at his coming to Bekara, *Nue* committed him cloſe priſoner; where he died. As for *Fach* his brother, who was retired to *Ilechkan*, he perſuaded him to make warre againſt *Nue*, who being aduertized of all their deſſeignes, ſent to *Sabutaquin* to aduance with his troups betwixt *Relix* and *Necaf*, commaunding alſo his ſonne *Mahamad* who was at Nichabar, to ioyne with his father with all the forces he could raiſe; ſo as both being together, they made a mightie armie: the which the king of Turkeſtan vnderſtanding, fearing the danger, he created an accord, the which *Nue* did not reſuſe, by whose means they gaue the gouernment of Samakand to *Fach*. By meanes of this peace, all troubles were pacified, in the yere of Grace 996, and of the Egra 383; *Nue* remaining in the peace vntill his death, which happened two yeres after, hauing reigned two and twentie yeres, and leauing for ſucceſſor his ſonne *Abul Herie Manſur*.

Matters paſſing thus in *Ysbek*, *Maurenahar*, and *Karaſon*; the baſe countrie of Perſia D was not without combuſtions, for that the *Daules*, of whom mention hath bene made, (whom we haue purpoſely omitted to avoid conſuſion by the multiplicitie of affaires, and the better to explaine this narration) continuing their broyles, aſſiſted it much, for that *Azuda Daule* ſucceeding in the realme; ſent *Abul Fauares* his ſonne to *Kar*, to keepe a gouernour of his who had reuolted in awc, whom he vanquiſhed. At that time *Moscedu Daule* king of Bagader, and brother to *Azuda*, died, whom *Baktear* his ſonne ſucceeded, to whom the father gaue charge before his death in all things to follow the counſell of his vnckle, and of thole prudent *Vazirs* which he left him: but he did otherwiſe than he had charge, for he gaue occaſion to *Sabutaquin* and *Abutaquin* to enter into his countrie with great troups of Turkes, who being come to Wacer, did much perplex him. E *Baktear* demaunded ſuccours of *Azuda*, who came with all ſpeed, fought with the Turkes, and put them to rout, purſuing them to Bagader, where they were beſieged by *Baktear*. Hauing done wonders for their defence, being forced by neceſſitie, they left the citie, and went with the Calife to *Tecrit*, a towne in *Diarbek* vpon the bankes of the river of *Tygris*; ſo as the citie fell into the hands of *Baktear*, who cauſed the Calife to returne and conſigned it vnto him. *Azuda Daule* was much troubled thereat; ſo as he ſeiſed vpon his nephew, and put him in priſon, yet he ſet him ſoone after at libertie.

Matters being thus ended, *Azuda Daule* cauſed his armie to march againſt *I Herak* in Arabia, and *Baktear* ſeeing him abſent, entred preſently into his countrie, and committed great ſpoiles: the which his vnckle vnderſtanding at his returne, *Baktear* was forced to retire himſelfe to Moſul, a great citie in *Diarbek* (which many hold to be *Nineue*) the which was then gouerned by one called *Abuſaleb*, who came and joyned with *Baktear*; with an armie of twentie thouſand men, and encountering *Azuda Daule* at *Tecrit*, he vanquiſhed them. *Abuſaleb* fled, and *Baktear* was taken, whoſe head his vnckle cauſed to be cut

A cut off, being fix and thirtie yeres old, hauing held the realme eleven yeres, and certaine monthes. After this, the countrie of Moſul ſeeming verie pleaſant to *Azuda Daule*, he ſtayed there, adding diuers other lands vnto it, in the yere of Grace 980, and of the Egra 368, ſending to reediſe *Bagader*, the which was in a manner ruined by the former wars. He diſcharged the people of diuers tributes which they had formerly payed, and cauſed many pits to be opened vpon the high waies, and ſhewed himſelfe ſeuaſourable to the Sages of his Seſt, to Phyloſophers, to Phyſicians, and Poets whom he knew to excell others, and giuing leaue vnto the Chriſtians that were in his countries, to build Churches, bearing part of the charge. In the yere of Grace 982, and of the Egra 371, he cauſed a goodly hoſpital to be built at Bagader, the which he endowed with great reuenues; and another at *Scyras* nothing inferiour to the other: then hauing done many things worthe the memorie of a good prince, he fell ſicke of a kind of Lunacie, which they call *Sira*, and died in the yere of Grace 983, and of the Egra 372, hauing reigned foure and thirtie yeres: he left three ſonnes, *Serfa Daule*, *Scams Daule*, otherwiſe called *Abul Ganiar Maſabane*, and the third, *Bahao Daule*. The two firſt diuided the lands betwixt them, yet were not content. *Serfa Daule* went into Perſia, and *Scams Daule*, to Bagader, whom *Serfa* tooke in an enteruiw they had together; but he died ſoone after in the yere of Grace 990, and of the Egra 379. Herevpon they drew his brother *Scams Daule* or *Abul Ganiar Maſabane* out of priſon, and ſet him in his place. This man did aſſociat his younger brother *Bahao Daule* in the gouernment; but hauing ſome ſars they fell to armes, and *Scams Daule* made warre againſt him with one *Boly Ben Hoſlad Hormoz*, purſuing him with all rigour: but whenas he had leaſt hope of any ſuccours, newes came vnto him that the ſouldiers hauing demaunded a pay of *Scams Daule*, and being reſuſed, they mutined; ſo as hauing taken a fort by *Scaladoc*, in the which were foure ſonnes, and certaine kinſfolkes of *Baktear*, they drv them from thence, and hauing ioined with certaine other troups, they gaue an aſſault to *Scyras*, whereas *Scams Daule* remained, who preſently fled; but they followed him, and tooke him at *Dudmon*, two leagues from the citie, whither they brought him backe, and put him to death with his mother, hauing bene king nine yeres, and eight monthes; in the yere of Grace 991, and of the Egra 380: *Bahao Daule* ſucceeded without any oppoſition. At that time *Fakro Daule* (as hath bene ſaid) was king of *Gerion*, who made war againſt one called *Sahard Nidad*, being richer in money than men, whom he vanquiſhed, and became lord of all his treaſure: then hauing ended this warre, and many others which were of no ſmall continuance; going in the yere of Grace 989, and of the Egra 378 to *Tabarak* a fort of his, being one day at diner, he fed ſo freely of ſalt beſe, and did preſently eat ſuch abundance of grapes, as it cauſed him to haue a great paine in his ſtomach, whereof he died within few houres after, being little lamented, by reaſon of the tyrannies he vſed in his lifetime.

At the newes of this death, there was ſuch a conſuſion and mutinie in the towne, as they had no time to burie him, vntill the extreme ſtench of this dead bodie, forced them to enterre it. He had three ſonnes, of the eldeſt whereof, and his mother *Sayda*, mention ſhall be hereafter made. *Bahao Daule* hauing ſucceeded in the realme, he tooke *Boly* for his general and leader of his armies, hauing made warre for his brother. He gaue him charge to chaſe the ſonnes of *Baktear* out of Perſia; the eldeſt of which called *Abu Nacere*, went to *Kermon* with certaine troups, ſurpriſing the gouernour in ſuch ſort, as he forced him to abandon the countrie, whereon he ſeiſed. *Bahao Daule* ſent *Mouſfek* againſt him, who defeated him; and as he fled, a ſeruant of his ſtept before him, and thruſt him through the bodie with his ſword, of which death he had bene foretold. *Mouſfek* put truſtie gouernours into all places; and being well pleaſed with his victorie, he returned to the king, who receiued him with much honour: but being flaundered by his enemies, he was taken the ſame day, and ſoone after put to death. *Bahao Daule*, the fiſt yere of his raigne, depoſed the Calife *Tayba Abdelcarim Ben Mutia*, hauing enioied the dignitie ſeuentene yeres, and two monthes. Such was then the Eſtate of this principallitie, which being accuſtomed to command others, was then commanded by all men. *Boly* died

also in Badaget in the yeare of Grace 1012, and of the Egyra 401. *Bahao Daule* died a Year after, hauing liued two and fortie yeares, nine moneths, and reigned foure and twentie.

¶ *Kader Bila Hamed, the six and fortieth Calife.*

Although the Califes affaires were then reduced to that Estate, as these princes had nothing left but the name, and that their commaund was rather after their manner of spirituall things, they hauing no authoritie, but what the princes which then reigned gaue them, hauing euen lost that shadow of temporall iurisdiction which they had preferred vnto the time of the *Daules*, of whom we haue made mention: yet for that all began by them, and that *Mirkond* and *Teixerres* do still put them in the ranke of princes, this personall succession seruing alwaies as a more certaine rule to auoid confusion: we haue followed the same order, considering the great confusions and alterations which haue bene in Persia during this age, whereby the trace of their Chronologie is often lost; yet of these Califes we will find the name. *Bahao Daule* hauing deposed the Calife *Tayba Abdelcarim*, he gaue his place to *Kader Bila Hamed*, the sonne of *Esach*, the sonne of *Moktader*: vnder whose name matters past after this manner,

Eakoro Daule king of *Gerion*, being dead by his excessiue & furious, his sonne *Mindau Daule* succeeded him, who was proclaimed king although he were but three yeares old. His mother *Sayda* gouerned for him, being a woman of great vnderstanding and iudgement, to maintaine this realme in peace and prosperitie, during the minority of her sonne. But being growne great, he would dispose of the realme after his owne fantasie, and place gouernours at his pleasure, without the aduice or counsell of his mother, where with being discontented, she retired herselfe into the fort of *Tabarak*. Her sonne had made one *Abouly* his Vazir, against her will, who fearing that she would go out of the realme, was the cause of great trouble, hauing set guards vpon the way to stay her. But all this could not preuent the princess departure, who went to *Kusistan*, whereof *Bisre Adem Nuybe* was gouernour, who seeing her, and being informed how matters had past with her sonne, he leuied great forces, which they two led, going to encounter *Mindau Daule*, the sonne of *Sayda*, and his Vazir *Abouly*, whom they vanquished, and tooke prisoners: *Mindau Daule* being in the towne of *Rey*; so as the realme was againe vnder the commaund of *Sayda*, who gouerned with great wisdom and iudgement.

At that time *Mamud Gasney* reigned in *Karafon* and *Maurenahar*, who hauing made proofe of his victorious armes in all the neighbour countries, sent Embassadors to *Sayda*, demanding that there should be no money current in her realme, but his, and that whatsoever should be coined, should haue his name and armes, giuing her to vnderstand that if she did otherwise, he should haue cause of discontent. She made him answer with a manly resolution, that if her husband liued, she would much feare his threats, for that they being both men, they might encounter: but being a widow, she was certaine he would not so much imbase his generous courage, as to wrong her: with which answer he was at that time pacified. Within few daies after, she pardoned her sonne *Mindau Daule*, but she gaue him not the absolute gouernment of the realme, giuing vnto the second, called *Scams Daule* the gouernment of *Amadon*, and the third, whose name was *Abuifas*, she put into *Hiphon*; so as this queene preferred her realme in peace and prosperitie vntill her death, the which happened in the yeare of Grace 1030, and of the Egyra 420. After which their followed great troubles, for that the Sultan *Mamud Gozney* caused his armie to march against *Hierak*, and being come to *Mazandazon*, *Masnuher* the sonne of *Kabus*, nephew to *Vuax Maguir* (of whom mention hath bene made) holding his Estate vncertaine, being in this companie, left the campe, and returned into his countrie without the leaue of *Mamud*: but fearing least the other should be offended, he sought to pacifie him with many great and rich presents which he sent him, much apparell for his souldiers, and foure hundred thousand deniers of gold coyned, which make about six hundred thousand duckats: but for that we haue long forbore to speake any

Any thing of *Karafon*, it shall be fit to returne to that discourse, and to see what hath bene done there, during these alterations in other countries.

As it hath been said, by the death of *Nue*, his sonne *Abul Hares Mansur* succeeded him in the realme, who had for his capitaine generall, one called *Baktusun*, against whom *Abul Neshkan* king of *Turquestan* made warre, as he had done against his father, and being come to *Samarkand*, *Faezh* who was gouernour thereof, submitted himselfe vnto him, who with sufficient forces for his desseigne, went against *Bokara* whereas *Mansur* remained, who abandoning the citie, fled, and passed to the other side of the riuer of *Ammuye*, *Faezh* entred the towne, assuring the inhabitants that he came not to wrong the king, but to do him seruice, and to succour him; so as he made the king to returne, who being assured of *Faezh*'s intentions, he gaue him the charge of *Baktusun*, and to *Baktusun* he gaue the gouernment of *Karafon*.

At that time *Sabutaquin* died, which was the subiect of new troubles betwixt *Mamud* and *Imael* his children; so as *Imael* was forced to flee. After this, *Mamud* leised vpon *Karafon*, whereof he was gouernour, hauing taken it from *Baktusun*, to whom the king had giuen it; whereof he complained to his prince by letters, beseeching him to interpose his authoritie, and restore him to his gouernment: the which was effected, and they gaue in recompence to *Mamud* the gouernment of *Balk*, *Termed*, and *Herat*: where with *Mamud* being discontented, he leuied men, with whom he marched against *Nixabur*, whereas the king remained, who not standing vpon his guards was forced to flee, doubting the strength of that place. But *Mamud* fearing the name of a rebell, proceeded no farther in this new combustion. There came one of king *Mansur*'s subiects vnto him calle *Maktusun*; so as this prince seeing himselfe supported, returned from his flight. This man complained to *Faezh*, that the king had not entreated him with the honour he expected: *Faezh* embracing this occasion opened his heart vnto him, discoursing vpon what termes he stood with *Mansur*, and how ill he was affected vnto him; so as these two agreeing together, they conspired against their king, and they gaue such order for their enterprise, as at a banquet they put out his eyes, making king in his place a young brother of his called *Abdel Malek*; he hauing reigned but a yeare and 7 moneths, *Mamud* hearing of this accident, leuied all his forces, to go against the traitors, who being surprised, were forced to flee, *Maktusun* to *Nichabur*, the king with *Faezh* towards *Bokara*, and *Abul Kacem Sinir* to *Kostian*; whereby *Mamud* remained lord of *Karafon*, against whom the rest did arme, who being ioined together, were ready to giue him battaile, but the sodaine death of *Faezh* staid the euent. *Neshkan* king of *Turon* or *Turquestan*, being aduertised of these broyles, leuied a mightie armie, with the which he marched to *Bokara*, from whence he sent word to king *Abdel Malek*, that he desired to succour him, and that he was come to that end; the which the young prince beleueing lightly, he sent the best of his captaines to thanke him, whom he presently committed to prison: the which did so amale *Abdel Malek*, as he sought some place where to retire himselfe, and in the meane time he did hide himselfe as secretly as he could. But *Neshkan* being come into towne, he set guards in the high waies, at the ports, and vpon the walls; and then he made a search in the towne, whereas he found *Abdel Malek*, who was taken thence, and sent to *Vskand*, whereas he died in prison: his subiects aduanced a young brother of his, who reigned very little. This happened in the yeare of Grace 1000, and of the Egyra 389. *Neshkan* seeing himselfe in possession of *Bokara*, tooke king *Abul Hares Mansur* and put out his eyes: the like he did to his two brethren *Abu Ebrahim Montecur*, and *Abuyacub*, all sonnes to *Nue*, and to his two vnckles *Abu Zacharie*, and *Abu Salech*, with others of the royall bloud, putting them all into euerrall prisons, where he had women slaves to serue them, among the which there was one which did much affect *Abu Ebrahim Montecur*; and desiring to free him, she couered him with her garment, and being thus disguised, she drew him from thence into a friends house of hers, where he was hidden for a time, but in the end they let him go, then retiring himselfe from *Bokara*, he went to *Koarrum*, where he had soone made a leuie of souldiers, the which he sent against *Bokara* vnder the leading of a capitaine called *Asfalon Bila*, who fighting with *Taqum* a capitaine to

Neshkan,

Ilekkhan, vanquished him, and tooke him prisoner: with many other knights of his company.

As for *Arslan Balu*, he ruined all the countrie vnto the lesser Cantarey, against whom came *Taqin Khani* gouernour of Samarkand for *Ilekkhan* who was also defeated. After this *Monteer* came to Bokara, where he was receiued with much ioy, and being ioined to *Arslan Balu*, they pass the riuer of Gehun, and came to Nichabur. *Amir Nacer* the sonne of *Mamud*, who was gouernour, abandoning the countrie, went to Herat, where his father remained, who vnderstanding that they were entred into his countrie, drew his men to field against *Monteer*, who not daring to attend him, retired to Estrakhan, in the countrie of Rabus, who sent vnto him presents of inestimable value, if we shall beleue *Mirkand*; for he saith, that he sent him ten horses, with their furniture and caparisons of gold, thirtie with their furniture of siluer, and thirtie which were but of silke, thirtie camels laden with fine Persian tapistrie, with many other peeces of great price, many robes of rich cloth of gold, with a great summe of money, sending also certaine gifts to all his captaynes. *Cabus* was desirous he should ayd him when he came to the towne of Rey, whither he would send him good succours, with his two sonnes *Darab* and *Manucher* to helpe him to take it. Yet hauing afterwards changed their minds, being past from Rey to Damion, *Darab* and *Manucher* returned to their father *Kabus*. This happened in the yeare of Grace 1002, and of the Egrya 391.

At the same time *Mamud* sent a captain called *Altuntas*, with his sonne *Amir Nacer*, to recover Nichabur, and *Monteer* sent against them *Abul Kacem* and *Arslan Balu*, who lost the battaile. *Nacer* was at Nichabur, and *Monteer* fled to Iburd, whither *Nacer* followed him; but *Monteer* tooke his way towards Gerion, the which *Kabus* vnderstanding being discontented with the bad proceedings of *Monteer* towards him, he layd two thousand men vpon the passage to stop his entrie into his countrie, so as *Monteer* was forced to take another way, where, vpon a light occasion he caused *Arslan Balu* to be slaine, the which did purchase him the hatred of all his people. Afterwards the war continued betwixt *Nacer* and him with variable successe, vntill that *Monteer* was wholly defeated in battaile, whereas *Nacer* won the victorie, and the other lost the best part of his men: then flying with some few that did accompanie him, he fell into the hands of the Turcomans: these are shepheards which feed their flockes in diuers plaines, and make their retreats in cabbins, who knowing him, entreated him with much courtesie for the loue they did beare his father. Of these he sodainly gathered together a great number, with the which he past into Maurenahar. *Ilekkhan* came against him; but the Turcomans surprising him sodainly in the night, slue a great number of his souldiers, and put him to flight, taking the best part of the spoile. They returned to their cabbins, and *Monteer* past the riuer of Gehun; but for that it was in Winter and night (the which are exceeding cold in that countrie) it was impossible for him to passe it without boat or bridge. The Turcomans who had assisted him, being sorrie for the spoiles which they had left him, prepared themselves to set vpon him, and to take it from him. But coming to the riuer, at the breake of day, they found it thawed; so as they could not follow *Monteer*, who found means to retire himselfe free from them. All this happened in the yere of Grace 1004, and of the Egrya 393.

At that time there was one called *Abniasar*, a man of base condition, who of a rebber by the high way, was growne to that power, as he commaunded the whole countrie: *Monteer* demanded some succours of him, but in steed of gratifying him, he opposed himselfe against his proceedings; so as they were forced to come to battaile, where *Monteer* vanquished him, and going to Iburd, he had another encounter with *Abu Nacer* gouernour of the province, which was very bloodie and cruell, for that it was in the night, whereas *Abu Nacer* was slaine during the fight: in the meane time *Monteer* had no place of refuge, and going along the riuer to seeke a passage, he met with the Xena or Gouernour of Bokara, where he lost the best part of his men; so as with such as could follow him, he retired to Daband, where being assisted by the gouernour of Samarkand, and some noblemen Turkes, which liued in the citie, and by some choise troupes, he gaue an

A assault to Bokara, and tooke it: the which *Ilekkhan* vnderstanding, he went to encounter him, and fought with him; but he was vanquished, with whose spoiles, the souldiers of *Monteer* grew rich. This happened in the yeare of Grace 1005, and of the Egrya 394: *Ilekkhan* hauing repaired his armie, came againe to charge *Monteer*, at such time whenas the souldiers which had assisted him, were retired, and that a capitaine of his was gone to *Ilekkhan* with five thousand souldiers: this was the cause of his rout; for hauing no power to resist his enimie, he fled, and came to the riuer of Gehun, the which not able to wade through, and wanting victuals, he was forced with his companie to stay the night there, and to feed vpon the flesh of beasts that were already dead. After this, he went by vnknowne waies, fearing to encounter his enimie, and came to Koestam, where being pursued, and being hated of all men, for the diuers and variable changes and crosses of fortune, the which he had endured, he came in a manner alone to Bokara, for that his followers which were most discontented, had gone to *Saleyman* and *Safy* captaynes to *Ilekkhan*. The Gouernour of Bokara promised to assist him, but knowing that these two lay in ambush, he put him out of the towne. *Mamud* who was then lord of Karafon, had rented certaine lands to one called *Ebenbag* an Arabian capitaine, into whose iurisdiction *Monteer* retired, & hid himselfe in a poore cottage, but another called *Maruyh* hearing it, he came in the night with certain Arabians, found him out, and slew him. Thus *Monteer* ended his troublefome life, in the yeare of Grace 1006, and of the Egrya 395: for whose death *Mamud* or *Mahamud* (although he were his enimie) was much grieved, causing *Maruyh* to be put to death with cruell torments.

Kabus Ben Vnax Maquir had enioied certaine lands in the countrie of Karafon quietly eighteenth yeares. He was descended from the auncient kings of Persia, and had not bene an actor in the aboue mentioned confusions: for being very wise and rich, he so managed his affaires, as he did bind them vnto him who for their ambition and power would not spare any man. As for *Amir Sabutaquin*, hauing gotten the victorie of *Abobay* in Karafon, he came to Bokara, where he made a strict league of friendship with *Kabus*, and desired to do him some seruice. At that time *Fakoro Daule* was lord of Gerion, as hath bene said, whom *Sabutaquin* sought to oppresse, and to bring *Kabus* into that gouernment: for the effecting whereof, he demanded ten thousand souldiers of *Ilekkhan*, the which being ioined to his owne troupes, made a great armie, the Rendezuous whereof was at Balk, whereas, whilest *Sabutaquin* attended his troupes, death surprised him: *Fakoro Daule* died also, in whose place succeeded *Maindu Daule* his sonne, vnder the gouernment of *Sayda* his mother, as hath bene said: *Abul Kacem* remained at Kumes, who after the death of *Sabutaquin* went to *Kabus*, with whom he made an accord that they should inuade the lands of the deceased *Fakoro Daule*, and enioy them both together, and so they brought their armies vnto the field, making entrie into this countrie by diuers waies: *Kabus* put himselfe into Nichabur, from whence he sent a capitaine called *Sfahed Charcar*, who being met by *Marzabab* vncle to the deceased, hauing an armie in the province of Gerion, for the defence thereof, he fought with him, and put him to rout: by the meanes of this victorie, he brought a great part of this province vnder the obedience of *Kabus*; and in that of Tabaristan, they held Amal a place of importance, for the recovery whereof *Aken Feruzan* coming with a good armie, they within the towne went out against him with *Sfahed Charcar*, and gaue him battaile, the which he lost, being taken prisoner with about twentie of his captains.

This good successe gaue still more hope to *Kabus*, and made him aspire to greater matters: who to loose no time, came to Gerion, where he was proclaimed king, in the yeare 1012, and of the Egrya 400. He had afterwards some encounters with his enimies, but all succeeded fortunatly for him, so as in the end, he commaunded ouer all Guclon, & all these provinces of a great extent, of the which he made his sonne *Manucher* gouernour, sending great presents to *Mamud*, to the end he might fortifie himselfe in his new Estate by this acknowledgement.

Kabus had a great respect to justice, & did administer it with such rigour, that whereas before he was much honoured of his people, he was now hated of them, imputing it to his crueltie.

cruelty; so as not able to endure him any longer, being one day in his campe, they entered his tent to kill him, but he escaped their hands, yet not without great difficultie, and got to Bostan: but they converted their rage against his tent, spoiling all that was within it, being of no small value; seeking to set *Manucher* his sonne in his place; vpon condition that he should not reuenge that which they had done, nor ayd his father against them. But he refused the realme, vnlesse his father would consent thereunto, preferring the respect of a father, before a royal crowne; so as some of them went vnto the father, who much commending the obedience of his sonne, would not suffer him to remaine in his seruice, as he desired, but made him returne, giuing him the realme freely, and all that did belong vnto him, wherof *Manucher* tooke possession, with the general applause of all men, and *Kabus* retired himselfe into the fort of *Kakek*, there to spend the residue of his daies, whereas they of *Gerion*, fearing that whilst he liued he would be offensiu vnto them, found meanes to kill him, *Manucher* not knowing who were the actors thereof: but when he vnderstood it, he punished them feuerely.

Manucher the sonne of *Kabus* otherwise called *Malech Almshy*, seeing himselfe king of those countries, which his father had gotten in *Gerion* and *Gueylon* (in the which *Maikdu Danle* held a good part) he sent his Embassadors to the Sultan *Mamud*, to declare himselfe his vassall, and to offer him a tribute of 50000 deniers of gold, which are about 85000 duckats; and *Mamud* gaue him a daughter of his to wife, but within few daies after his marriage *Manucher* died, his brother *Darab* remaining in his place.

Darab the sonne of *Kabus*, and brother to *Manucher*, was a great actor (as hath bin said) in the controueris betwixt *Nue* and *Boaly*, whose partie he followed, & afterwards that of *Nue*, by whose death his father inuading the realm of *Gerion*, he rescued him, whom he sent with troups to *Tarbarstam*, for the guard of those lands which he held in that prouince, but hauing bene accused of some crimes in his gouernment, he purged himselfe before his father: yet this accusation did so discontent him, as he resolved to retire himselfe to *Mamud*, who entertained him honorably; yet by his own bad carriage, in the end he fell into disgrace, which he finding, he left him, and went to *Schachar* king of *Gurgestam*, who at the entreatie of *Mamud*, dismissed him: in the end, he succeeded his brother, but his time was short.

Mirkond reports in this place the valiant exploits of *Sabutaquin* in India, which were too long to relate. There had bene many controueris, as hath bin said, betwixt *Mamud* and *Ismaell* his brother, after the death of their father, the which were ended by armes, to the preiudice of *Ismaell*, who had bin forced to flie: and *Mamud* seeing himselfe at rest, in regard thereof, had made a peace, and contracted friendship with *Ileekhan*, for the desire which he had to go to the conquest of India, as his father had done, where he obtained great and famous victories, and brought away rich spoiles. *Ileekhan* enuying his good fortune, and without any respect to the faith which he had giuen him, entered into his countrie, and sent *Jasar Taquin* his kinsman against *Balk*.

Arsalon Balu held then the gouernment of *Herat* for *Mamud*, and of all the *Gaznehen*, which are very great prouinces: this man opposed himselfe against the attempts of *Ileekhan* and *Jasar Taquin*. *Mamud* was soone aduertised of the trecherie of his allye, so as leauing his conquests of India, he returned speedily for the defence of his owne countrie, giuing such order for his affaires, by the meanes of *Arsalon Balu* a captain of very great experience, as he first defeated *Ebu Abdalan* an Arabian captain, who led *Taquins* armie, which in the end was wholly ouerthrowne and put to flight: he cut in peeces the greatest part of his souldiers, the rest escaped by the river of *Gehun*, which they pass with their generall, who lost in this battaile many of his kinsmen, and left a brother of his prisoner.

This defeat toucht *Ileekhan* very nere; for he saw it impossible for him to resist the force and good fortune of his enemy: this caused him to make a league with *Kakerkhan* king of *Ketaq Kotan*, which we call *Catay*, to the end he should succour him in this war, and stop the course of *Mamud*'s victories, who made a great leuie as well in *Catay*, as in *Turquestan* and *Maurenahar*, and joining with the forces of *Ileekhan*, they past thither of *Gehun* together.

The

A The newes of this great preparation was soone brought to *Mamud*, being at *Tarbarstam*, who went speedily to *Balk*, where he gathered together a great armie of *Turks*, *Calanges*, *Gazneys*, and *Auegany*s, and marching against his enemies, he gaue them battaile, in which, they of *Ileekhan*'s side in the beginning had the aduantage, which *Mamud* seeing, despairing in a manner of the victorie, he mounted vpon an elephant, which he thrust with great furie into the middst of his enemies, of whom he ouerthrew many, notwithstanding any resistance they could make, the elephant being in choler: this gaue great courage to *Mamud*'s souldiers; for seeing their prince in such danger, they did what they could to free him, and so got the victorie, putting their enemies to flight. They hold that this was one of the most bloodie battailes which had bene giuen in that age, which happened in the yeare of Grace 1008, and of the *Egyra* 397.

This victorie did purchase such peace to *Mamud*, as no man could hinder his desseigne, which was yerely either by himselfe or his captaines, to make a voyage to the *Indies*, to conuert those people to his sect: which the king of the countrie perceiuing, especially one called *Bal*, he found means, as wel by his own forces, as by his allies, to leuie a mightie armie, and came to encounter *Mamud*, with whom he did fight a whole day, but *Mamud* got the victorie of the *Indians*, where he had a rich spoile, taking fortie elephants for the war: the rest retired to a fort which was held impregnable, for that it stood in the middst of a great lake, into which they had drawn all their treasure, and the riches of their *Pagodes*, or houses of their *Idolls*, which was inestimable: but the building being weake, *Mamud* found meanes to enter it. There was in this fort (as *Mirkond* writes) seven millions of dragmes of gold, 700 ingots of gold, waighing 2800 markes, with store of pearle and precious stones, and many other rich peeces of great value, putting all into a house where they kept this treasure. *Mamud* hauing taken this great prize, returned to *Gaznehen*, leauing that which he had conquered to confident persons. This happened in the yeare of Grace 1011, and of the *Egyra* 400. He had another battaile against the *Gaores*, which be they of *Guzarate*, and whereas one called *Mahamed Ben Sury* a captain of the *Vaneanes* would haue taken their quarrell in hand, he was defeated, and a sonne of his taken prisoner, who died vpon the way, hauing poisoned himselfe.

At that time there was a great famine in the countrie of *Karason*, so as men and women did eat on another, without any respect of sexe, age, or condition.

After the great battaile aboue mentioned, *Ileekhan* had retired himselfe to *Maurenahar*, where hearing that *Togan Kam* his brother, who had bene with him in that battaile, would fall to *Mamud*, he tooke armes against him; but *Mamud* arriuing, they agreed. These troubles thus pacified, *Mamud* went against *Bagadet*, which he besieged; so as the *Calife Kader Bila* being within it, was forced to yeeld himselfe, and to content him with five millions of dragmes, euery dragma being six pence of our money, by meanes of which summe, he left him in peace, and retired into *Persia*.

E In the time of *Nue* the sonne of *Mansur*, *Chachar Abn Nacer*, sonne to *Abu Mahamed* had his fathers gouernment, which he had giuen him, coming to full age, and had retired himselfe to a priuat life, whenas *Abolya* rebel to *Nue*, armed against *Chachar*, & dispossessed him of his countrie, whom *Amir Sabutaquin* father to *Mamud*, tooke into his seruice: and his lands coming afterwards to his hands, he restored them againe. *Abu Nacer* came afterwards to serue *Mamud*, who recompensed him with a confirmation of the realm, and other rich presents. Yet *Mamud* desiring to returne into India, & hauing a will to lead him with him, he excused himselfe from this iourney: which *Mamud* then dissembled, but being returned, he sent *Altuntax* against him; & *Abu Mahamed* the father of *Nacer*, he sent to *Bagadet*, but he deprived his sonne of the realme, who (flying into a fort) was taken, and put to the racke, to make him confesse where he had hidden the great treasure which he had: and being afterwards cartied before *Mamud*, he caused him to be whipt, & committed to close prison: then calling the father from *Bagadet*, he gaue him the price of all that which he had formerly held in *Gurgestam* and *Gaznehen*, giuing him many other preferences, to the end he might haue meanes to liue honourably about him, vnto the year 1016, and of the *Egyra* 406, when he died.

Hhhh ij

The king thus pacified, *Mamud* returned againe into India, where he won many A and brought home rich spoiles. At that time *Mamun* gouerned the countie of *India*, who died soon after, leaving his sonne *Abdoly* to succeed him: he married a daughter to *Mamud*, who loved him much, so as he past the small time he liued in peace, whose death he was much grieved. *Mamun Ben Mamun* came to the succession of the countie, who died also soon after, leaving his sonne *Abdoly* to succeed him. One of his sonnes was *Abdoly*, who being much grieved for the death of *Mamun*, resolved to revenge his death, wherefore he leued an armie, causing it to march to *Koarrizm*: where he arrived suddenly one morning, striking a great amafement into the countie, so as the victorie was verie doubtfull, yet in the end it turned to *Mamud*, who being forced to the seeking to passe a river, he fell in quarrell with the owne countie, knowing him, dissembled it, untill that having given a watchword to his countie, they bound his hands, and carried him to *Mamud*, who in the beginning pardoned him: but he talked with him so boldly, and with such little respect, that he caused him to be belanged, giving the gouernment of *Koarrizm* to *Atun*. *Mamud* went againe into India, where he had a famous victorie against *Gulkand* a Pagan, who being himselfe vanquished with the losse of fiftie thousand men, fearing death, which he loved deere for her great beautie, should fall into his enemies hands, he flew away, and himselfe presently after.

After this *Mamud* made another voyage into India, where he vanquished two kings, *Alp* and *Tamshel*, from whence he brought rich spoiles: then returning to *Gaznehen*, he caused a stately Mosque or Temple to be built, as a thanks giuing for his victories: and from thence he retired into Persia, where he tooke the towne of *Rey*, and that of *Hishpan* in *Hyndostan*, the which did belong to *Maidun Daule*, the gouernment of which he gaue to his sonne *Abdoly*, then having bene sicke two yeres, he died in the yere 1031, and of the *Egyra* 411. Two daies before his death, he caused his chiefe treasure to be brought before him, which seeing, he poured forth many teares without speaking any word, so as it is not known vpon what consideration: but for that he commanded they should keepe it carefully, it was conceived that his heauinesse grew for that he might no longer enioy it. Being ready to die, he caused the youngest of his sons to be brought to him, thinking that he would proue very fagious, whom he entreated to passe his word, that after his death he would liue louingly with his brethren, and would respect and obey the elder as reason required: the other answered, that he should not trouble himselfe in that regard, and that he would gouerne himselfe with them, as he had done with his.

Matters passing thus in *Karson*, *Maurenahar*, and *Vsbeck*, the affaires of Persia were in no lesse confusion: for *Magidu Daule* being king of *Gerion*, he gouerned himselfe carefully, and without iudgement. *Mamud* a most ambitious prince, being loath to loose so good an occasion, sent a mightie armie against him, led by one of his best captaines, to whom *Magidu Daule* yielded without blowes, imagining that hauing not offended *Mamud*, he would not deprive him of his realme: but he was deceived; for being a prisoner with his sonne *Abdoly*, *Mamud* had no sooner intelligence that he was in the town of *Rey*, but he caused the treasure of *Magidu* to be brought to him, where there was a million of deniers of gold, which do almost make a million & a halfe of crowns, 15000 deniers of gold in ierrell, and great store of plate, both of gold and siluer, with other peeces of great price, and then he caused *Magidu Daule* to be brought before him, of whom he demanded if he had ever read *Chenoma*, which is the Chronicle of their kings, to whom he answered yea: then he asked him if he could play at chess, the other answered yea. Haue you neuer heard then, said *Mamud*, that two kings did hold one realme together, or haue you not seen at chesse two kings in one place? whereunto *Magidu Daule* answered no: *Mamud* then blame him sharply for his ignorance and carelesnesse, and then he sent him with his sonne and a *Vazir* to *Gaznehen*, where *Mamud* had a goodly library, which he caused to be brought to *Karson*, where he had left his sonne *Abdoly* for king.

There were also great broiles among the *Danles*, as well in Persia, as in *Kermon*, especially

ally betwixt *Abulfauares* and *Gelala*, brethren to *Sulton Daule*, who had succeeded his father *Baodaula*; but in the end they agreed in the yere 1019, and of the *Egyra* 309. In *Dibek* reigned *Azen Ben Baodaula*, therwise called *Mocharaf Daule*, who had intelligence with one of the chiefe captaines of *Sulton Daule* the which being discovered, it was hard to preuent, but by armes: after many encounters, they agreed, vpon condition that *Mocharaf Daule* should gouerne the prouince of *Hierak* of Arabia, and *Sulton Daule* should haue *Auuz* and Persia: but *Sulton Daule* being returned home, leuied a greater armie than before, vnder the command of *Eben Salak*, whom he sent against *Mocharaf*, but he was vanquished, and besieged in a fort, whither he had retired himselfe, and in the end forced by necessitie to yield to his enemy, to haue his life saued, the which did so puffed *Mocharaf*, as he caused himselfe to be called king of kings. This was in the yere 1021, and of the *Egyra* 411: and in the yere after, he put out the eyes of *Eben Salak*. The same yere *Gelala Daule* was made king of *Bagadet*, who had for *Vazir* *Abwaleb*, whom the soldiers murdered, for that he paid them with words. There was afterwards a new accident made betwixt *Mocharaf Daule* and *Sulton Daule*, by the means of *Sultons* sonne, vpon condition that *Mocharaf* should enioy *Hierak* of Arabia, and Persia, and *Sulton*, *Kirmon*, who died two yeres after, in the yere of *Grace* 1023, and of the *Egyra* 413. After his death *Abu Mokarram* one of his chiefe Captaines sent his sonne *Abulganier* with forces to *Auuz*: but the Turkes or Turcomans the which remained in Persia, called *Abulfauares* brother to *Sulton* who was in *Kirmon*, and brought him into *Seyras*, before he began to march; the which *Abulganier* vnderstanding, he raised a new armie which he sent against *Seyras*; which made his competitor to retire to *Kirmon*: but the countie was nothing more quiet, for some demanded peace, others would haue made against *Abulfauares*, and the king hauing no money, was forced to go to *Noa*, a *Median*, wanting experience (by reason of his youth) to auoid so many crosses; whereon they that were of *Abulfauares* faction made him returne to *Seyras*, and proclaimed him king; and they of the partie of *Abulganier* did so animate him, as he did arme against *Seyras*, where after variable euents, in the end he forced him to abandon *Seyras* the second time, where the other entered, and was againe declared king.

In the yere 1026, and of the *Egyra* 416, *Mocharaf Daule* died at *Bagadet*, aged three and twentie yeres, and three monethes, hauing reigned fve yeres, and fve and twentie yeres: after his death they sent for *Basora* *Gelala Daule* to succeed him, who coming not with such speed as is required in the like affaires, they gaue the gouernment to another, whereof *Gelala* seeking reuenge, he came against *Bagadet*, whom the Calife *Kader* fought pacific with reasons and entreaties; but all this could not keepe him from fighting, to his losse, who was defeated and forced to flee to *Basora*, hauing lost the best part of his army and a rich bootie. The yere following, the Turkes came in great troupes to *Bagadet*, which they tooke, spoiled, and fired, the which they did assure themselves against the Turkes which remained in that countie: this made the inhabitants to call *Gelala* to succours, whom they proclaimed king of *Bagadet*, where entering, he went to the Califes house to kisse his foot, who receiued him courteously, in the yere of *Grace* 1029, and of the *Egyra* 419: but in the meane time, the Turkes which he had brought with him demanded their pay, and *Gelala* having no money, they committed great insolence, especially in the house of *Abdoly Ben Mekin* a *Vazir* to *Gelala*, which they spoiled, carrying all that was within it, which was of no small value, and they did shut *Gelala* in his house, not suffering him to come forth, vnlesse the Calife would be come aunswere: but they it should be paid, as he did; for the effecting wherof, he sold many peeces of his realme. It was at the same time whenas *Mamud Gaznevi* fought to seile vpon *Per*, wherof *Abulganier* aduertised his vnckle *Gelala Daule*, that they might ioine together and resist their common enemy, but the other, in steed of marching against *Mamud*, and spoiled *Auuz* which did belong vnto his cousin, from whence he drew a summe of money.

The dissensions were as great at *Basora* betwixt the Turkes, and them of *Dialema*, the fauouring *Malek Azir* sonne to *Abu Mansur*, and nephew to *Gelala Daule*, whom they

the Dilemma would not receive; but during their discords *Abul Ganjar* embracing A
his occasion to his advantage, seized upon Basora, and from thence he went to Wacret; so
his kinsmen goods came into his power, the which *Gelala* sought to hinder by all
means possible; but the soldiers would not march for him before they had their pay,
so as for want of money, he demanded some as it were by way of loane, of the richest
men in Bagader, the which did purchase him the hatred of all men. In the meane time,
Abul Ganjar beinge in Kermon, seeinge the affaires thus confused in Persia, leuied an
armie to make his profit thereby: but he died vpon the way, so as the great men of Ker-
mon, who by common consent called in *Abul Ganjar*, to whom they gaue the gouern-
ment, and to he was declared king of Persia and Kermon: then without losse of any B
time, he came with a good armie against Bagader; but *Gelala* Daule met him and gaue him
battle, the which *Abul Ganjar* lost, and was forced to retire to Auuaz, and *Gelala* leauing
garrisons at Wacret for the guard thereof, he returned to Bagader in the yeare
1034, and of the Egys 422, in which yeare the Calife *Kader* died, havinge held the seat
of the throne yeares, and foure moneths in whose place they did set *Kahem* or *Alkahem*
Beumaryla *Abuafar Abdula* his sonne.

Abul Ganjar or *Abul Kahem* Beumaryla *Abuafar Abdula*, the seuen and fortieth Calife.

The time of *Kahem* or *Alkahem* the sonne of *Kader* was not more peaceable than the C
west land beginning with *Karason*, we haue formerly spoken of the death of *Mamud*,
whom *Mahamed* his sonne succeeded. He had a brother to whom his father in his life
time had giuen the gouernment of Hispahan; who no sooner heard of his fathers death,
but he armed against his brother: he commaunded ouer his subiects with such rigour, as
all hated him, and seeing him absent, they revolted; but *Mamud* returned speedily, and
inuested the towne, the which he tooke; and punished the rebells: after which he con-
tinued his enterprize against *Karason*; but before he came there, he writ to his brother
Mahamed, assuring him that his coming was onely to serue him, for that the countries
which he enioied were more than sufficient to make him liue happily. *Mahamed* who was D
not well pleased with this vnto, sent him word that he desired to be excused, and that he
should returne, the which did much discontent *Masud*; so as he declared himselfe an
open enemy to *Mahamed*, whom they did aduise to reconcile himselfe, the which he
would not harken to, but sent against his brother a capitaine called *Iffus Sabataquin*,
and he himselfe followed with the greatest forces he could raise; but he stayed a moneth
at Tangabar, where he past the Ramedon of Mahometan Lent in the end *Masud* enui-
rouned him; and by the reason of *Iffus*, and the villanie of *Amir Aly* (one of *Mahameds*
chiefest men) he was taken and deliuered to *Masud*, who rewarded the traitors as they had
deserued; for he cast *Iffus* laden with yrons into a dungeon, and caused *Amir Aly* to be
hanged; and as for his brother *Mahamed*, he put out his eyes, remaining after this manner
maister of the realmes of *Karason* and *Gazneken*, besides the prouince of *Hierack*, which E
his father had giuen him, the which happened in the yeare of Grace 1032, and of the
Egys 420. After this he sent *Aluntax* gouernour of *Koarram* against *Aly Taquin*, who
held *Samarand* and *Bokara*, betwixt whom there was a battaile, where *Aluntax* had
the worst in the beginning, by reason of a stratagem which *Taquin* vsed; yet in end he
had the victorie, but it cost him deere: for he lost many of his men, and his owne life,
who seeing his end draw neere, caused his people to make an accord with the enemy, least
they should fall into some danger, being without a head.

In the yeare of Grace 1034, and of the Egys 424, the countrie of *Gibal*, and the
countie of *Rey*, revolted against *Masud*; the like did the garrisons which his father had
left in India; but in recompence thereof he subdued *Gerion* and *Tabaristan*: And where-
fore he sent two captaines (Turkes) the one called *Togotol* or *Togozelbek*, and *I-*
hannu Salanguis, did rise against him, at his returne he subdued them, and then he made
a voyage into India; but the Turkes being but scattered, and not defeated, they made
head againe by reason of his absence, and subdued many townes in *Karason*, forcing
Alcon

Alcon Daule Ben *Kahya*, and *Abusale*, to go out of their gouernements, for which cause
Masud came presently to *Gerion*, and hearing in his passage that a robber by high wayes
had retired himselfe into a fort, with a hundred of his companions, he caused them to
come vnto him, vpon his safe conduct and assurance: but when they were before him, he
sent them to be hanged, saying, That such people should be punished in any fort what-
soeuer, and so continuing his way, they made many complaints vnto him of *Nur Taquin*,
Gouernour of *Balk*, but he could hardly satisfie their demand, for that it was winter,
and there had fallen abundance of raine; yet going on his way, he had news that *Daud*
Turkish Capitaine brought great forces to succour *Balk*, in fauour of *Nur Taquin*; so as
Masud fearing to be compassed in, went to encounter *Daud*, the which *Nur Taquin* vn-
derstanding, he pursued him, and charged his men in the reere, whereas he flew many,
and carried away a great bootie. *Masud* being thus ill entreated, continued his cour-
se against *Daud*, who vanquished him, and forced him to flee to *Gazneken*, where he put
him by Turkes to death which were his souldiers, hauing fought but faintly in the bat-
tle which he had against *Daud* *Sailuk*; then, hauing sent his sonne *Mahmed* to *Balk*, with
Hamed his Vazir, and a good number of souldiers, he went towards India, carry-
ing his blind brother, and his children, with him: comming to a passage of the riuer of
Ind, (which the Persians call *Pang*, the which is that of *Indus*) he went ouer with his
troupes, leaving his blind brother, with his treasure, on the other side, in the guard of a
captaine called *Nasdaqin*, who embracing this occasion, diuided the treasure among his
souldiers, and proclaimed the blind man king, who refused it: but in the end he yeel-
ed for that they had otherwise threatned to kill him; after which, they past the riuer with
him, and fell vpon *Masuds* men, who made no great resistance, expecting no such charge;
so *Masud* was taken, of whom they demanded no other satisfaction, but that he
should content himselfe to liue in peace in some conuenient place; the which he accep-
ted, and demanded the fort of *Kobakebir*, the which was graunted, with a good guard.
And, at his departure, entreated his brother to send him some money to defray his
way, but *Mahamed* (who was verie couetous) commanded they should giue him five
hundred Dragmes, which make about twelue pounds ten shillings sterling, whereas *Ma-*
masud was much grieved; but he that brought the money, gaue him of his owne one thou-
sand five hundred deniers of gold, which are about two thousand duckats, the which was
euidently well payed.

As for the blind king, seeing himselfe vnfit to gouerne, by reason of his blindnesse, he
sent his realme to his sonne *Hamed*, who by the counsell of a sonne of *Iffus*, and of
his *Aly Kachband* (whose fathers *Masud* had put to death, to reuenge the blind king)
secretly to *Kobakebir*, and flue *Masud*, hauing bene king ten yeares. He was very
rich, and bountifull; who hauing (as hath bene said) sent his sonne *Mahmed* to *Balk*:
hearing of his fathers disgrace, and of the returne of *Mahamed* from India, attended
at the passage of *Gazneken*, where he took them at such an aduantage, as he van-
quished them, and tooke prisoners *Mahmed*, his sonne *Hamed*, and others that were there;
and sent to death *Nasdaqin*, and the two counsellors of the death of *Masud*, with many
of his bloud royall, except one *Abderrhyn*, sonne to the blind king, whose life he saved
in this occasion: *Masud* being a prisoner, *Abderramon* found him with a crowne vpon
his head, the which in contempt he cast to the ground; *Abderrhyn* finding this deed
vnto him, and taking it vp, set it vpon his vnckles head, with words of great comfort,
and a great effect of pietie comming to the knowledge of *Mahmed*, in this occasion he requited
him with his life.

Mahmed hauing obayned this victorie, he caused a sumptuous building to be made,
the which they call *Fall Habad*, and in the language of *Karason*, the place of *Adogane*. The
fort of *Masud* bred great combustions in Persia and India, from whence *Mahmed* feared
that his brother *Mainud* should returne and trouble him: but he died vpon the
6th of *Maurenahar*, and the lands in India, came into the possession of *Mahmed*; yet
Abderrhyn Salanguis, which were at *Maurenahar* and *Karason*, would not acknowledge
him, whom he sent his armie, in the yeare of our Redemption 1045, and of the
Egys

Egyra 445, against the which *Olob Arsalom*, the sonne of *Iakarbek*, opposed himselfe with a goodly troop, fought with them, and had the victorie: on the other side, great multitudes of Turkes going out of Turkestan, spoyle the countreies of Garmcer and Kanachar; but the garrisons of *Masud* attended them at the passage, and made a great slaughter.

At that time, the Kings of India which were vassalls to *Masud*, rebelled, and hauing made a league among themselves, they came to besiege Lahor, which *Masud* sent speedily to relieve; but the dissensions of these kings among themselves, was the cause that *Masud* obtained all things easily, and made the rest returne to their former obedience. Having ended this quarrell, he caused his armie to march against the Turkes *Salingui*, B who had killed *Karalon*, but he died vpon the way of the chollicke, in the year of our Salvation 1050, and of the Egyra 441. Although he had two sonnes, yet the souldiers would follow *Abu Ben Masud* his brother succeed him, but he did not long enioy his royaltie; for *Vazir of Masud* set *Abd Rachid* at libertie, and proclaymed him king, supporting him in the fort, as the other was forced to quit the place.

As for Bagader, matters were still in confusion: for the people revolted againe against *Gelala Daulé*, in contempt of whom they proclaymed *Abulganier* king of Bagader, and sent for him; but he excused himselfe, wherein he was happie: for the Turkes agreed some affaire with *Gelala Daulé*: yet this reconciliation was not lasting; for they made a new broyle within the towne, the which they fired to haue more meanes to spoyle, seeking to chase away *Gelala*, so as these broyles continued all the year of Christ 1037, and of the Egyra 427, and the next year after, when the cold was so extreme, as the river of Degile, which is Tygris, was frozen twelve dayes together, and there fell such abundance of snow about Bagader, as it lay three spans deepe, the which is worthe of admiration, considering the climat.

Gelala continued for a time in good tearmes with the Turkes, but in the year of Grace 1040, and of the Egyra 434, one of their capitaines called *Ebrahim Nealy Salingui*, entered into Persia, in the prouince of Hyerak, and tooke Amedon.

Tokzelbek, another capitaine, tooke the towne of Rey, and hereupon *Gelala Daulé* died, hauing reigned leuenteene yeares. His sonne *Abu Mansur*, was at Vacer, whom they desired to returne, but the troubles were such, as he durst not abandon the countrey; so as they gave gouernement to *Abul Ganier*. *Tokzelbek*, in the meane time, spoyle all Persia with a victorious armie: whereupon, *Abul Ganier* made an alliance with him, and married his sonne to the daughter of *Daud Salingui*, cousin to *Tokzelbek*, and in the year following, which was in the year of our Redemption 1049, and of the Egyra 440, he died in Kermion, leauing five sonnes, *Abu Mansur*, *Solaiman*, *Kozrrao*, *Feroz*, *Abu Taher*, *Abu Fajal*, *Abdaly*, and *Kay Kozrrao*. *Solaiman*, as the eldest, thought to succeed, but *Kozrrao* *Feroz* seized vpon the realme, who changing his name, was called *Malek Rhyam*; so as there was great warres betwix these two brethren, with variable successe; in the end, *Rhyam*, with the helpe of *Tokzelbek*, tooke Scyras, and the better part of Persia, all being in confusion; and then he returned to Vacer.

The troubles continued also in Bagader, the which had lasted since the death of *Gelala*, by the means of the Calife of Damas, who was of the familie of *Ysmael*, and sought to possess the Calife *Kahem* or *Alkahem*, one of Bagader, whom he forced to quit the seat, and to the towne of *Tokzelbek* with whom he had some friendship: he entred into Bagader, and put all to fire and sword, sparing neither quicke nor dead; for he opened the sepulchres to see if there were not some thing hidden in them, and so restored him to his Califfship. In the meane time, *Malek Rhyam* came to Bagader, who notwithstanding all his allegations, and that he was retired into the Califes house, yet he fell into the hands of *Tokzelbek*, who put him in prison, where he died: but this peace did not reconcile his brethren, *Mansur*, and *Abusida*, so as in the end, the last, after many variable contentions, was taken by *Mansur*, who put him to death: the like he did to a *Vazir* of his, who had seduced his deceased father, setting in his place *Fazel Ben Aem*, who seeing himselfe in his charge, in requitall tooke king *Mansur*, and put him prisoner in a Tower,

Tower, where he ended his dayes.

In Kermion there was a Turkish capitaine called *Salingui*, and otherwise *Malek Kozerd*, who hearing what *Fazel* had done against *Mansur*, leuied a great armie against him; so the other was forced to flee, and to retire to *Olob Arsalom*, with whom he got great riches, yet he was not in such safetie, but was taken prisoner, with a sonne of his at Namom of Molk, and they were put into the fort of Stahhar, where they died, in the year of our Redemption 1057, and of the Egyra 448. As for *Abdaly Kay Kozrrao*, the sonne of *Abul Ganier*, to whom the father had left his gouernment, he did willingly resigne it to the hands of *Olob Arsalom*, who gaue him the lands of Naoband, Iun, and Aktak, where he spent the remainder of his dayes; *Arsalom* entreating him still with much courtesy. He liued fortie yeares after his brethren, and died in the year of our Salvation 1104, and of the Egyra 487, which was in the end of the *Daulé* gouernment in Persia.

As for *Togotol* or *Tokzelbek*, he pursued *Abd Rachid*, who had retired himselfe into a fort of that strength, as seeing he could not win it by force, he wrought so by gifts, as he corrupted the guards, so as *Abd Rachid* was deliuered vnto him, with many of his kinsmen, whom he caused to be murdered, and then he declared himselfe king, marrying a daughter of the deceased: but within few dayes after, being in a publique place to receiue the salutations which they are accustomed to make in those quarters, ten of the chiefe men of the countrey, combyning together, came to doe it, who being round about him, slew their swords, and slew him. Soone after, *Charkir*, a capitaine which came from the Turkes, freed *Ferrogzad* out of prison, who was the sonne of *Masud*, and brother to *Abd Rachid*, and made him king. *Daud Salingui*, of whom *Ferrogzad* had gotten the victorie, leuied an armie to go against *Karalon*, against whom *Salingui*, king of Turkestan, sent many of his capitaines, who were vanquished: in the end, *Olob Arsalom* did fight with him, and defeated him, taking many Gazneys prisoners, who were afterwards reuenged the Turkes that were prisoners in Gaznechen. *Ferrogzad* hauing gouerned six moneths, died, leauing to succeed him his brother *Kobrahem*, *Ben Masud*, at that time also died, *Ebrahim* or *Alkahem* the Calife, in the year of our Lord God 1074, and of the Egyra 467, hauing held the place foure and fortie yeares, and foure moneths.

¶ *Almoktady Byla*, the eight and fortieth Calife.

After the death of *Kahem*, *Almoktady Byla* was set in his place, in whose time there were many broyles in Persia, but of small importance: and as for *Karalon*, the sonne of *Maurenahar*, *Ebrahim*, brother to *Ferrogzad*, who had succeeded him after death, made an accord with the Turkes, and hauing settled his realme in peace, he voyaged into India, where he got great conquests, and tooke great spoyle: but when king of Turkestan, seeing Persia to enioy a secure peace, thought the time fit to take his profit, for the effecting whereof, he leuied a great armie, whereof *Ebrahim* was diuerted, he sent Embassadors vnto him, by whose means he was diuerted from his designe, and for the better confirmation of their friendship, *Ebrahim* married the daughter of *Malekcha*, and then *Ebrahim* died, in the year of our Lord God 1089, and of the Egyra 481. Six yeares after, the Calife *Almoktady Byla* died, in the year of our Lord God 1095, and of the Egyra 487, hauing gouerned nineteene and foue moneths.

¶ *Almoftazer Byla*, the nine and fortieth Calife.

Almoftazer, the sonne of *Almoktady*, succeeded his father; in whose time Bagader hauing bene ruined by the overflowing of the river of Tygris, the situation was altered, and it was new built on the other side of the river towards the East, where it stands in a more commodious situation than the first, hauing had five and twentie years since the first foundation layed by *Abu Mansur*, and yet not one of them died in it, the

the which is worthie of consideration. As for *Almoftazer Byla*, he liued in peace in a manner the whole time of his gouernement, which was fixe and twentie yeares, and fix moneths, at the end whereof he died, in the yeare of our Lord God 1129, and of the Egyra 512.

¶ *Almoftarched Byla Razele, the fiftieth Calife.*

TO the Calife Calife succeeded his sonne *Almoftarched*, who was verie courageous, and lined to warre, the which he made against some princes of Persia, and having found upon some of the provinces of *Masud Saliqui* king of Karafon, they fought B many variable successse, but in the end *Masud* had the victorie neere vnto Tabris, whereas *Almoftarched* was defeated, and escaped by flight, yet he was presently after taken, and presented to *Masud*, who caused him to be slayne, in the yeare of Grace 1136, and of the Egyra 529, having gouerned seuentene yeares, and two moneths.

¶ *Rached Byla, the one and fiftieth Calife.*

Rached *Byla*, sonne to *Almoftarched*, came to be Calife after the death of his father, whereof desiring to be reuenged, he leuyed all the forces he could, and went against *Masud* into Persia, whereof he conquered a great part, but being encountered by his enemy who gaue him bataille, he was vanquished, and fled to Islaon, the chiefe towne of Hierak in Persia, whereas *Masud* caused him to be slayne, in the yeare of Grace 1139, and of the Egyra 532, after whose death *Masud* came to Bagadet, where he entered without any resistance.

¶ *Almoftafy Byla, the two and fiftieth Calife.*

Masud being master of Bagadet in the place of *Rached*, he seated *Almoftafy Byla*, a vnkle to the deceased, and soone after *Masud* died in Persia, his captaines contenting themselves with what they had in gouernement: the which encouraged *Almoftafy* D to leuie a goodly armie, & to go into Persia, where he recovered without any great resistance, that which *Masud* had vsurped, the which hauing enioyed the space of two and fortie yeares, without any notable inuouation, he died in the yeare of our Redemption 1161, and of the Egyra 555.

¶ *Almoftanges Byla Issuf, the three and fiftieth Calife.*

TO the Calife *Almoftafy* succeeded his sonne *Almoftanges Byla Issuf*, *Masud* dying in Persia (as hath bene said) in his fathers life time; *Arslon Chafon*, his eldest sonne, had succeeded him in Gaznehen, who being come vnto the crowne, caused all his brethren (which were many in number) to be taken, onely one called *Baharoncha* escaped. They had two kinsmen, the one was Gouernour of Karafon, called *Sanjar*, and the other of Hierak in Persia, whose name was *Mahamed*: these two were brethren: *Baharoncha* retired himselfe to *Sanjar*, who fought to reconcile him to *Arslon*; but he refusing it, *Sanjar* made warre against him, and entered into Gaznehen, so as in the end *Arslon* was vanquished: an aunt of his fought to reconcile him, but *Sanjar* by the persuation of *Baharoncha*, returned to armes, and hauing gotten a second victorie of *Arslon*, he entred againe into Gaznehen, whereas he had a verie rich spoyle: then hauing seiled *Baharoncha* in possession of this countie, he returned home. *Arslon* seeing him absent, returned again into Gaznehen, forcing *Baharoncha* to flee, whom *Sanjar* restored afterwards; and *Arslon* F dying away, he was taken and brought vnto his brother, who caused him to be slaine, hauing reigned three yeares, in the yeare 1119, and of the Egyra 512. *Baharon* remaying in quiet possession. He was a verie good prince, courteous, and bountifull, louing learned men, himselfe being verie learned; so as he writt some workes in phylosophie: yet

yet his studie made him not to loofe his warlike disposition, so as he made some enterprises in India and Persia, where he died, in the yeare of Christ 1153, and of the Egyra 547, hauing reigned fixe and thirtie yeares.

Kozrrao his sonne succeeded him, but there falling out many combustions in this new royaltie, and not holding himselfe satisfied in his countie, he went into India to the province of Lahor, returning afterwards to Gaznehen: but finding his realme made subject to *Sanjar* king of Karafon, and that he was not able to oppose himselfe against his power, he returned to Lahor, where he died, in the yeare of our Redemption 1161, and of the Egyra 555, hauing reigned nine yeares. His sonne *Kozrrao Malek* succeeded him in Lahor, the chiefe of the realme of Molton in India: for as for Persia, all his realmes were held by others; and to recover them it required a more warlike spirit & lesse vitious than his, which made him hatefull to all men, and especially to souldiers. A part of the countie of Gaznehen was held by one *Sultan Gusa Cadin Mahamed Gusa*, who made some incursions into India towards Lahor, the which he tooke, so as *Kozrrao Malek* returned into Gaznehen, where he died, in the yeare of our Salvation 1169, and of the Egyra 563, and in him the *Sabusaquis* ended. Three yeares after, the Calife *Almoftanger* died, in the yeare of our Lord God 1172, and of the Egyra 566, hauing gouerned cleuen yeares.

¶ *Almoftanzy Benur Elab Azen, the foure and fiftieth Calife.*

Almoftanzy *Benur Elab* was Calife after the death of his father: he was a good prince, bountifull, and beloued of his subiects: he gouerned nine yeares, and eight moneths, and died in the yeare of Grace 1180, and of the Egyra 575, there happening nothing memorabile during his raigne.

¶ *Nacer, or Nacere Ladin, the five and fiftieth Calife.*

Almoftanzy being dead, his sonne *Nacer*, or *Nacere Ladin*, came to be Calife, who held it seuen and fortie yeares, vnder whom Bagadet did greatly flourish. During his gouernement, they of Koarrazin came against the *Saluquies*, vanquished them, and made them subiect; and the Tartarians, vnder the leading of *Chinguis Kam*, seised vpon countie of Turon, and Agem, putting all to fire and sword, at what time the Calife died, in the yeare of Christ 1226, and of the Egyra 622.

¶ *Alzaber or Altaher Byla Mahamed, the six and fiftieth Calife.*

The sonne of *Nacer* called *Alzaber* or *Altaher Byla Mahamed* was made Calife in his fathers place, the which he enioyed but nine moneths, for he died in the yeare of our Redemption 1227, and of the Egyra 623.

¶ *Almoftancer Byla, the seuen and fiftieth Calife.*

Almoftancer Byla Manfur succeeded his father *Alzaber*: he did so much esteeme libertie, as hauing giuen away prodigally, he became poore. In his time Persia enjoyed profound peace: but the Mogoles or Tartarians hauing made their first entrie; and masters of some of the provinces, against whom the Calife *Almoftancer* opposed himselfe, forcing them to quit the best part of that which they had gotten, and haue restored them diuers times, he died the seuenteenth yeare of his gouernement, in the yeare of Grace 1244, and of the Egyra 640.

¶ *Almofta-*

¶ *Almoſtace* Byla *Abdala*, the eight and fiftieth and laſt Calife of Bagadet.

The Tartarians hauing bene vanquiſhed (as you haue heard) by *Almoſtace* Byla, they had their reſiſſance vnder the gouernement of his ſonne *Almoſtace*, for *Olekta* vanquiſhed him, and ſlew him, hauing bene Calife ſeene yeares, and fix moneths: This *Olekta* Calife of Bagadet ended in him, which towne we call *Babylon* or *Baldak*: The Tartarians ſeiſing thereon, and on all *Persia*, there hauing bene ſeuen and thirtie years in that familie, who commaunded about five hundred twentie and three yeares, before which they had entreated particularly, for that in the Chronicle of *Persia* they are accounted for times thereof, as well by *Tauarich*, as *Mirkond*. *Almoſtace* died in the year of our Redemption 1258, and of the *Egyra* 655.

OF THE MOGOLES OR TARTARIANS WHICH HAVE COMMAVNDED IN PERSIA.

¶ *Chinguis Kan*, firſt king of *Persia* of the Tartarians.

Chinguis Kan, who was the firſt of the Tartarians that ſhewed his armes in *Persia*, was ſonne to *Sukih Badur*, that is to ſay, the valiant, of whom this is the Genealogie: *Badur* was ſonne to *Paiſan Badur*, ſonne to *Filkam*, ſonne to *Thomanabkan*, ſonne to *Bayſongor Kan*, ſonne to *Kadubkan*, ſonne to *Tominkan*, ſonne to *Bukabkan*, ſonne to *Buzabkan*, who was the ninth in degree from *Chinguis Kan*, who was borne in the year of Grace 1153, and of the *Egyra* 546. He loſt his father whenas he was but thirteene yeares old, in whole youth there happened many enterpriſes and combuſtions, the which continued vnto the year of our Redemption 1166, and of the *Egyra* 560, in which year *Chinguis Kan* vanquiſhed all lets, and them that contended with him for the realme, enioying in the end whatſoeuer his father and anceſtors had held. Before they called him *Tamachin*, but when he was ſetled in the realme (which was in the year of Chriſt 1207, and of the *Egyra* 602) he was called *Chinguis Kan*, that is to ſay in their language, King of Kings: he was a mightie prince, reducing vnder his empire and obedience all the Hordes or families of the Tartarians, with the realmes of *Ketaokotan*, *Helan*, *Tangar*, and others, the which hauing ſubdued in the year of Grace 1219, and of the *Egyra* 615, he went out of his confines with a verie powerfull armie, and invaded the country of *Maurenahar*, againſt whom *Mahomes Koarrazmcha* oppoſed himſelfe, but ſeeing his attempts to be of ſmall force againſt ſo powerfull and terrible an enemy, he abandoned the countries, and fled to *Karaſon*.

Chinguis Kan entred into *Maurenahar*, in the year of our Lord 1224, and of the *Egyra* 622, putting all to the ſword that he found liuing in that country; the like he did at *Balk*, from whence he ſent thirte thouſand men to purſue *Mahomes Koarrazmcha*, who fled alwaies before him, but in the end he was overtaken at *Abyskon*, or in *Gueylon*, where they ſlew him, putting all his country to fire and ſword; from thence he went againſt the towne of *Rey*, in the which, and thereabouts, they write that the Mogoles or Tartarians ſlew ſix hundred thouſand perſons, yea ſome ſay 1600000, and in the provinces of *Nichabur*, beſides women and young children, 1150000 men, yea ſome ſay 1800000, committing the like ſpoyles during a whole year throughout all the provinces

aces of *Persia*. *Almoſtace* Byla *Manſur Alzaber*, at that time Calife of Bagadet, leuied what forces he could to oppoſe againſt this ſtorme, and to keepe them out of his country, who being diuided into diuers provinces, he tooke them at ſuch an aduantage, as he forced them to leaue *Persia*, and to retire into *Maurenahar*, in the year of Grace 1227, of the *Egyra* 623.

By the death of *Mahamet* king of *Koarrazm*, his ſonne ſeeing himſelfe vnable to reſiſt the Tartarians, fled into *India*; he was called *Sultan Gelaladin*, whom the Mogoles purſued, and finding him nere vnto the iuer of *Indus*, they gaue him battaile, in the which he was vanquiſhed, and forced to retire to *Mulkon*, a country ſituated in the inmoſt part of *India*. As for *Chinguis Kan*, hauing thus made his way, and given the firſt entrie into *Persia*, he returned to *Ketao-Koran*, where he died, in the year of our Saluation 1228, and of the *Egyra* 624, being ſeuentic eight yeares old: and being in peaceable poſſeſſion of his realme, at the age of five and twentie yeares, he had five ſonnes, whereof the eldeſt was called *Tuchikhan*, to whom the father gaue the gouernement of the realmes of *Daſt*, *Capechah Roſſ*, *Abugar*, who died fix moneths before his father; *Chagataykan*, who hauing the gouernement of *Maurenahar*, *Aygor*, and *Koarrazm*, hauing poſſeſſed theſe realms vnto the year 1241, and of the *Egyra* 638; the fourth was *Oktaykhan*, who ſucceeded his father; and the ſiſt was *Tulskhan*, to whom the father gaue certaine provinces, with all his treaſure: he died alſo, in the year of Chriſt 1232, and of the *Egyra* 628; ſo as of the five ſonnes of *Chinguis Kan*, *Oktaykhan* only ſuruiued to enioy this great ſucceſſion: yet the other had ſome children, of whoſe ſucceſſion we ſhall make mention hereafter. That which *Mirkond* reports, ſhould not be paſt ouer with ſilence, which is, That it was held for certaine, that whenas *Chinguis Kan* was borne, he had both his hands open, and in either of them a little bloud, a certaine prediction of his verie great cruelty.

¶ *Oktaykhan*, the ſecond king of *Persia* of the Mogoles or Tartarians.

Oktaykhan, the fourth ſonne of *Chinguis Kan*, ſucceeded him in the empire, in the year of our Redemption 1230, and of the *Egyra* 626: This prince was as good as his father had bene bad; and among his other good parts, he was verie bountifull. *Mirkond* reports, That in gifts, and extraordinary recompences in his life time, he ſpent ſix hundred ſixtie ſix bolſes (to ſpeake after the Perſian phraſe) of thouſands of *Tomanis*, verie *Toman* being worth ſixteene duckats, which amount in all to the ſumme of ten millions, fix hundred ſiſtie ſix thouſand duckats. He had for *Vuazir* one called *Gerbahhan*, a great ſouldier, and verie wiſe, whom he ſent againſt *Gelaladin*, who had retired to *Mulkon*, who hauing gathered his forces together, went to encounter him, and to fight with him, but he was vanquiſhed, & ſlayne in the battaile, the familie of them of *Koarrazm* ending in him. After this, he turned his forces againſt *Persia*, and reduced it all vnder obedience, except Bagadet: Then, hauing raigned thirteene yeares, he died, being all that within, through his immoderat drinking of wine, in the year of our Lord God 1242, and of the *Egyra* 646. He left one ſonne called *Gayuk Khan*, who, by reaſon of his age, was vnder the gouernement of his mother, who gouerned this empire foure yeares.

¶ *Gayuk Khan*, the third king of *Persia* of the Tartarians.

Gayuk Khan, ſonne to *Oktaykhan*, began to raigne in the year of our Lord God 1246, and of the *Egyra* 643. He gaue great hope that he would be a good prince, being a friend to iuſtice, liberal, and no enemy to Chriſtians, which purchaſed him the loue of all men, but he raigned but one year, at the end whereof he died, in the year of our Saluation 1247, and of the *Egyra* 644.

¶ *Manchukabon, the fourth king of Persia of the Tartarians.*

Manchukabon, eldest sonne to *Taly Khan*, fift sonne to *Chinguis Khan*, came vnto the crowne, his cousin hauing left no children; he was a good prince, valiant, liberal, and courteous. He much fauoured the Moores, and yet was not opposit to the Christians, but he detested the Iewes, and persecuted them. He gaue to *Kablay Kabon* his brother the lands of *Ketau Koton*, who encreased them much (: this prince built the famous cite of *Cambay*, at this day the court of the great *Tartar*: and to his other brother *Vlah Kukhan* he gaue the lands of Persia; then hauing reigned thirtie yeares, he died, in the year of B Christ 1260, and of the Egyra 657.

¶ *Vlah Kukhan, the fift king of Persia of the Tartarians.*

Vlah Kukhan, hauing had (as hath bene said) the prouinces of Persia in gouernement, during his brothers life time, he presently set hand to worke, and besieged *Ismaelya*, a place of importance, the which he carried, leauing not any one liuing that he found within it: from thence he went to *Hyerak*, the which he subdued, and the yere following, he led his armie against *Bagader*, against whom there fell forth *Almoftacem* the Calife, who was vanquished and slayne with his foure sonnes, cutting all in peeces that he found, as well in *Bagader* as thereabouts, so as (they say) he slew at the least a million and six hundred thousand persons: then, in the year of Christ 1261, and of the Egyra 658, he went to besiege *Alep*, and *Damas*, the which he subdued, leauing *Kaptakabon* for gouernour of those parts of Suria: then he returned into Persia, into the prouince of *Aderbajon*, to a place called *Meragah* neere to *Tabris*, where he died, in the yere of our Saluation 1266, and of the Egyra 663. Before his death, he diuided his lands to his three sons; to the eldest, called *Habkaikabon*, he gaue the realms of *Hierak*, *Mazandaron*, and *Karason*; to the second, whose name was *Hyachemet*, he gaue *Aron*, which is *Armenia*, and *Aderbajon*; to *Tandon*, which was the third, he left the countrie of *Dyarbek*, & *Rabyah*, which is *Mesopotamia*: Moreouer, he gaue *Bagader* to *Atalmok Ianniny*, to repaire it, as he did; and to another, called *Mahyedin Paroaney*, certaine lands in *Rumelston*. At that time, there flourished in Persia a verie excellent Astrologer, called *Nacyradin Tuffy*, who hath composed a booke called *Zych-el-Kony*, of iudgements and figures, verie famous among the Persians.

Besides these three sonnes aboue mentioned, *Vlah Kukhan* had two other sonnes, the one called *Nycudar Oglan*, and the other *Targahkhan*, to whom the father had left no portions, as being the youngest, but yet they had their parts, and the children of the other had also their shares.

¶ *Haybkaykhan, the sixth king of Persia of the Tartarians.*

Haybkaykhan, the sonne of *Vlah Kukhan*, succeeded his father in the seigneurie of Persia. He had warre with *Borakhan*, who drew a great armie out of *Chagatay*, in the yere of Christ 1271, and of the Egyra 668, against whom *Haybkaykhan* did fight, and vanquished him, forcing him to retire to *Maurenahar*. He was king seuentene yeares, at the end whereof he died in *Amedon*, in the year of Grace 1282, and of the Egyra 680, for that he had no children, they let his brother *Nycudar Oglan* in his place, who caused himselfe to be called *Hamed Khan*.

¶ *Hamed Khan, before Nycudar Oglan, the seuenth king of Persia of the Tartarians.*

Hamed Khan, who was before called *Nycudar Oglan*, made himselfe a Moore, and changed his first name. He reigned onely two yeares, and two moneths, at the end whereof he died, in the year of our Saluation 1383, and of the Egyra 683, so as the realme returned to the children of *Haybkaykhan*.

¶ *Argon*

¶ *Argon-Khon, the eight king of Persia of the Tartarians.*

Argon-Khon, eldest sonne to *Haybkaykhan*, came to the realme by his vackles death, the which he enioyed seuen yeares, and then died, in the year of Grace 1292, and of the Egyra 690, leauing the gouernement to his brother *Ganiatukhon*.

¶ *Ganiatukhon, the ninth king of Persia of the Tartarians.*

Two moneths after the death of *Argon*, *Ganiatukhon* was aduanced vnto the crowne. This prince was verie liberal, & had many excellent parts, all which were blemished by his sensualitie. Being verie needie, he thought to bring the vse of paper money into Persia, & into the prouinces of *Ketaokotan*, but no man would yeeld vnto it; and he that almost oppose himselfe was an vnckle of his called *Baydu Kon*, who vpon this subiect made warre against him, and slew him in battaile, hauing bene king three yeares, in the yere of Christ 1295, and of the Egyra 693.

¶ *Badu Khan, the tenth king of Persia of the Tartarians.*

Badu Khan, sonne to *Turgah*, the sonne of *Vlah Kukhan*, vnckle to the last king, hauing thus forcibly seised vpon the realme, *Gazun*, the sonne of *Argon Khon*, came against him with a goodly armie, consisting all of Moores, and they met at *Badukhem*, and at *Nakchian*, where he was vanquished, and forced to flie; but he was taken by a *Vuazir* to *Gazun*, who brought him to *Tabris*, where he put him to death, in the year of Grace 1296, and of the Egyra 694, hauing held the realme but one yere.

¶ *Gazun, the eleuenth king of Persia of the Tartarians.*

Gazun, the sonne of *Argon*, the sonne of *Haybkaykhan*, the sonne of *Vlah Kukhan*, made himselfe king of Persia by the death of *Badu*, he was a great lusticer: in the year of Christ 1298, and of the Egyra 696, they of *Damas*, & of some other places of *Surya*, made a league with *Bendokdar* king of *Egypt*, reuolted against him: but hauing led an armie against them, he vanquished them, and reduced them vnder his obedience, returning thus victorious to *Kasuin* in Persia, which was afterwards the court of kings: he died in the year of our Saluation 1305, and of the Egyra 703, hauing reigned eight or nine yeares: he was buried at *Tabris* in *Zambgazun*, in a sumptuous Temple which he caused to be built in his life time; and of all those of this line, there is only this tombe remaining at this day, the which hath bene preferred from the iniurie of time.

¶ *Ayapru, the twelfth king of Persia of the Tartarians.*

He gouernment of the realme fell into the hands of *Ayapru*, brother to the deceased king, who hauing made himselfe a Moore, caused himselfe to be called *Sulton Mahan*. *Argon*: he was but three and twentie yeares old when he began to gouerne, and his court at *Tabris*: he was verie seuer in the execution of iustice, by means whereof he kept his people in rest and content. He was the first that brought in a custome to the tribute of the children of Christians and Iewes, to frame them after his owne fashion, to vie their seruice, in the year of Grace 1306, and of the Egyra 705. He built the towne of *Sultania*, and in the yere following, he seised vpon *Gueylon*, and *Rachis*, which he sold against *Cham*, or *Damas*, which had reuolted the second time, in the year of Christ 1313, and of the Egyra 712, but hauing reduced them to reason, he returned into Persia, and died in the towne of *Sultania*, in the year of Christ 1317, and of the Egyra 717, hauing bene king twelue yeares, and nine moneths.

¶ *Abnsayd*

¶ *Abu-ayd Bahaderkon, the thirteenth king of Persia of the Tartarians.*

Sultan *Abu-ayd Bahaderkon*, the sonne of *Alyapita*, inherited his fathers realme at the age of twelue yeres: he had for his Vayzir one called *Amir Chupon*, who had a daughter exceeding faire that was married of whom the king grew passionately in loue; so as he demanded her of her father, who excused himselfe, and would not giue her, saying, That her husband onely had power ouer her: but *Abu-ayd* full of choler, and transported with affection, took her by force, putting both father and husband (who fought to hinder him) to death, and he gaue her the name of *Kondekar*, which is a royall title; he got such power ouer him, as in a short time he got the whole gouernement of the realme in to his hand, whereon he carried her selfe wisely and discretely, and he in the meane time bestowed his time veriously, giuing himselfe to the reading of bookes, to the which he was specially affected. He was of an active disposition and good vnderstanding: most commonly spent the Sommer in Sultania, and the Winter in Bagader, and hauing reigned nine-teen yeres, he died in the yere of Grace 1337, and of the Egyra 736, by his death the power of the Tartarians was diuided in Persia, euery man terming himselfe king of what he had in his gouernement, and so it continued vnto the comming of *Teymurlang*, which was about sixtie three yeres.

TARTARIANS WHICH COM- MAINED IN PERSIA OF THE DESCEN- DANTS OF TEYMURLANG.

¶ *Teymurlang, the first king of Persia of this line.*

Teymurlang, whom they commonly called *Tamberlan*, that is to say, *Teymur* theumping, was sonne to *Shukanan*, and the fourteenth successor to *Chinguis Khan*, from whom he was descended: for he was not as some haue affirmed, a Deneke, a moyle keeper, or a sheheard, but a valliant fouldier as his actions doe shew. He was borne in Samarkand, and followed armes as his predecessors had done: his first captain called *Charach Khan*, went out of Tartaria with *Chinguis Khan*, at such time as the time long sent *Chagatay Khan*, his second sonne, to gouerne the realmes of Maurenahar, Ayzer, and Kozrazin, where he was made his first Vuazir, in which dignitie he had his conuicted vnto *Teymur*, with other charges fit for his qualitie and his great education: in the time of *Teymur* there reigned in Chagatay *Soyrgat Mechbekh*, vnder whom *Teymur* did serue, with the title of Vuazir and capitaine general; and *Soyrgat* dying, in the yere of Grace 1370, and of the Egyra 771, *Teymurlang* was proclaymed king with the generall consent of all men; then seeing himselfe settled in the realme, he went forth with an innumerable armie, attempting nothing but it succeeded happily: so as in the space of six and thirtie yeres that he reigned, besides the realmes which he possessed, he conquered those of Maurenahar, Turkestan, Kozrazin, Karafon, Sistom, Indu-kan, Hyerak, and Paccetum; *Mazandaron*, *Aderbajon*, and *Kustan*, all which, and others, he subdued and brought vnder his hand, and among them after his death. In the yere of Grace 1408, and of the Egyra 807, *Teymur* being afflicted of a certain rebellion which was raised vnto him in the citie of Hyerak in Persia, he went thither in person to suppress it, and he had with him 60000 persons to the sword: *Tokimich Khan* waileing of that that he did, for *Teymur* who thought to rebell as others had done: but he got nothing but blows, for *Teymur* sent an armie against him, the which forced him to abandon the realme, and to flee into *Gurgestan*. In the yere of Grace 1402, and of the Egyra 801, *Teymur* led a mightie armie into *Silva* to take and ruine *Alep* and *Damas*, & defeated *Sultan Farache* king of *Algerie*; from thence he returned against *Bagader* the which he also took, and from thence he went to *Kabka* neere vnto *Tabris*, where

A where he wintred. The yere following, hauing gathered together a greater armie than before, he went into the plaice of Angory, against the great Turke *Baizet*, whom he fought with and vanquished, carrying him away prisoner, conquering an spoyleing many of his countries: As for *Baizet* he died a prisoner the yere after. Whilest that *Teymur* was thus buied against the Turkes, one called *Kara Issuf* gaue a fodaine assault to *Bagader*, and forced *Weslybekkon* (to whom *Teymur* had giuen it) to abandon it: but being returned out of *Rumelian*, he sent his nephew *Abubakar* against *Kara Issuf*, who recovered the citie, and restored it to *Sultan Wessy*, as shall be said hereafter. *Teymur* passed afterwards to *Ardiuil*, where he continued certaine dayes, and in fauour of *Cheque Safy*, released a great number of captiues (as you shall heare hereafter); then leauing Persia, he returned into *Karafon*, from whence he went afterwards to *Samarkand* his owne countrie, where he spent some moneths in feasts and great joy, contracting many marriages amongst the citifens. In the end, he went to *Anzar*, a countrie which depends of *Catay*, where he ended the remainder of his dayes, in the yere of our Lord God 1405, and of the Egyra 807.

Teymurlang had foure sonnes, the eldest was called *Ismael Ghyr*, who dyed a yere before his father, leauing two sonnes, *Mahamed Sultan*, and *Pyr Mahamed*, whom *Teymur* ordaind in his will that he should succeed him in his realmes of *Gaznehen* and *India*, but *Pyr Aly* slew him. The second sonne of *Teymur*, called *Hamar Cheque*, was in his fathers life time gouernour of Persia, but he died in the fort of *Chormatu*, which they call *Kormatut* in *Lorestan*; and the third sonne, called *Miruncha*, succeeded in the gouernement of those lands which *Vlah Kukhan* held in *Hyerakhen*, and *Aderbajon*, vnto *Damas*. He died, in the yere of our Saluation 1408, and of the Egyra 810, by the hand of *Kara Issuf Tarcoman*. The fourth sonne of *Teymur*, called *Mirzahcharok*, who had alwayes accompanied the father, succeeded him in the empire.

¶ *Mirzahcharok, who was the second King of the descendants of Teymurlang.*

Mirzahcharok, the youngest of the foure sonnes of *Teymurlang*, was in *Karafon* when his father died at *Anzar*. Being come vnto the empire, he found not his realme so receable as he expected: for they of *Hyron* and *Turon* would not acknowledge him for king, then hauing pacified all these broyles, he led his armie against *Kara Issuf* in *Aderbajon*, who being armed with an intent to defend himselfe, died vpon the way, leauing two sonnes, the one called *Mirzah Scandar*, and the other *Mirzah Iooncha*, who came to fight with *Charok*, but they were vanquished: yet afterwards he received *Mirzah Iooncha* into his seruice, and restored him to the realme of *Aderbajon*. After this *Charok* built towne in *Maurenahar*, which they called by his name *Charokya*: Then, hauing reigned three and fortie yeres, he died, in the yere of Grace 1447, and of the Egyra 850. He had foure sonnes, to the eldest, called *Mirzah Olegbhek*, he gaue the countries of *Turquestan* and *Maurenahar*: The second, *Ebrahim Sultan*, died before the father, in the yere of Grace 1435, and of the Egyra 838, hauing gouerned Persia twentie yeres, and built many edefices worthe of memorie. A yere before the fathers death, *Baesfagor* his sonne died: the fourth, called *Mirzah Soyrgat Mechbekh*, who gouerned the provinces of *Gazna* or *Gaznehen*, and of *India*, died in his fathers life time: and the fifth, called *Mirzah Mahamed Iuguy*, died also before *Charok*. Whenas *Teymurlang* died, they of *Samarkand* saluted a kinsman of his called *Sultan Kalil* for king, against whom there re- belled a valiant of his called *Kodabdad Hosfemy*, and tooke him, then he called to his succors *Ismael Ioon* king of *Magolstam* or *Tartaria*, and gaue him entrie into this province: but being in possession, put *Kodabdad Hosfemy* to death, rewarding him in that manner for *Ismael Ioon*, and gaue another realme in exchange to *Kalil*, where he liued the remainder of his dayes content.

¶ *Mirzab Ologhbeck, the third king of the descendants of Teymurlang.*

Ologhbeck, who in the life of his father *Charok* was Gouvernor of the countries of Turkestan and Maurenahar, came to Balk in the yeare of Grace 1448, and of the Egyra 851, where he was aduertised that in Herat, and Karafon, *Mirzab Alahdalet* his kinsman entituled himselfe king; he armed against him, and met him at Morgab, where he fought with him, and defeated him: the other being forced to fle to a brother of his called *Mirzab Babur*, whose companie he returned against *Ologhbeck*, who leauing Herat, went to draw his forces together at Balk: but he found that a sonne of his called *Mirzab Abdelatif* had revolted against him, so as he was forced to giue him bataille, the which *Ologhbeck* lost, with his life, and a fons of his that was with him called *Mirzab Abd Rasiz*, having commaunded one and fortie yeares in those countries, and two yerres only after the death of his father, hauing the whole succession, being in the yeare of Christ 1450, and of the Egyra 853.

¶ *Mirzab Abdelatif, the fourth king of the descendants of Teymurlang.*

Mirzab Abdelatif being thus rid of his father and brother, got to himselfe the quiet possession of the realme of Persia: but he held it not long, for at the end of six months the souldiers slew him.

¶ *Mirzab Abdula, who was the fift King of the descendants of Teymurlang.*

Mirzab Abdelatif being justly rewarded for his parricide, his brother *Mirzab Abdula* had the realme after his death; the which hauing enioyed one yeare, *Mirzab Sultan Abusayd*, king of Karafon, came and spoiled his countrie: against whom *Abdula* went, but he lost the bataille, and his life, in the yeare of our Saluation 1452, and of *D* the Egyra 855.

¶ *Mirzab Sultan Abusayd, the first king of the descendants of Teymurlang.*

Mirzab Sultan *Abusayd*, the sonne of *Mahamed*, the sonne of *Mir omcha*, the sonne of *Teymur*, hauing thus slaine *Abdula*, seised vpon the realme. There grew new warres betwixt *Mirzab Ebrahim*, and *Mirzabcha Mahamud*, against whom *Mirzab Iooncha* went, from whom these two fled, and he tooke their countries: whereupon, they both armed against him, but they came not to fight, for they were reconciled, making a diuision of their gouernements. Presently after this accord, *Mirzab Saniar*, with *Mirzab Alahdalet*, and his sonne *Mirzab Ebrahim*, priuat princes, came to fight with *Abusayd* at Saraks, but he vanquished them, in which bataille *Saniar* was slaine, and the other two fled. At that time *Abusayd* held the realme of Badachon, Gaznehen, Kabul, Siftom, and Kozratzin. In the yeare of our Redemption 1468, and of the Egyra 872, *Mirzab Asembeh Ben Alybek Ben Kara Otman* slew *Mirzab Iooncha*, by reason of whose death they called *Abusayd* to the gouernement of Kermion, Hierak, and Aderbajon, *Asembeh* being hidden, craued a peace of him by an Embassadour, but he would not yeeld vnto it. Hereupon *Asembeh* retired to Karabag (these are mountaines about Tabris), and vpon the way) seising vpon all the passages, distressing *Abusayd* in such sort for victuals, as despayring of all succours, he fled; but he was taken, and brought to *Mirzab Yadigar Mahamed*, who went in the companie of *Asembeh*, whom he slew, in the yeare of our Redemption 1469, and of the Egyra 873.

¶ *Mirzab*

¶ *Mirzab Sultan Hamed, the seuen king of the descendants of Teymurlang.*

Abusayd being thus slaine, *Mirzab Sultan Hamed* his sonne succeeded him in the realme of Maurenahar, the which he enioied eight and twentie yerres: at the end whereof he died, in the yeare of Grace 1495, and of the Egyra 899.

¶ *Mirzab Babur, the eight king of the descendants of Teymurlang.*

Mirzab Babur cousin to *Hamed*, and grandchild to *Abusayd*, succeeded in the realme of Maurenahar, by the death of his vncle, in the yeare of Grace 1500, and of the Egyra 904: but *Ichaybekan* came from Vsbeke, and dispossessed him of his realme, where there was no more any king of the blood of *Teymurlang*: *Mirzab Babur* flying out of Maurenahar, went into Gaznehen, and from thence into India, where he made his aboad: and hauing reigned in the one and in the other countrie eight and thirtie yeares, he died, in the yeare of Grace 1532, and of the Egyra 937, leauing two sonnes, *Homayon Mirzab*, and *Kamoran Mirzab*, who were kings after the father: *Homayon* had the best prouinces of India. He had a Vazir called *Chyrykan*, who revolted against him, forcing him to abandon his realmes, and to fle into Persia, whereas then *Chabamas* reigned, who assisted him with twelue thousand choise men, vnder the command of a capitaine of his called *Beyramkan*, who leading *Homayon* with him, restored him to his realmes, reducing all vnder his obedience, with the death of the rebell *Chyrykan*. *Gelaladin Akbar* the great Mogol was the sonne of this *Homayon*, who liued in the yeare 1609.

¶ *Mirzab Hadiagar, the ninth king of the descendants of Teymurlang.*

Mirzab Hadiagar the sonne of *Mirzab Sultan Mahamed*, the sonne of *Mirzab Baesfanger* or *Bayfanger*, the sonne of *Mirzab Charrok*, the sonne of *Teymurlang*. Hauing in the yeare of the Egyra 873 (being accompanied by *Asembeh*) slaine *Abusayd*, as hath bene spoken, he succored him with an armie, with the which he marcht against Strabat. At that time there reigned in Karafon *Ocem Mirzab* the sonne of *Manfur*, the sonne of *Babekara*, the sonne of *Hamar Cheque*, who was the sonne of *Teymur*; who hearing of the desfigne of *Hadiagar*, came in great hast to succour Strabat, and vanquished him, in the yeare of Grace 1470, and of the Egyra 874, who being thus defeated, returned to *Asembeh* being at Tabris, who supplied him againe with a great armie, with the which he charged *Ocem Mirzab*, and put him to flight, forcing him to abandon the realme, and to go towards Faryab and Mayman neere Balk. *Hadiagar* hauing thus gotten the gouernment of the countrie, gaue himselfe to pleasure, and to all sorts of vices; so as his negligence and want of gaue courage to *Ocem* to come and assaile him by night, hauing with him but a thousand resolute souldiers, with the which he did fo manage his enterprise, as he fiesed his enemy, whom hauing in his power, he put to death; and in this manner recouered againe the possession of his realme: this happened in the yeare of Grace 1471, and of the Egyra 875. In *Hadiagar* ended the race of *Mir Charrok*. And for that heretofore we haue counted the yeare 1532, and yet the things which happened vnder this prince were done in the yeare 1571, as hath bene said, and although we haue set *Hadiagar* after *Mirzab Babur*; yet the reader shall be aduertised that the prouinces of Persia were then diuided, and commaunded by many kings at one time. And for that they haue sometimes in their turnes commanded the whole realme, they are not therefore all accounted kings, but of the whole countrie of Persia, at the least of the prouinces which depend thereon, one after another, and yet there is no confusion in the Chronologie, as you may easily obserue.

¶ *Mirzab*

Mirzab Sultan Ocem, the tenth king of the descendants of Teymurlang.

Mirzab Sultan Ocem the sonne of *Manfur*, the sonne of *Babekara*, the sonne of *Hamer* *Cheque*, the sonne of *Teymur*, hauing thus recovered the realme which *Hadigar* had taken from him, he gouerned his people long in peace, the which he affected the more, for that he was a lover of justice. He beautified his realme with many stately buildings, among the which (and the most famous) was a Madrese, or Hospital to receiue poore Pilgrime strangers; a worke worthe of a great prince.

In his time the *Ysbekes* came into *Maurenabar*, whereas they tooke some lands from the descendants of *Teymurlang*, who had inuioued them vnto that day, against whom *Ocem* the descendants of *Teymurlang*, leued an armie to march against them, who being vpon the way, died at *Vuadekis*, in the year of Grace 1506, and of the *Egyra* 911, hauing reigned foure and thirtie yeares, and beene king of all *Karason* foure moneths: he liued seuentie yeeres, whereof he was twentie continually sicke of a palse, and could not go to horse-backe. He had foureteenne sonnes, of which two succeeded him.

¶ *Bahady, or Pedy Amazon, and Manfar, Mirzach, the eleuenth king of the descendants of Teymurlang.*

Bahady or Pedy Amazon, and *Manfar*, *Mirzach*, brethren, and sonnes to the deceased *Ocem*, reigned together after their father, against whom came *Chaybek Visek*: but they finding themselves vnable to resist him, abandoned the countrie: *Bahady Amazon* went to *Truchis*, where hauing leued a small armie, he went against *Visek*, by whom he was defeated, and forced to flee into Persia, to *Chu Ismaell* who reigned at that time, by whom he was courteously entertained, giuing him the lands of *Chumbe Gazan* in *Tabris*, whereof he liued, and moreover ten Serals of gold by the day, for his diet; every Seral of gold in Persia is worth eight Larines, and euery Larine is twelue pence sterling, little more or lesse. *Bahady* remained in *Tabris* seuen yeares, vnto the year 1515, and of the *Egyra* 920, that *Selim* the Emperour of the Turkes tooke the towne of *Tabris*, and carried him with him to *Constantinople*, where he died of the plague, in the year of Grace 1518, and of the *Egyra* 923.

¶ *Mirzach Homar, the twelfth king of the descendants of Teymurlang.*

Mironcha, the third sonne of *Teymurlang*, had two sonnes, the one called *Mirzach Homar*, who succeeded him in the gouernment of *Aderbajon*, and *Abubakar* in *Bagader*: after the death of *Teymur Homar* declared himselfe king, and seising vpon his brothers countrie, tooke him in the towne of *Sultania*: but this imprisoned prince hauing found meanes to corrupt some of his guards, he slew the rest that thought to hinder his passage out of prison; then he began to spoile Persia, from whence he drew good troups of souldiers, with which he came to charge his brother, whom he vanquished, and forced to flee into *Karason*, to his vnckle *Mirzach Charrok*, who gaue him *Strabat* and *Macedon*, whereof he liued: but being of a turbulent and restless spirit, he made war against *Charrok* himselfe, who vanquished him; so as the other hauing no place of retreat, he fled to *Morgab*, and seeking to go from thence to *Samarkand*, he died vpon the way, in the year 1406, and of the *Egyra* 809.

¶ *Mirzach Abubakar, the thirteenth king of the descendants of Teymurlang.*

Mirzach Abubakar sonne to *Homar*, brother to *Mironcha*, and grandchild to *Teymur*, remained by the death of his brother peaceable king in *Tabris*. He was a valiant captain, but vnfortunate, for *Karassuf Turkimon*, who had fled into *Mecere* in *Egypt*, fought with him twice neere to the riuer of *Euphrates*: in the first he was defeated, and his

his brother slaine, in the year of Grace 1407, and of the *Egyra* 810: after which, he went to *Kernon*, and from thence to *Siston*, where the year following, meaning to returne against his enemy with a mightie armie, he died vpon the way: and in him ended the race and successors of *Chingais Khan*, and of *Teymur*, Tartarians, who commanded in Persia, whereof we shall speake more particularly hereafter.

OF THE DESCENDANTS OF KARAKYONLY, THAT IS TO SAY, BLACKE SHEEPE, WHO COMMANDED IN PERSIA.

Karassuf, the first king of this familie.



Karassuf Ben Kara Mahamet Turkimon went to serue *Wey Helkony Sultan* of *Badaget*, who for the good seruices which he had done him, made him captain of the Turkimans, of that band which they call *Kara Quionla*, that is to say, the Blacke sheepe, to distinguish them from others whom they called White sheepe, as shall be said hereafter. And this is to be obserued that at the same time the factions of White and Blacke reigned in *Italie*, who as they were like in name, so did they worke the same effects to them of Persia. *Kara Mahamet* brother to *Karassuf*, had beene captaine of that faction whilest he liued: which charge was deuolued to his sonne after his death, who in requittall of the fauours which *Wey Helkony* had done him, gaue an assault to his towne of *Bagader*, and tooke it from him, the which had beene giuen to *Wey* by *Teymur*, who as hath beene said, was then in *Rumestan* against *Baiazes*: but being returned from his expedition, seeing the treason of *Karassuf*, he sent his nephew *Abubakar*, who recovered that which he had taken, and restored *Bagader* to *Sultan Wey Helkony*: but he enioied it little, for *Mironcha* forced him to leaue it, selling therein the same *Abubakar* his sonne.

Karassuf being thus defeated, not knowing where to find safe retreat, fled into *Egypt*, whereas the king caused him to be taken, and put in prison, in the which he continued untill that newes came of the death of *Teymur*, whereof *Karassuf* being aduertised, he sought meanes to escape, as he did, and taking his way towards Persia, he wrought so by his industrie, that he gathered together an armie, with the which he boldly went to encounter *Abubakar Helkony*, in the meane time, who had beene possessed of *Bagader*, and was watchfull to encounter some good occasion, let not this slip; for whilest that *Abubakar* went against *Karassuf*, he seised vpon *Bagader*, at the same time when as *Abubakar* and *Karassuf* met at *Nakchoan*, whereas *Abubakar* was vanquished; so as *Tabris* came into the hands of *Karassuf*, and leauing it furnished with all things necessarie to make warre, he marched against *Kara Osman Bayandury*, who held the countrie of *Dyarbek*, which he abandoned, and fled. *Karassuf* placed good garrisons therein; and so returned to *Tabris*, where leauing a new armie, he marched against *Helkony*, whom he vanquished in battle, and hauing slaine him, he seised vpon the citie in the year 1413, and of the *Egyra* 815. From thence he passed into *Scyran*, or *Seruan*, entering by the countrie of *Chagettan*. He slew the king thereof (called *Constantine*) in battaile, taking *Cheque Ebra* king of *Serian*, whom he led prisoner to *Tabris*, but afterwards he redeemed him, and gave him a great summe of money. *Karassuf* did also winne the townes of *Sultania*, *Tabris*, and *Taron*; and in the year 1420, and of the *Egyra* 822, he went against *Anteb* king of *Soria*, where to *Alep*: but *Mirzach Charrok* coming from *Karason*, he desired him to his enterprise, and went to meet with his enemy: but before they encountered, *Karassuf* died in *Oyon* about *Tabris*, and hauing neither sonne, kinsman, nor any true friend to successe him, (for tyrants haue neuer any) the souldiers hauing spoiled his tent, left him about buriall, hauing taken from him his shirt, and cut off his eares to haue certaine iewells

jewells that were hanged thereat; and thus he lay certaine daies in the open field, vntill being found by some that knew him, and pitying his miserie, they tooke him from thence and buried him at Ergis, hauing raigned fourteen yeares: he died in the yere of Grace 1421, and of the Egra 823. He had six sonnes, the eldest was called *Pyr Budah Khan*, who died before his father; the second *Amir Scandar*, the third *Myrzach Iooncha*, the fourth *Cha Mahumed* (who had the government of Park, and held it three and twentie yeres, vnto the yere 1431, and of the Egra 833, whenas *Hamed Hamadany* slew him,) the fifth *Amir Apshah*, who died in his fathers life time, the sixth *Abu-eyd*, who his brother *Amir Scandar* had slaine, as you shall presently heare.

¶ *Amir Scandar sonne to Karayfuf.*

Amir Scandar, the second sonne to *Karayfuf*, succeeded his father, in the yere of Grace 1422, and of the Egra 822: who being come vnto the crowne, continued the warre against *Myrzach Charrok*, by whom he was vanquished in Mesopotamia; soas he was forced to retire towards the riuer of Euphrates, and *Charrok* marcht to Tabris, wher they would not receiue him, for the loue and respect they bare to *Scandar*; soas *Charrok* holding his stay there fruitlesse, returned to Karafon, and *Scandar* to Tabris, in the yere 1426, and of the Egra 828: whereas depriving *Amir Chamadin* king of *Kala*, both of life and kingdom, in the yere 1428, and of the Egra 830: he did the like to *Sultan Hamed Curd* gouernour of the prouince of Curdestan. In the yere 1430, and of the Egra 832, he tooke Sultania, chasing away the garrisons of *Myrzach Charrok*, who hearing these bad newes, came with his armie against *Scandar*, and *Iooncha* his brother, who encountered at Salmas neere to Tabris, whereas *Scandar* lost the bataile, & retired into Rumellam; yet Tabris fell not into the hands of *Charrok*, who being returned to Karafon, and hauing repaired his armie, he marcht against the towne of Key, the which he tooke: then being reconciled to *Iooncha* the brother of *Scandar*, he gaue him Tabris. He by vertue of this donation (the which the other neuer held) tooke armes against his brother, fought with him, and got the victorie, forcing *Scandar* to retire into *Kala Aleniak*, whither *Iooncha* pursued him, and sought to enuiron him: but a sonne of *Scandar* called *Cha Kobad* (who was then in disgrace with his father) slew him, in the yere of Grace 1438, and of the Egra 841. *Scandar* a little before his death had slaine his brother *Abu-eyd*, for some ieialousies he had of him.

¶ *Iooncha, the third of them of Kara Kionlu which commanded in Persia.*

The brother of *Iooncha* being dead, he presently seised vpon the realme, where seeing himselfe seised, he leued an armie to go against the gouernour of Gurgellam, from whom he tooke that prouince; then making many enterprises vpon the countrie of Persia, he reduced all vnder his obedience, chasing away some garrisons which *Myrzach Mahmud* sonne to *Bayfanger* had placed there, he being at that time dead: this happened in the yere 1433, and of the Egra 836: and in the yere 1438 he led his armie to Karafon, to make warre against *Myrzach Ebrahim* sonne to *Aladaker*, whom he vanquished, in which bataile *Amir Zudaba Zagatay* died. *Sultan Abu-eyd* raigned then at Balk, who went against *Iooncha*, but he made an accord fowne with him, being advertised that a sonne of his had reuolted in Tabris, whither he returned speedily, and tooke him, causing him to be committed to close prison. This trouble was scarce ended, when he was advertised that another sonne of his called *Pyr Budah*, who gouerned Bagader, had rebelled; so as *Iooncha* was forced to turne his armes against him, besieging him a whole yere in Bagader, which was in the yere of Grace 1466, and of the Egra 869: yet by the means of some men that were mediators, they were reconciled, which businesse being thus concluded, a brother of the rebells called *Mahamedy* slew him, without the fathers priuite, who returned to Tabris, where he commanded foueraignly, and in all Aderbajon, Hycrachion of Parc, Kirmon, and a great part of Suria.

A In the yere 1468, and of the Egra 872, he had an intent to go against the gouernour of Diarbeck, called *Ozun Acembek*, and caused his armie to dislodge; but the Winter was so sharp, as he was forced to returne, and to giue ouer this expedition vntill the Spring, at what time he drew his armie to field.

It was the manner of *Iooncha* (whether it were to make him sleepe, or to diuert him from other cares, or for that he was giuen to wine) to be drunke euerie night, and to sleepe long in the morning: and they knowing his custome, the armie did still march, and he followed, hauing a guard of a thousand horse. This came to the knowledge of *Ozun Acembek*, who taking with him five thousand chioise men, charged him at such a time, as he could not be relieued; so as his men being cut in peeces, himselfe was slaine vpon the place, and two of his sonnes taken prisoners; the eldest was called *Mahamed Myrzach*, whom *Ozun* caused to be slaine, putting out the others eyes, whose name was *Iussuf Mirzach*. Thus *Iooncha* died, hauing raigned three and thirtie yeres, and liued seuentie. He was a bad prince, and the most voluptuous that raigned in those countries in his time.

¶ *Acen Haly, the fourth of them of Karakionlu, which commaunded in Persia.*

Acen Aly, sonne to *Iooncha*, inherited his fathers realme after his death, and all his treasure which came into his hands, the which being verie great, and he verie indifereet, he made a luite of two hundred thousand men, horse and foot, to whom he aduanced yeares pay, the which they hauing receiued, the greatest part of them went to *Abu-eyd* king of Karafon, who marcht presently against him, and put him to flight, and his misfortune was such, as he fell into the hands of *Ozun Acembek*, against whom he fought, but he was defeated, and slaine: the line of the *Karakionlu* ending thus in him, hauing commaunded ouer Persia, the which happened in the yere 1469, and of the Egra 873.

THE FAMILIE OF AKVYONLU, OR WHITE SHEEPE, OTHERWISE CALLED BAYONDVRYAH, WHICH HAVE COMMANDED IN PERSIA.

¶ *Ozun Acembek, the first of the line of the Aknyonlu.*

The faction of the *Karakionlu* hauing thus taken end by the death of *Acen Aly*, the partie of *Aknyonlu* got presently to the royaltie, by the means of *Ozun Acembek*: he was sonne to *Osmank* the sonne of *Cotlak Bek*, a Turkoman: and was so valiant and generous, as he conquered in a manner the best part of Persia: they commonly call him *Pysun Casan*, *Ozman* or *Ormonbek*, grandfather to *Acembek*, held (as hath bene said) the countries of Diarbeck, the which *Karayfuf* had left him by his death, who after the second succession, came into Persia, in the time of *Iooncha*, whom hauing slaine, as hath bene said, he recovered his lands, and seised vpon Tabris, and Aderbajon; he slew *Mirzach Sultan Abu-eyd*, who went from Karafon to fight with him. *Iooncha* hauing left two sonnes, as we haue said, *Acembek* slew one of them, and put out the others eyes, who retired himselfe to Scyras, where he was acknowledged by them as their king or soueraigne lord: but *Acembek* hauing led his armie against the towne, he took it by force, putting blind *Iussuf* to death: and from thence he passed into Kermion, the which he conquered with Bagader; and hauing reduced vnder his obedience Hycrachion, Aderbajon, Parc, Kermion, and other prouinces of Persia, in the yere 1472, and of the Egra 876, he went to fight with *Sultan Mahamet* king of Rumes, or of Turkes, by whom

whom *Ozgun Acembek* was defeated in Arzenion, with the death of *Zeynel Bek* his sene, a who was gouernour of Casuin. *Acembek* being defeated, fled to Tabris, and the Turcs returned to Constantinople. Soone after *Ozgun Acembek* died in the year 1478, and of the Egyra 882; and at the same time died *Ogorlu Mahamed* the eldest of his seven sonnes: *Sultan Calil* was the second: *Tacub Myrzah* was the third: the fourth *Maciah Myrzah*: the fift *Isuf Myrzah*: the sixt *Makfuk Bek*, who slew *Sultan Calil* his brother: and the seventh *Zeynel Bek*, who died in the Turkish warres.

¶ *Sultan Calil, or Ehalil, the second king of Persia, of the familie of the Akuyonlu.*

Sultan *Calil* or *Ehalil* was in possession of the realme, by reason of the death of his father *Acembek*, he sent his brother *Tacub Bek* to be gouernour of the countrie of Diarbek, and tooke armes against *Calil*, or *Morad Bek*, against whom he fought, and put to flight, forcing him to retire into the fort of *Feruz Kuh*, in the which, there was a capitaine of *Ozem Beks* called *Gelohy*, who hauing receiued *Morad Bek* louingly into his fort, sent him afterwards prisoner to *Calil*, who caused him to be slaine in Karafon, where he then was. At that time *Tacub Bek* brother to *Calil*, and gouernour of Diarbek, reuolted, leading an armie against Tabris, being accompanied by *Makfud Bek* his brother, who taking him on the sodaine, defeated him, and *Makfud* slew him with his owne hands, hauing reigned but six moneths.

¶ *Tacub Bek, the third king of Persia, of the familie of the Akuyonlu.*

Yacub *Bek*, sonne to *Ozgun Acembek* (hauing dispossessed and slaine his brother) came vnto the crowne: but in the year 1482, and of the Egyra 886, a capitaine of his called *Bayandur Bek* made warre against him, whom *Tacub Bek* vanquished, and slew in Sauah neere to Kom. The same year *Sultan Mahamed* the sonne of *Sultan Muras*, died at Constantinople, and there succeeded in the Empire, *Sultan Barazet* his sonne. At that time also *Sultan Aydar* of Ardoul, made war against them of Gurgestan, and taking the way to Scyruan, with an intent to seise vpon that realme; *Ferrok Tacar* king of Scyruan preuented him, and fortified himselfe by *Tacub Bek*, from whom he demanded succours, who sent him a good number of souldiers, vnder the leading of *Soleymon Bek Bigen*, a very famous capitaine, who encountering *Aydar* in Tabafaron, vanquished him, and slew him vpon the field; taking two of his sonnes which were very young, whereof the eldest was called *Aly Myrzah*, and the second *Cha Ismaell*, the which were put into the fort of Sterkfac, of whom mention shall be made hereafter. As for *Tacub Bek*, hauing reigned twelue yeares, he died in Karabage, neere to Tabris, in the year 1492, and of the Egyra 896.

¶ *Bayangor Mirzah, the fourth king of Persia, of the familie of the Akuyonlu.*

Bayangor *Myrzah* sonne to *Tacub Bek*, came vnto the crowne by the death of his father; but for that he was but yet young, they gaue him a capitaine (for gouernour) of his, called *Zusy Calil Masulu*: at his coming to the crowne, there grew great factions, for that they of the part of *Bayanduriah*, pretended to make *Maciah Myrzah* vncle to the young king, and brother to his father king, and ioining with him, they made warre against *Zusy Calil*, who going to field, woon a battaile of them, in the which, *Maciah* was slaine vpon the place, and his nephew *Koslan Bek*, the sonne of *Makfud* his brother, was taken prisoner, and carried into the fort of Aleniak. At that time *Soleymon Bigen* came out of Dyarbek, who (as we haue said) had vanquished and slaine *Cheque* or *Sultan Aydar*, in fauour of *Ferrok Tacar* king of Sciruan, of whom *Calil* had the victorie, and slew him at Woam.

During these combustions, *Sultan Bayandur* taking some captaines with him, gaue an assault to Aleniak, whereas *Roslan Bek* was a prisoner, and letting him at libertie, proclaimed him king: these, with others which reuolted, tooke presently their way to Tabris, to

surprise

surprise *Bayangor*, who was forced to abandon the countrie with *Calil*, and to go to Diarbek, whither they were pursued by *Roslan*, sending his armie against *Calil*, who was defeated and slaine. As for *Bayangor*, he escaped, the realm remaining then in the possession of *Roslan Bek*. This happened in the year 1493, and of the Egyra 897.

¶ *Roslan Bek, the fift king of Persia, of the familie of the Akuyonlu.*

Bayangor being thus put to flight, *Roslan Bek* the sonne of *Makfud Bek* began to enioy the realme, who as soone as they entred into Tabris, he set at libertie *Aly Myrzah* or *Aly Patcha*, and *Cha Ismaell* the sonnes of *Aydar*, and putting an armie to field, he tooke with him *Aly Myrzah* to pursue *Bayangor*, who came to encounter them in Guania and *Bardah*, whereas he gaue them battaile, in which he was vanquished and slaine fighting.

After this victorie *Roslan* returned to Tabris, and *Aly Myrzah* with his permission retired to Ardiuel his countrie, and the ancient aboad of his father. *Roslan Bek* repented himselfe soone to haue let him go, fearing that his presence, and the remembrance of his deceased father, would breed some innovations in that countrie: without any further consideration, he caused him to be followed, who neglecting his own safetie, was soone overtaken & slaine: his brother *Cha Ismaell* escaped as he could, and fled to Gueylon, where at that time *Karkya Myrzah Aly* reigned, to whom *Roslan Bek* lent his Embassadors to entreat him to deliuer *Ismaell* into his hands, but he would not do it: it was then in the year 1498, and of the Egyra 902, whenas *Hagmet Bek* the sonne of *Ogorlu Mahamed* & grandchild to *Ozgun Acembek*, came with a goodly armie which he leuiued in Diarbek, to fight with *Roslan*; the battaile was giuen neere to Tabris, in which *Hagmet Bek* had the victorie, forcing *Roslan* to flee into Gurgestan, where he died the same yeare, hauing reigned fife yeeres, and six moneths.

¶ *Hagmet Bek, the sixth king of Persia, of the familie of the Akuyonlu.*

The death of *Roslan Bek* gaue the realme peaceably to *Hagmet Bek* grandchild, as hath bin said, to *Ozgun Acembek*: he made *Haybe Sultan* gouernour of the realme of Kermons, and to *Kacem Bek Pernaque* he gaue the gouernment of Persia: these 2 conspired against him, and made war, where, after some encounters, he lost a battaile neere to Hisphaon in Hyerak, in which he died; so as there reigned no more of the house of *Ozgun Acembek* but three young grandchildren, that is to say, *Sultan Morat* the sonne of *Tacub* in Scyruan, *Aluan Bek* the sonne of *Ysuf Bek* in Aderbajon, and his brother *Mahamed Mirzah* in Yazd: these three diuided betwixt them all the lands which they of the *Akuyonlu* held in Persia.

¶ *Aluan Bek, the seventh king of Persia, of the familie of the Akuyonlu.*

Pernaque hauing thus dispossessed his benefactor, he caused *Aluan Bek* the sonne of *Ysuf Bek*, and grandchild to *Ozgun Acembek* to be declared king, who with the helpe of *Haybe Bayandur*, and other his captaines & kinsmen, came to Tabris, to ioin with *Haybe Sultan Mahamed Mirzah* brother to *Aluan* which was in Yazd, called himselfe king of Hisphaon or Hyerak, against whom *Aluan* caused his armie to march, who without any longer stay, retired himselfe into the fort of Stha, whereof *Ozem Quyah Gelohy* was capitaine, who ioining with *Mahamed*, they went against *Aluan*, who was then returned, who encountering them, there was a cruell battaile giuen, which *Aluan* lost, and retired to Tabris, whither *Mahamed* followed him: *Aluan* went the second time against him; but he was againe put to rout. In this battaile *Haybe Sultan* died, and as for *Aluan* he fled to Diarbek. During all these reuolts, two brethren of *Haybe Sultan* did rise against *Sultan Morad*, who was in Scyruan, whither leading great troupes of souldiers, they went against *Mahamed Myrzah*, and met neere to Hisphaon, whereas a battaile was giuen, which *Mahamed* won with his life, in the yere of Grace 1500, and of the Egyra 905, hauing reigned but one yeare.

Kkkk

¶ *Sal-*

¶ *Sultan Morat, the eight king of Persia, of the familie of the Akwynlu.*

Sultan Morat the sonne of *Tach Bek* had by the death of *Mahamed Myrzab* the realms of *Parc* and *Hyerak*, and *Alunan* enioied the seigneurie of *Tabris* and *Aderbajon*, but in the year 1501, and of the *Egyra* 906, they both leuied fouldiers to vsurpe their companions right: so as drawing their men to field, they met at *Cazuin*, but they fought not by means of certain men, who made an accord, that either of them should hold that which he had: At that time Persia was full of robbing, violence, hunger, dearth, and mortallitie: with a generall resolution. In the yere 1502, and of the *Egyra* 907, *Cha Ismaell* the sonne of *Cheque Aydar* going out of *Nakhoan*, leuied an armie, & came against *Tabris*, wher *Alunan* remained, who soone abandoned the countrie, and fled to *Bagader*, and from thence passed to *Diabek*, where he died soone after, in the yere 1505, & of the *Egyra* 910, so as *Tabris* came into the power of *Cha Ismaell*, who in the yere 1513, and of the *Egyra* 918, tooke armie against *Sultan Morat*, who went out of *Scyras*, & came to fight with him in *Amadon*, but *Morat* lost the battaile, and retired to *Scyras*, and from thence to *Bagader*, wherof *Barbek* was gouernour, who entertained him & tooke him to his protection: the yere following, *Ismaell* came against them, who were forced to quit the countrie, and retired to *Karamania*, from thence *Morat* returned to *Diabek*, where *Kazelbach* or *Casselbas* slew him, in the yere 1515, and of the *Egyra* 920; so as in him ended the gouernment of the *Akwynlu* in Persia.

OF THE DESCENDANTS OF CHINGVIS KAN WHICH COMMANDED IN VSBEK AND MAURENAHAR.

¶ *Chaybek Khon, king of Maurenabar.*

Hileft that matters were managed in Persia, as hath beene said, the descendants of *Tuchykon* the sonne of *Chinguis Kan* commaunded in *Vsbeke*, and held all those lands, which are of a very great extent. In the yere 1496, and of the *Egyra* 900, *Chabek Khon* the sonne of *Budak Sultan* parted from *Vsbeke* with great forces, and came and spoiled the countie of *Maurenabar* and *Karason*, all which in a manner he held foure yeres, vnto the yere 1500, and of the *Egyra* 904, when he was forced to quit them to the descendants of *Teymurlang*, and in the yere 1508, and of the *Egyra* 913, *Sultan Oom Myrzab* hauing met with *Chaybek Khon* towards *Herat* in *Maurenabar*, where he reigned; and being slaine in the field, he gaue his place to his sonne *Pady Azamon Myrzab*, who not able to make resistance, fled to *Kandar*, where he hauing recovered some forces, he came to fight with *Chaybek*, who got the victorie, forcing *Pady* to flie into Persia, and to make vse of the fauour of *Cha Ismaell Sufy*, who entreated him honourably: then in the yere 1511, and of the *Egyra* 916, *Cha Ismaell* went against *Chaybek*, and they both met at *Maruuo*, where they fought; but *Chaybek Khon* was vanquished, and died fighting, hauing held his seigneurie twelue yeres.

¶ *Kuchengy Khon, king of Maurenabar, of the descendants of Chinguis Kan.*

Kuchengy Khon remained in *Maurenabar*, in the place of *Chabek*, in the yere 1513, and of the *Egyra* 918, *Cha Ismaell* sent a mightie armie into *Maurenabar*, vnder the command of *Nagemy Sony*, who ioined with *Babor* king of *India*, and then they came together to fight with the *Vsbeke*s in *Gagydaon*; but they were vanquished, *Nagemy Sony* being slaine vpon the place; and as for *Babor* being wholly defeated, he was forced to retire into *India*: *Kuchengy Khon* meaning afterwards to haue his reuenge in the yere 1530, and

A and of the *Egyra* 935, entred with his armie into Persia, in which *Cha Thomas* the sonne of *Cha Ismaell* then reigned, who opposed himselfe against his forces, fought with him, and woon the victorie; so as he of *Vsbeke* retired vanquished into *Maurenabar*, from whence he came the second time into *Maruuo*, with an intent to enter into Persia: but a peace was concluded betwixt them which staid the passage of *Kuchengy*, and made him returne into *Maurenabar*, where he died the same yere, hauing reigned twentie yeres.

¶ *Abuzayd Khon, king of Maurenabar, of the descendants of Chinguis Kan.*

A *Buzayd Khon*, the sonne of *Kuchengy* by the death of his father came vnto the crowne the which he held foure yeres, at the end wherof he died, hauing done nothing memorable, in the yere 1533, and of the *Egyra* 939.

¶ *Obeyd Khon king of Maurenabar, of the descendants of Chinguis Kan.*

O *Beyd Khon*, eldest brother to the deceased *Abuzayd*, sonne to *Kuchengy Khon*, brother to *Chybek*, as soone as he was declared king, sent a mightie armie into *Karason*, meaning to enter into Persia: but he was staid by *Cha Thomas*, who forced him to quit the lands of *Karason*, and *Cha Thomas* being retired, he returned the second time, and spoiled them with his armie, vnto the yere 1540, and of the *Egyra* 946, whenas he died, hauing reigned six yeres.

¶ *Abdula Khon, king of Maurenabar, of the descendants of Chinguis Kan.*

A *Bdula Khon*, the sonne of *Kuchengy Khon*, had the realme of *Maurenabar*, by the death of *Obeyd Khon*, where he continued but six moneths, at the end wherof, he died, in the yere 1541, and of the *Egyra* 947.

¶ *Adelatisfe Khon, king of Maurenabar, of the descendants of Chinguis Kan.*

A *Delatisfe Khon*, the sonne of *Abdula Khon*, succeeded in the realme, the which he held vnto the end of the yere 1542, and of the *Egyra* 948, the gouernment of the descendants of *Chinguis Kan* in *Maurenabar* ending in him.

THE BEGINNING OF SACHACH ISMAEL SOPHY, AND OF THOSE WHICH ARE DESCENDED FROM HIM, AND HAVE COMMANDED IN PERSIA VNTILL THIS DAY.

Ontinuing now with the kings of Persia, it shall be fit before we speake of the actions of *Ismaell Sophy* to treat of his beginning as briefly as we may: he was sonne to *Cheque Aydar*, the sonne of *Sultan Ineyd*, the sonne of *Cheque Ebrahim* the sonne of *Cheque Aly*, the sonne of *Cheque Mucha*, the sonne of *Cheque Sufy*; and in the end, the thirteenth grandchild of the descendants of *Morty Aly*, cousin and sonne in law to *Mahomet*. When *Teymurlang* returned into Persia after the defeat of *Babazet*, he carried with him a great number of slaues, as wel of *Caramania*, as of other nations, whom he had resolved to put to death, and with this resolution, he entred into *Muscul*, where he staid some daies: there was in this towne one *Cheque Sufy*, who was

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held

held by all men to be a holie man; so as he was generally honoured and respected: the A
 first of the vertue and good life of this man, came to the eares of *Teymurlang*, who was
 desirous to know him, & to haue his friendship; so as he himselfe went often to his house
 to visit him, and meaning to go from *Ardeuell*, he offered him whatsoever he would
 demand; *Cheque Sasy* knowing the intention of *Teymur*, in regard of his prisoners, ta-
 king hold of the offer which this prince had made him, entreated him to pardon them:
Teymur who desired to gratifie him, did not onely pardon them, but deliuered them
 into his hands, to dispose at his pleasure. *Cheque Sasy* receiued them, and furnished
 them all, as well as he could, with garments, and other things necessarie, sending
 them safe home to their houses, for the which not onely the captiues, but also the nati- B
 ues of thence they were, held themselves much bound to *Sasy*, and in signe of requi-
 tall of so great a fauour, there past few daies but he was visited with many gifts and pre-
 sents, continuing still this acknowledgement to the descendants of *Sasy*, euen vnto *Sultan*
Tuneyd his thirtieth grandchild, or some of his sonnes, who lived in the time of *Ioncha*
 the sonne of *Chas Ismaell*, of whom there hath bene mention made. This prince seeing
 the continuall visitations which were made to *Tuneyd*, and the great number of men,
 both of foot and horse-backe, the which were commonly at his gate, with the great
 authoritie which he had; all which things together gaue him subiect to be ialous of
 him; so as he told him that he would not haue him any more visited by so many men:
Tuneyd holding himselfe to be very much wronged, went presently out of C
Ardeuell, being accompanied by such as were deuoted vnto him, and took the way
 to *Diabek*: *Ozan Asembeck*, who was then king of this prouince, receiued him very
 courteously, and giuing him to wife a sister of his the which was called *Kadija Katun*,
 by whom he had one sonne called *Aydar*. This *Tuneyd* had commonly about him cer-
 taine light horsemen, the which did infest all the countrie of *Gurgestan* vnder the tie
 of zealous of his sect, forcing all such as they tooke to receiue it; and continuing their
 courses, it happened that entering into the realme of *Trebisfonde*, they slew the king and
 seized vpon the countrie, placing *Aydar* his sonne there who was with him. It chanced af-
 terwards, that *Asembeck* shew *Ioncha*, as hath bene said, whereupon *Aydar* went to *Arde-*
uuel, where he married with a daughter to *Asembeck* called *Alemcha*, who brought him *Aly*
Patcha, and *Chas Ismaell*, who was borne in the yere 1488, and of the Egyra 892: he was
 called *Sasy*, for the reason that hath bene spoken.

The yere following, *Aydar* being entered into the realme of *Seyruan*, *Farrok Tassur* king
 of that prouince, with the ayd of *Tacub Bek* defeated his armie, *Aydar* being slaine vpon
 the place, and his two sonnes *Aly Patcha* and *Chas Ismaell* taken prisoners, whom *Sultan*
Rossan Bek did set at libertie: yet hauing afterwards caused *Aly Patcha* the eldest brother
 to be put to death, *Chas Ismaell* retired to *Gueylon*, where he continued for the space
 of six yeares, in the end, *Persia* being in combustion by the reuolts of the *Akuyonlu*,
 hiewent to *Arzenion*, where hauing gathered together seuen thousand men *Carama-*
nes, all *Sophy* ens, of the families of *Esfaham*, *Camleh*, *Takaluh*, *Yersaltu*, *Romlu*, *Zulka-*
durlu, *Auchur*, *Kayar*, *Sufiab*, *Karayadak*, and many others which followed him, in the
 yere of Grace 1501, and of the Egyra 966, being yet but fourteene yeares old: he
 came into *Seyruan*, where he had a battaile against *Farrok Tassur*, who had slaine his
 father, got the victorie of him, and made him loose his life; so as he put himselfe into
 the possession of this realme, and the yere following he made warre against *Alunan*
 in *Medon*, and forcing him to flie, *Ismaell* tooke *Tabris*: hauing obtained this victo- E
 rie, he instituted the *Tage*, the which is a Turban or red Hood, with twelue bands
 about it, the which he caused his followers to weare, in remembrance of the twelue
 sonnes of *Ozan*, the sonne of *Aly*, held among them for Saints, and from whom he brag-
 ged he was descended, calling this new institution *Cazel Back*, that is to say, a Red head. F
 This being done, he went to *Arzenion*, where he drew his forces together, to the succour
 of the realme of *Zulkadar*: but in his absence *Alunan* came against *Tabris*, and from
 thence of *Ismaell* went presently, and forced the other to flie to *Bagadet*, and from

A thence to *Diabek*, where he died two yeares after, in the yere 1503, and of the Egyra
 908. After his death, *Ismaell* hauing resied some time at *Tabris*, he led his armie into *Per-*
sia against *Morad Bek*, who was defeated by him, with the losse of ten thousand souldi-
 ers, in the yere 1504, and of the Egyra 909, to whom he abandoned *Peisfa* and *Kermon*,
 which became subiect to *Ismaell*, who went to spend the Winter at *Kom*, from whence
 he sent *Elasbek* with an armie against the towne of *Rey*, whereas *Ozembeck Gelobay* cap-
 taine of *Kalar Ferus Kuh* (lying in ambush vpon the way) presented him battaile, which
 the other lost, with his life. *Ismaell* hearing of this defeat, went against *Ozembeck Gelobay*,
 who retired to *Feruz Kuh* a fort, strong as well by nature as art, the which *Ismaell* vn-
 derstanding and seeing no meanes to take it, he cut off their water; so as the souldiers
 were forced to yeeld within a moneth after the beginning of the seige: which, although
 it were not long, yet there died in this war about thirtie thousand men. This being pacified,
Ismaell tooke his way towards *Karason*; but being gone, a king called *Adahmed Kar-*
ahy hauing certain troupes with him, entered into the countie of *Yazd*, and became ma-
 ster thereof: *Ismaell* came against him, who defended himselfe valiantly; yet in the end,
 he entered the towne, and tooke *Karrahay*, whom *Ismaell* caused to be burnt, in the yere
 1506, and of the Egyra 911.

From thence *Ismaell* went to *Scyras*, where he made an edict in forme of prescription;
 by which he commaunded that all such as had carried armes in the battaile where his
 father *Aydar* was slain, should die; so as this was the death of about thirtie or fortie thou-
 sand men. And whilest he wintered at *Taron*, he was aduertised that *Sultan Ozem Myr-*
zad king of *Karason* was dead, on whose countie *Chaybek Khon Vshet* seized, and the sonnes
 of the deceased retired to *Ismaell*, who presently went with his armie, whereas he gaue
 him battaile, the which *Chaybek Khon* lost, with his life, and by this meanes *Karason* came
 into the power of *Ismaell*.

In this yere *Bazaset* king of *Rumy* or *Turky* died, and *Sultan* his sonne succeeded him
 in the Empire, and in the yere 1514, *Chas Thomas* the sonne of *Ismaell Sophy* was borne.
 The yere following *Selim* came with a powerfull armie to *Arzenion*, causing *Ismaell* to
 abandon *Hishpahn*, who came and encountered his enemy at *Chalderon*, where there
 was a great battaile fought, the which *Ismaell* lost, and retired to *Tabris*, and from thence
 to *Gazin*. *Sultan Selim* entered into *Tabris*, where he remained fiftene daies; after which
 he went into *Amasiah*. This yere the *Casibas* slew *Sultan Morad* in *Diabek*, and sent
 his head to *Sophy*: and the yere following, *Selim* tooke *Kemak*, a place of great impor-
 tance in *Saladulia*, and *Zulkadel*, and *Alep* in *Suria*; then in the yere 1517, and of the
 Egyra 922, he subdued *Damas* and *Egypt*, and in the yere following, *Diabek*, and *Me-*
sopotamia: in the end he died in the yere 1521, and of the Egyra 926, to whom succe-
 ded his sonne *Soleymon*. As for *Ismaell Sophy*, hauing commaunded ouer all *Persia* for the
 space of twentie yeares, he died in the yere 1525, and of the Egyra 930, being eight and
 thirtie yeares old. He was terrible in war, resolute, and without feare, more cruell and
 fierce than mild and courteous: he was wont to say, that as there was but one God in
 heauen, so there should be but one king vpon the earth; whereunto he aspired with an
 insupportable ambition: he was so much esteemed, and respected of his people, as they held
 him for a holie & religious man, and they which followed him, did sometimes attribute
 to him honours due to diuinitie, the which he seemed to reiect; but it was but a fained
 show, for on a time, hauing obtained a famous victorie, and of great importance, for the
 which some called him Prophet, others Angel, and some God: he did not disflaue them,
 but hauing made a great and deepe pit, he cast his shooe into it, saying, that he that loued
 him best, would fetch it: he had scarce spoken the word, but many thousands cast them-
 selues into it, whereas presently the earth fell vpon them, and buried them all quicke, suf-
 fering the punishment which their impietie had deserved. He had foure sonnes, that is to
 say, *Chas Thomas*, *Aleas* or *Elas Myrzah*, the third *Son Myrzah*, and the fourth *Bathom*
Myrah.

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THE CALIFES OF BAGADET, WHICH COMMANDED IN PERSIA SINCE THAT THE ARABIAN'S ENTERED INTO IT.

The years of the Hijry.	The Teares.	The Moneths.
62.	Abubaker.	0 B
63.	Umar.	0
64.	Othman or Othman.	6
65.	Mu'ti Aly.	6
66.	Ali.	6

OF THE FAMILIE OF BEN HVMIA.

The years of the Hijry.	The Teares.	The Moneths.
67.	Mauya.	0 C
68.	Yezid.	0
69.	Mauya the second.	1. month, 2. dayes.
70.	Murwan.	0
71.	Abdel Malek.	1
72.	Othid.	8
73.	Saleman.	6
74.	Mu'ti or Homer.	5
75.	Yezid the second.	8
76.	Othid.	8
77.	Othid the second.	2 D
78.	Yezid the third.	6
79.	Ebrahim.	2
80.	Murwan the second.	0

OF THE FAMILIE OF EBEN ABAS.

The years of the Hijry.	The Teares.	The Moneths.
81.	Sale.	4
82.	Abu Isfar.	21
83.	Alady Byla Isfar.	10
84.	Elady Byla Isfar.	10
85.	Arachid Byla Harun.	23
86.	Mahomed Amin.	14
87.	Mahomun.	10
88.	Alady Byla Isfar.	5
89.	Mahomed Amin.	12
90.	Alady Byla Isfar.	12
91.	Alady Byla Isfar.	5
92.	Alady Byla Isfar.	5

VACAN.

VACANCIE OF CALIFES.

The years of the Hijry.	The Teares.	The Moneths.
60.	Moslabbin.	1.
61.	Almate Byla.	3.
62.	Morady Byla.	0.
63.	Almat Hamed Byla Hamed.	23.
64.	Almate Byla Hamed.	9.
65.	Moktasy Byla.	4.
66.	Moktasy Byla.	7.
67.	Isfar.	20.
68.	Kaher Byla Mahamed.	1.
69.	Razi Byla Mahamed.	4.
70.	Moktasy Byla Ebrahim II.	4.
71.	Moktasy Abdala.	4.
72.	Mutya Byla Fazela.	29.
73.	Tabya Abel Karim.	17.
74.	Kadar Byla Hamed.	21.
75.	Kahem or Alkahem Beamaryla.	44.
76.	Abu Isfar Abdala.	19.
77.	Almoktasy Byla.	25.
78.	Almoktasy Byla Fazela.	17.
79.	Rachet Byla.	2.
80.	Almoktasy Byla the third.	24.
81.	Almoktasy Byla Isfar.	11.
82.	Almoktasy Byla Isfar.	9.
83.	Nacer or Nacer Ladipila.	47.
84.	Alzaher or Alzaher Byla.	0.
85.	Mahamed.	0.
86.	Almoktasy Byla Mansur.	7.
87.	Almoktasy Byla Abdala.	15.

THE MOGOLES OR TARTAIANS DESCENDING FROM CHINGVIS KAN, WHICH COMMANDED IN PERSIA.

The years of the Hijry.	The Teares.	The Moneths.
602.	Chingvis Kan.	23.
603.	Okey Khan.	13.
604.	Geyuk Khan.	1.
605.	Maucha Khan.	13.
606.	Vlach Khan.	6.
607.	Haykey Khan.	17.
608.	Hamed Khan or Nichudar.	2.
609.	Oglan.	7.
610.	Argan Khan.	3.
611.	Ganiata Khan.	3.

Budak.

The years of the Eggra.	The Yeares.	The Months. A
693.	1.	0
694.	3.	0
703.	12.	9
1317.	19.	0

**THE MOGOLES OR TARTARIANS
DESCENDING FROM TEYMYRLANG,
WHICH COMMANDED IN PERSIA.**

The years of the Eggra.	The Yeares.	The Months. B
789.	36.	0
807.	43.	0
850.	2.	0
853.	0.	6 C
854.	1.	0

In Maureoahar.

The years of the Eggra.	The Yeares.	The Months. B
1452.	18.	0
1499.	28.	4
1532.	38.	0

In Karafon.

The years of the Eggra.	The Yeares.	The Months. D
1469.	2.	0
1471.	38.	4
1558.	1.	0

In Adarbajon.

The years of the Eggra.	The Yeares.	The Months. E
1486.	1.	0
1497.	0.	0 E

**THE TURKOMANS OF THE FAMILY
OF THE AKVYONLVS WHICH
COMMANDED IN PERSIA.**

The years of the Eggra.	The Yeares.	The Months. F
1473.	14.	0
1515.	16.	0
1522.	32.	0
1541.	1.	0
1572.	1.	0

TVR.

**THE TURKOMANS OF THE FAMILY
OF THE AKVYONLVS WHICH
COMMANDED IN PERSIA.**

The years of the Eggra.	The Yeares.	The Months.
876.	11.	0
881.	0.	6
886.	12.	10
896.	1.	0
897.	5.	0
902.	1.	0
903.	1.	0
905.	1.	0

**THE RACE OF THE SOPHIES
DESCENDING FROM ISMAEL SOPHY,
WHICH HAVE COMMANDED
IN PERSIA.**

The years of the Eggra.	The Yeares.	The Months.
906.	20.	0
930.	53.	0
983.	1.	10
985.	7.	0
992.	33.	0

A



The Contents.

The extenton of the Turkes empire described, and the countries that it compr-
eth in the three parts of the world, Europe, Asia, and Affricke. 2. A parti-
cular Description of all those Kingdomes his provinces of Europe, subject to the
Turkish empire; and first of Thracia, or Romania: why it was so called; the li-
mits thereof, what degree of the Poles elevation it stands vith the primi-
tive cities in the same. 3. A topographicall and ample relation of the foundation, Ety-
mologie of the name, seat, magnificence, and pecial singularities of the citie of Constantinople. D
The fertilitye of Thracia in corne & wine; the hills and mountaines in the same, where flourish
gold, silver, and the severall rivers; and how they others, that of Hebre, which hath gold granes,
runnes from the south and grownd therof; with the Bosporus, which runnes into thirte generall
narrows; From the vastness of herds; and where it disgorgeth itselfe. 5. The rude and barbarous
manners of the ancient Tartarians, who were reformed and made civile by Zamosix, the Law-giv-
er whom they honored as a god, and to whome they were wont to sacrifice men living. 6. Their
customs of throwing arrows against the thunder, and mourning at the birth of their children;
the sacrificiall of their best steered and loved wives, upon the tombes of their husbands: Their
cruelties towards solden slaves, with the exposing of their daughters to him that offered most; and
their custom of heaving up the sheft. 7. Of such devices as they adored of the election of their king: of B
the diseases and funerall rites of the great Princes and Lords of the contrie, and with what
severity of armes they used to fight wih the marres. 8. Their moderne manners, and cu-
stomes of life in their eating and drinking, and in their habites, and marriages: their arrogance,
and envenomed hate against the Christians, together with
their cruelties, and savageness toward the Jews, and other nations. 9. What ceremonies they use upon those festiuall daies,
which are kept amongst them throughout all Europe. 10. Of the manners, conversation and vsu-
age amongst the Turks. 11. A description of the siting, length, latitude, longitude thereof: and first, of
the extension and limits of the whole Empire. 12. Of the six severall provinces it comprehends; the
situation, situation and limits of each Province, whether inhabited, and consecrated to the ancients F
or to the Monks of the order of St Basilis; the foure principall gulfes, the most re-
markable mountains therein within the same. 13. Of Asyrus, with the bounds,
situation, situation and limits thereof. 14. Of Scythia, divided into nine regions or provinces, with
the names of the same. 15. Of Peloponesus, or Morece, the scituation, limits, and

length

15. Of the quality of the ayre, the fertilitye and sterilitie of Greece, and first of Macedonia, which aboundeth in mynes of gold, silver, and of the Alpbals stone: The hellas in herbe and Mount Olympus in box and bay trees: Athos, in fruit trees, vines, and olives: and the valley of Tempe in wheat of fall. 16. The fertilitye of the countrey of Egeyru, and Attica. 17. The fertilitye of the countrey of the roughnesse & of the soile of Arcadie, where a wine was made which was wont to be fruitful, and men mad; and where the life grows, a tree whole verie fruit and wine are venomous, causing men to die which make any use of the same. 18. Of the naturall disposition of the ancient inhabitants of Greece, and first of the Macedonian warriors, who were addicted to sciences, and verie sumptuous in their feasts and banquets: The Thesacians, great gluttons, whoremongers, and verie warlike: but they of the valley of Tempe were religious, louing sacrifices and publique feasts, and so successfull in order of the inclination of manners of each particular people. 19. Of the wonderfull oracle of Dodon, with the wood or staffe adiacent therunto: the antiquitie of the people, called Dorians and Pelagians: the Colapalour: and the Phocians rusticitie and barbarisme. 20. Of the Athenians subtiltie of wit, of the people of Attica: their deities, solemne feasts, mysteries, and sacrifices. 21. Of the valiant and noble courage of the Lacedaemonians, their ceremonies in marriages, with other notable customes. 22. Of the barbarisme which raiges at this day amongst the moderne Greekes, their language, which approacheth neerer to the ancient Greeke, than either to the Italian or French: their manner of eating and drinking together, with their vsuall habits, and other monuments. 23. What the ancient policie and gouernement of Athens was in their beginning: the three sorts of Estates whereof their Commonweale consisted, and the Lawes which Solon the Lawgiver brought in amongst them. 24. Of the first institution of Tribes in Athens: of the election of Magistrats which was made of three sorts: of the Senat of the Areopagites, and of the rigorous sentences and iudgements: of the Ximothetes, and the difference betwixt them and the Amphibolates of the iurisdiction of the xi hundred in ciuile causes and trialls: of the tribunes of the Plataea, and Iliaia: of the Logists, Demarkes, Croestes, Sotofilaces, with other magistrats and officers in verie great number, established ouer sundrie parts of that Commonweale. 25. Of the ancient policie of Sparta, and how it was gouerned by Lycurgus lawes: of their marriages: the bringing forth of their children, and their austere and barbarous custome in instructing and training them up to thest: of the manner of courting and making loue to the Lacedaemonian maidens: of the instruction and breeding up of young men: of the virile age, and of their ordinarie exercises: what kind of money they vsed: of the militarie order and discipline of this Commonwealth: of their Infanterie and cauallerie, of their seuerall armes, and how they vsed to march and to incampe: of the authoritie of the king in their armies, and elsewhere: Finally, the institution of their publique feasts, and what proportion and allowance was made to the king in the same and publique feasts. 26. What religion the Greekes of this present age doe profess. Of the Islands within the Archipelagus which are subject to the Turke, and what territories possesseth in Scythia: their situation, circuit, and chiefe towne: the fertilitye of the same, and what other singularities there are: their manners, fashions and customes of life as they are present as moderne. 27. Of the isle of Cyprus, diuided into four parts, with the situation and limits thereof: the naturall disposition and manners, with the policie and religion of the same. 28. Of the isle of Rhodes, the circuit, and situation: as also of that famous Colosseus of brasse, which was sometimes erected in the towne of Rhodes, beinge set on high. 29. A description of the countres of Bosnia, Bulgaria, Serbia, and Rascia: what the Turke holds in Hungarie: the names of the principall cities and towne, and the chief and priuie fashions the inhabitants of these countreys doe vse. 31. Of the provinces of Thunes, and Tremesen, lying in Africke. 32. Of Egypt, and the Trogloditick countrey therunto: Further, an ampler relation of the countreys which the Turke enioyneth, and in the conclusion a discourse of the Turkes in generall, describing their maners, government: with a List or Catalogue of all the Emperours of Constantinople both Christian and Turke: the diuision and separation grew of the Easterne from the Westerne or Romaine Empire: was conferred vpon Charlemagne of France.

ness and strength. But within the countrie, and far from the sea side, Thrace is more cold, and therefore the lesse able to produce either corne or wine: it generally wants wood, and the large plaines thereof are in some places separated, and cut off by little hills. They do here prepare, and accommodate alme in the village of Chapfylar, which in former times was a hamlet called Cypsele.

The mountains of this province, are those of Hemur, and Rhodope, which is very tough, and always covered with snow; Orbele, and Pangee, which haue at this day mines of silver, as heretofore they had; and then Mellape, not far from the sea side, which is admirable for the roughness of the rocks.

The highest of these are Heber, called at this day Matifa, according to Mercator, or Vali. B. *Nicolaus* would haue it: Nesse, called now Carafon, according to Belon: Melas, now Gensui, and Strymon, which is the bound and limit of Macedonia.

The river of Heber, as report goes, hath gold intermingled with the sand or grauell thereof, and it is so flow of course, as a man can hardly discern which way the streame runs: the water thereof is troubled, and thicke, but sweet; and in Sommer it is so cold, as a man would thinke it to be dissolved yce: but then in Winter, there descends such a fall of waters from the neere mountaines, as it grows more swift and violent, overflowing a great large meadow, which in precedent ages was called Dorisca, where men erect buildings, onely in Sommer they feed a number of horses: and there are also certaine orchards, or gardens which bring forth great store of Sommer fruits.

The river of Heber receiues into her streame the river Theara, which is the best water of all this countrie against any kind of disease or infirmities, and especially against scabs both of men and horte. It hath thirtie and eight fountaines or bathes, part hot, part cold, which flow out of one and the selfe same rocke. *Darius* taking great delight in the pleasant tast of this cleere water, erected a pillar neere vnto it, with an inscription thereon in Greeke letters, in prayse and commendation of the same.

The riuers of Nesse, or Carafon, descending from mount Hemur, is very flow of streame, and somewhat lesse than the Strymon, or Stromon, and yet it casts vp much grauell and sand. We may here in like manner obserue the lake of Biston or Bouron, which is a crime, and affords much good fish.

The Thracian Bosphorus comprehends thirtie good ports, part in Asia, and part in Europe, but more on Europe side, than on Asia. It changeth the streame and course, being exceeding swift, in seuen places of speciall note, where beating vpon some capes, and forelandes, the sea comes to be wonderfully enraged, and rough; so as they passe with great difficultie in diuers straits towards the black sea, but by a violent haling of the boats along the shore side, or else changing their course from one place to another.

In the daies of *Copronymus* the Emperour, all the Bosphorus, and a part of the great sea, was so frozen, as the yce was five and twentie cubits thicke, & a great quantitie of snow falling thereupon, the yce also was encreast twentie cubits high about the face and superficies of the sea; so as men might trauell, & go most securely on the same, and beasts yea wagons and carts heauily laden, passed thereon out of Europe into Asia, and from Constantinople to the mouth and entrie of the riuer of Danubius, as if it had beene on drieland.

Afterwards in Februarie, when the yce came to dissolue and melt, breaking out into many great flakes and peeces, which seemed like little Islands, full of many creatures, some dead, and some aliue: the flakes of yce with the wind and streame, were driven forcibly on Constantinople side, where they ouerthrew many buildings of great moment and importance, that were built to the sea side ward.

There is no part of the Mediterranean sea more abundant in all sort of fish, than the Bosphorus. In the beginning of Winter, there depart infinit scholes of them from thence towards Proponides, and in the spring time they returne to the blacke sea: the water is colder there in Winter than elsewhere, as also for that it is but low and shallow, the tempests do agitate, and toss vp the waues thereof beyond measure: and this is the reason, why the fish, shunning cold as much as they can, and the furie of the winds, change their haunt

A haunt, and in the Winter, retire into the Marmorean Sea; but then in the Spring time againe they returne into the Bosphorus, because of the waters of this Sea, which is not so salt altogether as that of the other, by reason of the many fresh riuers, which disgorge and fall into the same: so as I cannot credibly informe you what quantitie of fish is taken in the strait of the Bosphorus, especially at Constantinople, where women themselves, when they haue nothing else to do, fish out of their house windows: but about all other sorts, they take there great store of young Tonnies, which the Greekes call Pelomides.

¶ The ancient manners and customes of the Thracians.

The inhabitants of Thrace were esteemed heretofore to be verie harsh and rude in their manners, and they were many in number, as *Herodotus* said; if they had been gouerned by one prince alone, and being vnited, and of accord within themselves, it had beene impossible to vanquish them, for they were the strongest men of all the world: but which he adds, that they were but weak, by reason of their great diuisions and factions. And although they could not agree and loue together, yet they had all the same manners and customes of life, except the Thracians, and those which dwelt about the Crestones.

The Getes were perswaded that they did neuer die, but in departing out of this world, they went to find out their god *Zamolxis*.

This *Zamolxis* was one of *Pythagoras* followers, who being returned into his countrie, and perceiving that the Thracians liued barbarously, and in a manner after a brutish fashion, he gaue them lawes, teaching those of the countrie the vfe of them; afterwards also printed in them this firme perswasion, that if they strictly obserued them, when they left this world they should go to a place where they were to enioy all manner of pleasure and contentment.

When he had obtained some reputation of diuinitie amongst the Thracians, he estranged himselfe, and left them quite, no man knowing whether he went, but thus he left them, with a verie ardent desire to see him againe.

They ordinarily sent out one or another (on whomsoever the lot fell) to find him out, in a vessell with five oares on a side, to the end they might acquaint him with their necessities in the place where they should find him.

They enioyned some certaine man amongst them to hold three darts fixed firme on the ground, with the points vpward, and then they commanded others to take this man with his feet and hands bound, and to hoyle him on high, to the end he might fall vpon the darts, and so be pierced through: of which, if he died at the same instant, they supposed their god to be propitious and fauourable to them; but if he still continued aliue, they would accuse this messenger to be but a wicked and impious man. If he were thus accused and blamed, they would presently send another, informing him by this messenger of their peculiar supplications and desires.

When it either thundered or lightened, the Thracians would shoore their arrows against heauen, and threaten God, seeing they believed in no other god but their owne *Zamolxis*.

The Thracians practised the same customes: but at the birth or death of any one of their countrie men, they vsed a particular ceremonie by themselves. When the infant was borne, all the parents sitting round about the same, lamented bitterly his coming into the world, ripping vp all the miseries and afflictions whereunto he should be exposed, and thus deploring his condition as absolutely miserable and unhappie. But if to be any one amongst them did die, they would burie him with all joy and alacrity, highly rejoycing that by this meanes he was freed and quit from the disasters and crosses of this life.

Many of those that inhabited beyond the Crestones, had many wiues, and when any of them died, their wiues would grow to a wonderfull debate and strife, seeing each of them would be verie forward to affirme that she of all the rest was best beloued of her husband:

husband a solemne assemblie was made, and euerie ones reasons duely heard, then the A
 husband was iudged deereft beloued was layed on her husbands tombe, where her nee-
 nest kinsman cut off her head, and presently she was buried with her husband, and then
 all the rest esteemed themselves unhappie and accursed, weeping, and lamenting for
 the iudgement deliuered in fauour of the other, because they tooke themselves in this
 consideration to be greatly dishonoured.

The other Thracians are accustomed to sell their children; following the auncient maner
 and fashion of the countrie, and the fathers, mothers, or nearest kinsmen, neuer kept in or
 restrained their daughters or kinswomen, but suffered them to entertaine louing em-
 bracements with any one they had best liking to.

B
 And then they had alwayes a verie speciall care of their wiues chastitie, whom they
 bought at deere and high rate. They had certaine markes and impressions on their
 foreheads, and they which had none were esteemed but base and common stuffe.

C
 They were sold to the frankest chapman; and he that did rise to the highest price: and
 that first were exposed to sale, and did carrie home the price whereat they were set
 and taxed; but the foule were faine to buy those men with whom they would marrie.
 The husband and woman made good cheere together, neere to a fire side, casting the graines
 and seeds of certaine hearbes vpon the imbers; and so being intoxicated with the scent
 and some of the, they tooke it for a solemne reioicing to appeare as it were drunke, ha-
 uing their fences by this meanes dulled and stupified.

C
 They repented it for an honourable course of life to be idle and doe nothing, but to liue
 of gilleries and thefts; as on the contrary they that sowed and tilled the earth were con-
 temned, and repute for villaines and base in the most abiect degree.

VII.

They commonly worshipped *Mars, Bacchus, Diana, and Mercurie*, swearing alwayes by
 the last, from whom they supposed themselves to be lineally descended.

All the Thracians houses were verie low built: their provisions and victuals were al-
 wayes at one point; and as for vines, they neither vsed nor planted them.

D
 When they were called to any election of a king, nobilitie swayd not therein about
 the rest of the vulgar people, but whosoever had most voyces on his side, was preferred
 to that dignitie before all others. The people alwayes made choice of such an one whose
 manners and life was untainted, and his clemencie verie well approved and knowne, and
 also besides this, he must be well stricken in yeares. These circumstances were required
 in him that had no children, for if he had any, he was neuer chosen, how commendable or
 praise wortheie soeuer he were in his actions, and if he begot any after his election, he
 was presently deprived of his dignitie, so much the Thracians hated an hereditarie suc-
 cession in their realme.

Although the king were verie just and vpright, yet would they not suffer him to doe
 all things freely without controll: so that a magistracie of fortie were appointed him
 the which were as his assistants, to the end he might not be sole Iudge in criminal cau-
 ses. And when he was found culpable in any thing, they condemned him presently to E
 death, yet they shewed this respect and honour towards him, that no man layd vpon
 him any violent hands; but all sustentance being prohibited him by a publique proclama-
 tion and consent, he was in the end contrayned to die of hunger.

They solemned the obsequies of their great Lords and Princes after this manner:
 The corps was carried into a publique and open place, where for the space of three daies,
 killing diuers sorts of beasts for a sacrifice, they made exceeding great cheere; after-
 wards hauing lamented some time ouer the dead corps, they either buried or burned it,
 burying the sles in the earth, and erecting a tombe vpon the same, where they deuided
 many kinds of combats, amongst which the most common and ordinarie was the Duell,
 betwixt man and man.

The armes which they vsed when *Darius* made his expedition and enterprise (as *Hero-
 dotus* affirmes) were these: They wore morions on their heads made of foxes skins, and
 some shirts, vpon which they wore cassockes or gabberdines of diuers fashions, and
 vpon their legs they did weare buskins of kids skins, and besides this, they vsed darts,
 shields,

A shields, and little poinards.

They were verie expert archers, whereof they affirmed themselves to be the inuentors.
 They spake the same language that the Scythians did. *Plinie* writes that all Thrace was
 sometimes diuided into fiftie hundreds, or quarters. And this is all I am able to deliuer of
 the auncient customes and manners of the people of Thrace: now let vs see and exa-
 mine how they liue in this our present age.

¶ The Manners and Fashions of this present time.

VIII.
 THe moderne inhabitants of this countrie, weare their haire verie thicke on the tops of
 their heads, they are wonderfull strong, rude, furious, and full of cruelty. They loue
 to drinke as soundly as any nation of the world; so as you shall neuer but see some or
 other continually drunke: and were it not for the expresse prohibition that *Mahomet*
 made for the Turkes drinking of wine, out of doubt, many other dissolutions would be
 put in practise within this prouince. But because Thrace is inhabited by diuers sorts of
 people, especially, Constantinople, as by Turkes, Iewes, and Christians; so as in this re-
 spect, we cannot generally discourse of them all three, because they haue different man-
 ners and customes, which distinge with them one from another, I will vndertake euerie one
 of these three apart, that so we may best iudge and consider what is in them most remark-
 able, and wortheie of obseruation.

C
 The Turkes are not grown so ciuile as many other nations in Europe, and their ha-
 bits (I know not how) retain such an vnseemely apparance, that one cannot behold them
 without a kind of disdain and contempt. For the linings come not to the vttermost skirts
 of their garments, and whatsoever they weare is so ill fashioned and cut out, as it seemes
 there needs no great artificiall taylor for the cutting and making them vp, but only some
 simple fellow that can barely fow, how badly fower.

There is none of them that eats sitting on a bench, chaire, or stoole, but they all take
 their repasts sitting crosse legd on the ground, as sailors do ordinarily here within their
 ships, when they worke many together vpon a ship board. Their table cloth and table
 or the most part of an ox hide, or of a tatts not curried, but hauing still the haire vpon
 made an cut in a round forme, and being two foot and a halfe broad, with buckles
 and rings of yron, which serue to shut it, with certaine thongs of leather euen as you doe a
 surse, which likewise they may as easily extend and spread, or transport from one place to
 another easily. They vse no napkins to wipe their mouths or hands withall.

In what place soeuer they sit downe, whether in their houses, or in their moschees, they
 vsed certaine tapistrie couerlets, or mats of reeds; and there are some places which they
 lancher with board, as being otherwise either too low, or too foule. They neuer vse any
 cells, neither permit they those Christians that dwell in their countries to vse any.

Both men and women weare their garments long and large, and open before, to the end
 that in stooping, they may the better couer themselves, and hide the parts of shame from
 men, in doing their busines. When they ease their bodies, they haue a speciall care to
 turne their backs towards the South, because it is the part they looke towards in making
 their prayers, and they would take it hainously, if any one should see them doing this of-
 fence: so much afraid, and crafull they are (as before I haue told you) of this part which
 men do naturally desire to hide.

The Turkes eat of gelt deere more than of any other meat, and that is the reason why
 many good Turkish skins come ouer into our parts. They feed also vpon mutton, and
 being great numbers of kid and lamb, but little beefe, and these meats are rather roasted
 than prepared in any other maner. Finally, they put all the flesh pell mell together into a
 great platter, or rather if I may so say, into a great boule, not hauing many ieueral plat-
 ters as we vse to set each meat on the table by it selfe. But they neuer eat any wines flesh,
 and their sauces of greatest appetite are made of garlick and onyons, wherein euen their
 oblemen and princes take great content. Their ordinarie bread is verie browne, and the
 reason is, for that they put many seeds into it; so as it cannot be so well sifted and prepa-
 red as it should be.

But

But to come to other of their manners and kinds of life, there is not a nation in the world more arrogant, nor that more aspires to get the upper hand in all things than the Turkes, who scorn and despise all others. And this insolencie growes in them from the many victories that these barbarians have obtained in all parts, and by reason of the wonderfull largesse, and extent of their princes dominions. They are exceedingly giue to whoredome, & all kind of uncleannesse, yea euen to Sodomitie it selfe, which they vse publicly, and in the very gallies, where it is as common with them, as eating or drinking.

They are also treacherous and disloyal as may be, and make no scruple of breaking their promises, so as this their infidelitie hath bene the ruine of many Christians, which trusting to their words, haue often times yeelded themselves into their hands, who afterwards were miserably massacred, or led into captiuitie. You must not suppose that the Turkes make any great respect or account of Embassadors, or that the lawes of nations is of any high esteeme amongst them, as it is amongst the Christians: for if the grand Turke growes in any fortiealous of an Embassador, he presently puts him to death vpon any small pretext or colour, yea, and the principall men of the court, if they owe a grudge, or be discontented with any Christian Embassador, they will not faile to lay snares to intrap him, and to braue him with insupportable affronts.

This nation is not naturally inclined to learning, but only to armes, in which their obedience and assurance of *Mahomets* paradise, and their opinion of destinie, are of more force than their courage and valor. And yet as for learning, they haue amongst them some bookes, and certaine doctors, but not for any humane sciences, or Philosophie, but only for the explanation and instruction of *Mahomets* doctrine, vpon which subiect infinit volumes haue bene compiled full of disputations and controuersies. They do by nature so mortally hate and detest Christians, as they can no sooner name them, but they will terme them dogs, as I saw with mine owne eyes, being one day with a Chious, which belonged to the vice-roy of Argier, with whom I was very familiar: for though he professed great loue and kindnesse to me, and gaue me as much respect, as the little humanitie and courtesie of this nation can afford: yet when any occasion was offered, but to disguise of Christians, he could not abstaine from calling them dogs vpon any speech, discovering by his words a kind of rancor and hatred against them.

They are so couetous, as they make profit and gaine of all things, and the reason why they heape vp money with such greedinesse and care, is, because the great Turke giues no land nor possessions to the Turkes, but for tearme of life; so as they which meane to leaue any thing to their children, make all the readie money they possibly can, to the end they may haue sufficient to maintain their estates without abating their shew and condition: although commonly when fathers haue done good seruice, and that the children shew some generositie and courage, they are suffered to enioy that which their fathers formerly held, expecting that with time and yeares they may likewise attaine to their fathers place and charge. I must needs also tell you thus much, that the Turkes would neuer haue endured the Christians to dwell amongst them, or in their countries, whether they were religious or other, but that the hope of profit and gaine, which they dayly and yearly exact from them by tributes, inuited them thereunto, and questionlesse the holie Sepulcher it selfe, which yet stands whole within the citie of Ierusalem, would long since haue bene ruined and beaten downe, but that the Turkes perceiue how the Christians, drawn as it were by the reuerend respect of this sacred and venerable place, would come flocking thither in pilgrimages, and so bring in vnspokeable summes of money. For they shew manifestly what was the reason which made them suffer and toller it, for you neuer see people more greedie of spoile, or that more vnjustly and vnreasonably, do ransom such deuout, but miserable Christians, as religiously affect this voyage, or be desirous to view and behold that place where our Redeemer was crucified, and put to death.

The Turkish women are modest in their garments, and they are commonly so well fitted and made, as a man cannot behold any thing more modest and comely. The attire of their

A shier heads is sharpe and pointed; and on the top there hangs downe a wayle so artificially fastened, that though one part of it hangs downe, yet if they meane to go abroad or come into the companie of men, they can suddainly couer their whole face, except the eyes; and besides this, they wear euer their garments a fine white linnen cloth, couering all the rest of their bodies in such sort as men can hardly know their owne wiues from others, when they are in companie of many other women: Furthermore, they neuer come into the place where men are assembled together; and it is so rare a thing, and contrary to the common custome, to see a man publicly speake to a woman, as if you continue a whole year in their companies, in all this time you shall not almost see it once: for if you should see a man publicly discoursing with a woman, or walking with her into the fields, it would seeme to be verie strange and extraordinary.

Married men neuer sport nor dallie at all with their wiues before others, as also they seldom vse to talke or conferre with them, for that the man doth euer retaine the same seueritie and grauitie towards his wife, who likewise failes not to beare her selfe verie respectfully and humbly on his behalfe.

Their great Lords and Princes which cannot be daily resident with their wiues, leaue them vnder the charge and keeping of certaine Eunuches, who are so vigilant & watchfull ouer them, as it is impossible any other should entertaine them or enioy their companie besides their husbands, or come to those effects which might disgrace and dishonour them: for if they had a will, as many times they haue without question, yet can they by no means effect or compass the same. And yet slaues, of whom they may dispose at their pleasure, and are not commonly suspected like other men, surmount many times this difficultie, and sooner make their misters cuckolds than any other. But then if they should chaunce to be taken tardie, or accused of making loue to their mistresses, they are punished with such cruell and fearefull torments, as it is able to strike an horrour into those that do but onely imagine and thinke of it.

But to the end I may speake somewhat of that which the Turkes ordinarily praetise in Constantinople, you must conceiue that on the festiuall dayes, which they call Beelan, their gentlemen come ordinarily into the Hippodrome mounted on horsebacke, euery one holding a staffe in his hand like vnto a lance, zagala, or dart, and so diuiding themselves into diuers troupes, they throw these darts one against another. In some other places, the caualliers galloping round about an high stake or pole, shoot with their bows against a turned bowle, which is set on the top of this pole or stake.

In that place where the Janissaries lodgings are, these kind of soldiours commonly vse to exercise the bow, the harquebuse, and other such like armes.

All Constantinople they neuer vse any wagons or cares, for they employ the Armenians as porters, to carrie whatsoever is necessarie or behoofull, and these be Christians, whose beliefe not much differing from that of the Greeks.

You shall sometimes see Turkes that be drunke, go through the streets of Constantinople with such insolencie and arrogancie, as you can see no bad custome comparable to in any part of Europe that is Christian. During the rage and working of their wine, they chaunce to meet with any Christian in the cite, they presently fall vpon him, and do him a thousand outrages, and which is worse, I see there is no meane to haue justice, and to be reuenged of these iniuries; for that in this case he should be seuerely punished: so partiall are the Turkes to their countreimen being guiltie, and so cruell to see strangers punished, though innocent and harmlesse: not obseruing, that by allowing this law of libertie vnto themselves, they by the same meane frustrate the lawes of common equitie and justice. This one good qualitie the Turkes haue, that they are exceedingly charitable, and great almes giuers: but it is without any discretion or judgement, for they will giue money as well for the entertainment of beasts, as of men.

As for the Christians which liue amongst the Turkes, they are in a manner comfortable to their fashions and manners, except those that liue in a strange and forraign countrey, where euery one liues after his particular maner and fashion; but for the most part they vse to go appparelled after the Turkish manner, except they distinguish themselves

IX.

X.

selues by some attire on the head, a little differing from that of the Turkes; I meane this A by those that are not of their countries, or that come out of those provinces, where these attires are in vfe.

The women of Persia go so handsomely or rather sumptuously attired, as in the chafest minds they excite some amorous cogitations, by reason of the glances they will many times reflect vpon men for the kindling and enflaming of their hearts: and these Franks doe freely entertaine all amorous allurements, and seeme to liue in the world for no other end but to please the wanton, who find matter of contentment enough in conuersing with them, because their entertainments are free, and much more familiar than that of the Turkish women.

The Iewes are onely greedy and attentue of gaine, applying themselues principally to merchandise, which they practise with that vsurie and deceit, as they appeare to haue absolutely set their consciences to sale, retayning no other studie nor care, but how to become rich, an to liue at their ease. Some there are amongst them that follow the practise of physicke, in which they attaine to that skill and judgement, as both princes and great Lords, together with other of the meaner sort of Turkes, doe willingly employ such persons.

¶ Their Riches, Forces, Gouvernement, and Religion.

FOR that we haue vndertaken in the end to discourse at large of all these things; we C will referre the courteous Reader thither, who shall there see all things related at large in their proper place: and therefore I doe purposely omit here this discourse, that I may the speedilyer come to the other provinces.

¶ Greece.

XL

THIS name Greece, is taken in diuers senses amongst Authors: for truly and properly they termeth that prouince Greece, which *Ptolome* calls Attica, in which the famous citie of Athens stood: then, in the second place, extending this nomination further, they comprehend vnder the same, foure prouinces, which be, Macedonia, Epyrus, Achaia, and Peloponnesus, with other countries conteyned within these foure; then after that, the Islands of the Ionick and Aegean seas, and thus in common sense at this day we vnderstand the nomination of Greece. Finally, we may so extend the signification of this word, as it may comprehend Thrace, a great part of the lesser Asia, or Natolia, besides the aboue mentioned prouinces, which the Greekes in former times possessed, and whither they anciently vsed to send their colonies: and then moreouer, that part of Italie which in old times was called great Greece, and now beares the name of high Calabria.

But to take it as ordinarie men vnderstand the same, it is watered by three seas that beare vpon her coasts, on the West, by the Ionick; by the Libick on the South; and by the Aegean on the Levant; as for the Septentrionall part thereof, it is limited by the mountains, which separat Macedonia from Thrace, high Misia, and Dalmatia.

This Greece, vnderstood in the sense formerly mentioned (comprising therein also the Isle of Candie, whereof we spake in our discourse of the Venetian State) is enclosed within the parallell of 34 degrees high, which is the tenth where the longest day consists but of foureteen houres and a quarter, and the paralll of 43 degrees of latitude or elongation, which is the foureteenth, where the longest day hath but fiftene houres and a quarter: so as in all this tract, the artificiall day hath no greater diuersitie and difference than of an houre.

As for the longitude, it is contained within the Meridian degree, and that of 55, or at least wants but little thereof. The Venetians hold feuerall peeces of territorie in the same, F but many of so little importance, as they scarce deserue to be mentioned: so as we may easily ascende all to the Turke, even as we vse to allot all the prouinces which are defined in their proper places, to the Emperour of Marrocos, notwithstanding that the Portugals haue in their power the places of most moment, and greatest consequence, they

they remaining more secure in them, than those that maintaine the other for the seignourie of Venice. But that we may enter into all particularities, let vs consider Greece exactly according to the feuerall parts thereof, making of the same an ample and sufficient description.

Macedonia, according to *Plinie*, was aunciently called Emathia, and Peonia, and then Emonia, as *Titus Livius* affirms: but *Gerbell* and *Niger* hold at this day, that it is called Albania; and yet *Magins* opinion is, that the same part of Macedonia which lies vpon the Ionick sea, is onely so called. The Oriental part thereof, betwene the Strymonian bay, now called the gulf of Contefa, and the bay of Thermaca, now the gulf of Salonica, is called Iamboli: and as for that part in the heart or midst it is also modestly knowne by the name of Macedonia.

This countrie lies betwixt two great seas, that is to say, betwene the Aegean sea, or Archipelagus, where it makes two points or capes on the East part, and the Ionick sea; on the West, betwene the riuers of Drilon, now Drino, or Lodina, and Cylidnus, which some falsly termee Salnich; on the North, Macedonia is bounded by Dalmatia, high Misia, and a part of Thrace, seperated by the riuers of Drylon, and Strimon; and on the South part, by Epyrus, properly called Albania, & Achaia. *Gerbeles* sets downe fix prouinces in Macedonia, on that part, where it ioines vpon Greece, that is Emathia, Pieria, Pelagia, Efloria, Thessalia & Phitiotia among which, Thessalia, now called Comenolitari, in *Castaldus* opinion, is the best. There lie in it the mountaines of Olympus, now called Lacha, as *Castaldus* writes, which is exceeding high, seeing according to *Plinie*, it is more than ten stadia to the top thereof, and so taking eight stadia for a mile, it is more than a mile vpright in heigh, and therefore the countrie inhabitants call the top thereof heaen, because no winds blow there, nor are of force. There is also Pelon, now Petras as some will haue it. This mountaine is so high, as *Dicaeacus* (as *Plinie* doth witness) hauing measured the heigh thereof, found, that it was a thousand two hundred and fiftie paces high. The mountaine of Ossa, which *Sophian* calls Colonnio, and *Pmet*, Ollira, is also in this countrie, as also that of Pinde, now called Mezzono, at the foot of which, the riuier Mea hath his source.

You may here also behold mount Nymphaea; but of all others, Athos is the most renowned and famous, which at this day is called the Holie mountaine, or according to the Greekes which inhabit the same, Agios oros, importing the selfe same signification. It is forme of a Chersonesus, there being a strait of one thousand and fise hundred paces long, adjoining to the plaine or valley: the circuit thereof, is seuentie and fise miles, in length, it contains three daies iourney of ground, being not about halfe a daies iourney broad. They who trauell by sea, ken the top thereof about thirtie miles off. This is that mountaine, which a certaine Architect would haue cut into humane shape and figure, in the daies of *Alexander* the Great, who notwithstanding gaue no great care to this glorious and famous desaigne. This mountaine was heretofore consecrated to the Caloyers, the which were a kind of Greeke Monkes of the order of S. Basil, who had certaine priuiledges and exemptions granted, which they also hold at this day, that is, That no Greeke nor Turke may inhabit there, if he be not a Greeke Caloyer. Others parts of this mountaine, there remaine yet about six thousand Caloyers, where they had some foure and twentie great and ancient monasteries enclosed with good and strong walls: but two about all the rest are most famous and renowned, that of Vniroedi, and that of Agias laura.

Macedonia hath foure principall gulfes on the coast of the Aegean sea, which are the gulf of Contefa, the Syngitica, otherwise furnamed the gulf of the holie mount, the Thronica, now called the gulf of Aiomama, and that of Thessalonica, or Salonica, betwene the Pelagian bay, which is now called the gulf of Armenia.

The most renowned riuers of Macedonia (besides that of Strimon or Stromon, vpon the frontiers of Thrace) are that of Axius, which some call Bardara, others Vardari, it is the fairest streame of all the rest, being a pleasant and sweet water, which floweth from mount Scandia, after a long course, falleth into the gulf of Salonica, and the

ancients were wont to ascribe, That the sheepe which drunke of this water became A blacke: there is also Erigonus, now called Vistrize according to *Sophian*, and Deuodius according to *Mercator*. This river issuing from the hills of Iliria, or Sclauonia, and running along by Peonia, and close by the towne of Heraclea, and Edese, vents it selfe into the Vardari.

Alyacmon, now Pelecas, as *Sophian* writes; and Platamon, by *Mercators* opinion, springs from the mountains Canaliues in Peonia, and seperates Macedonia from Thrace: The banks thereof are much broken and ruinous; some suppose that he that would haue white sheepe, must cause them to drinke of this water.

The river of Peneia, called now Salenpira, and Lycostoma by *Sophians* relation, Pezin according to *Themist* opinion, and Azababa as *Mercator* writes, and some other writers, being enlarged by foure rivers running into the same, voideth it selfe within the gulfe of Thessalonica.

There is also to be seene in Thessalie, that same famous place of pleasure and delight, which ancients writers called Tempe, which is five thousand paces long, and almost five hundred broad, being seated betwene the two mountaines, Ossa, and Olympus, and it is watered in the midst and center thereof, by the beautiful river of Peneia, or Azababa.

There is furthermore the Cherlonfus of Paralea, to the extremite whereof you may see the Promontorie Canestrea, now knowne by the name of Capo Canistro, and this place was in former times separated from the rest of Macedonia by a wall.

The most famous towne of Macedonia were anciently Thessalonica, Pellis, Stragira, Appollonia, Dirrachium, and Aulon, all which are inhabited at this present. In *Augustus* daies, Thessalonica flourished above all the rest, and was the head citie of all Macedonia, comprehending a great number of inhabitants, and being seated in a very good place, betwene the rivers of Chabris and Euechorus. At this present it is called Salonicca, this towne is great and famous, and moreover, so rich and traffickeable, that it may well be compared to Naples in Italie: but that which is more remarkable than all the rest, there are many merchants which haue all kind of Indian commodities and merchandise. It was for a while in the Venetians hands, but at last, *Amurath* the son of *Mahomet* tooke it from this commonweale. Not far from thence, you may see the village of Syderocaplis, D as *Belon* saies, which shewes like a great towne. It was heretofore called Chrisiles.

Pella, now knowne by the name of Ieniza, as *Sophian* writes, and Zuchria according to *Niger*, very famous for the breeding and bringing vp of *Philip*, and *Alexander* the Great, his sonne, the which hath heretofore bene very famous. Stagira, a towne where that great Philosopher *Aristotle* was borne, it is situated neere to mount Athos, vpon the shore of the gulfe Contesa, where many ruines thereof may yet be discerned. It is now called Stelara, as *Niger* ascribes, but Libanous according to *Sophian*, as also Macra by *Nicetas* report. Appollonia was sometimes a very famous towne, vpon the river Euechorus. Here it was where *Caesar Augustus* learned Greeke: *Niger* calls it Ceres, and some others Piergo.

Dirrachium, which is likewise called Epidauria, and which men commonly tearme at this day Durazzo, is a towne situated on the coast of the Ionick sea. It is but weakely inhabited by reason of the euill aire which ariseth out of the marshes that lie round about it. *Balsacet* tooke this towne also from the venetians, in the year 1749. It is distant from Brindize, in former times called Prundusium, a towne of Puglia, within the kingdom of Naples: about on hundred miles. The towne of Aulon, which hath also a port, lyes vpon the Ionick sea, being now called by the name of Valona: there is a strong castle, but the rest of the towne is vnwalld. This towne is about fixtie miles by sea distant from the firme land of Italie, that is from the towne of Hydronte or Otranto.

Belon also accounts the towne of Cauale to be in Macedonia, the which he vnproperly supposeth to haue bin sometimes called Bucephale. He saies it is very well peopled at this day (whereas heretofore it was naked of inhabitants) by reason of the commoditie of a fontaine head, whose channell *Abraham Bassa* caused to be repaired enuironing the towne at the same time with new walls, and building an hospitall called Charbacara

A to entertaine and relieue all sorts of traouellers. Croy also is reckoned to be within this prouince, lying indeed within the same continent, not farre from the river of Lyfan, which *Sophian* takes for the ancient Antigonis; but it is thought he is much deceiued, because Antigonis lay in the countrie of Epyrus, vpon the river of Celidias, so as this seemes more probably to be Epyria, as we may coniecture by the situation which *Ptolome* ascribes to it. This towne was straitly besieged by the Turkes, as well before *Scanderbeg*, or *George Castriot*, as after his reuolt, but at last it came vnder their subiection, hauing endured a thousand miseries.

Epyrus is a part of Albania, and the rest is comprehended in that part of Macedonia B which lies towards the Ionick Sea. *Cassaldus* is of opinion, that Epyrus is now the countrie of Ianne; but the meere situation thereof giues euident testimonie that the prouince of Ianne, so called of the towne of Ianne, lyes beyond Mount Pyndus in Thessalie. *Ritcher*, and *Aeneas Sylvius*, or rather Pope *Pius* the second, call it Epyrus Lartis: but this countrie is but a part of Epyrus. This prouince is bordered on the East by the river of Achelois, otherwise tearmed Aspri, according to *Sophian*, Cathochi, according to *Nigers* opinion, and Arachus by *Cassaldus* and *Mercators* consent; and also conformable to the supposition of many others, Aspropotamo: on the South, the Adriatick Sea: and on the West, the Ionick, euen to the river of Celidius, or Perypelychnus, which *Cassaldus* erroneously names Salnich; for that Salnich is rather that river of Lous, mentioned by C *Ptolome*: for Celidius is a little river, neere to the Port of Raguzi, betwixt Valona, and the Acroceraunian hills, called now Chimare: and vpon the North, this prouince butts vpon Macedonia.

It extends towards the Mediterranean Sea some two hundred and twentie thousand paces, betwene the rivers of Celidius, and Achelois. This prouince was heretofore diuided into Chaonia, which was properly called Epyrus, which bends towards the West, and Acarnania, which now is called the Duchie, or despotate or little Greece, and this part lies out towards the East as farre as the river of Achelois.

Gerbele (besides the aboue mentioned prouinces) makes mention of Thesprotia, Amphilochia, and Ambracia; and *Ptolome*, Cassiopea, Dolopia, and Almenia, all which B lie betwene Chaonia, and Acarnania: *Mercator* diuides Epyrus into old and new, calling that old Epyrus which was so stiled by the Latines, and taking that part of Macedonia for the new which now is high Albania.

The ports within this land, are Panormo, Onchefmus, Cassiope, commonly called Cassiope, and Butthi, where the towne of Butrinte stands: but the gulfe of Larre in former times called the bay of Ambracia is better than all the rest.

The towne of Ambracia was in former ages the capital towne of the countrie, and where the kings of Epyrus held their royall residence: it is now called Larre, assuming this name from a river so called that runs neere hand. Nicopolis was likewise heretofore a verie good towne, and well peopled: it hath now the name of Preuise. *Augustus* the Emperour built the same in remembrance of the nauall victorie which he obtrayned against *Marcus Antonius*. *Gerbele* also accounts Aetium one of *Augustus* colonies amongst the towne of Acarnania: but the later maps decipher it by the name of Capo Figalo.

Achaia, which *Ptolome* calls Hellade, is now in the newer maps called Liuidia. It is bounded on the North by Thessalie, neere to the river of Sperchia, by the bay of Maluc, and Mount Oeta: on the West, by the river Achelois: and on the East, winding a little towards the North, by the Aegean sea, and Myrtos, euen to the promontorie Sauria, now called Cape de Colonna, because there remaine some ruines of the columnes or pillars of *Neptunes* Temple: then, on the South, it frontiers vpon Peloponnesus, or Morea, the which is annexed vnto it by an Isthmus or strait five miles broad about the midst thereof. In Authors, I find mention to be made of these nine regions, Doridis, Helladis, Etolia, the countries of the Locrentians, and Opuntians, Phocides, Beotia, Attica, and Megaris.

Dorides lies neere to Mount Parnassus, where the Dorick tongue was spoken, which

was esteemed verie elegant and fluent about all the rest : *Gerbele* sayes that *Heliadis* is A enuironed with the other prouinces, that is, by *Phiotidis* on the North : on the South by *Phocidis* : on the East by *Attica*, and *Beotia* : and on the West by *Dorides*.

Aetolia hath his proper Cite betwene *Mount Callidromus*, and the *Ionick* sea. There were sometimes many faire townes within this countie, the principall of which was *Cal-lydon*, which at this day lyes ruined like all the rest.

The *Locrians*, and *Opuntians* countie, had *Amphissa* for their chiefe citie, which is also specified in the newer maps by the same name, though *Niger* sayes that it is called *Lambino*. *Naupaetum* is also held to be in this prouince, which others place in *Aetolia*, there where the Port of *Lepanto* is. The Turke tooke this towne violently from the Venetians, at the same time when *Durazzo* in *Macedonia*, and *Modona*, heretofore *Mo-thona*, and *Coron*, were reduced vnder his subiection.

The countie of *Phocidis* is neere to *Mount Parnassus* : the principall towne thereof was *Delphos*, by reason of *Appollos* Oracle, which inuited multitudes of people to go thither for to vnderstand what should befall them in their attempts and enterprises : and this was also the reason why so many persons sent continually thither such inestimable presents.

These was the principall towne of *Beotia*, which lay betwene the riuers of *Isimena* and *Alope*, and now the ruines thereof is called *Stibes* or *Thiua*.

Attica runs along the Sea side, towards which it beareth out with two capes or promontories, the one of which is named *Sunia* or *Cape de Colonna*, & the other *Cynofura*. The towne of *Athens* was sometimes the head and chiefe of this prouince, at this day they teame it *Setines*, it being but a borough, where stands a castle that was in former times the Temple of *Athena*.

The country of *Megaris*, which takes the name from the towne *Megara*, lyes close vpon the strait. The most famous mountaines of *Achaia*, were *Parnassus*, *Citheron*, *Heli-con*, and *Hymetta*. *Parnassus* is all enuironed with forests, and hath two tops. *Citheron* is an high mountaine, rough, and inaccessible neere to the mountaines of *Megara*, and *Attica*.

The riuers of greatest fame in this countie are *Isimena*, which *Strabo* calls *Cnope*, and is then *Asopia*, and *Euena*.

There are likewise many bayes and gulfes, of which the most worthie of note lie on the South part towards *Morea*, I meane the bay *Naupaetum*, or gulf of *Lepanto*, and the *Corinthian* bay. Then, towards the *Aegean* sea, there is the *Pelagick* bay, now the gulf of *Armira*, and *Maliac* bay, now called the gulf of *Ziton*.

XIII.

The *Peloponnesus* was heretofore called *Egialis*, *Apia*, *Argios*, and *Pelagis*, but commonly at this day men call it *Morea* : it is seated betwene the *Aegean* and *Ionick* seas, being joynted to *Achaia* but onely by the *Isthmus*, which notwithstanding is so firme and solid, that it could neuer yet be diuided, nor cut away : for many curious princes, as king *Demetrius*, *Iulius Caesar*, *Caligula*, *Nero*, and some other, had a great desire to seperat it from all the rest of *Greece*, that so it might haue bene a shorter navigation out of the *Adriatick* to the *Aegean* Sea, & lesse dangerous, and so *Peloponnesus* would haue bin stronger and more secure : and therefore there hath bene in other times a wall erected vpon the *Isthmus*, from one end to the other of this neck of land, that thus *Morea* might be the more strong.

This wall was called *Hexamites*, being about siue miles in length. *Annuth* the Turkish Emperour ouerthrew it, and sacked in a manner all this Island : but in the year of our Redemption 1453 it was reedified by the Venetian Seigneurie, who sent exprely 3000 men thither, to labour in this worke, notwithstanding it was once more viterly ruined by the Turkes. This *Isthmus* is called *Corinthiac*, by reason the towne of *Corin* F thus was there built : It is questionlesse the worstie necke of land in all Europe.

Finally, *Morea* hath on the East, the *Candian* sea ; on the West, the *Ionian* or *Adriatick* ; on the North, the *Corinthian* bay, which *Strabo* teames the *Christian* and *Alexon*ian seas ; and *Salspiem* the gulf of *Patras*, and also the *Saronick* bay, called the gulf of

A of *Engia* by *Castaldus*, and it is betwene these gulfes that this strait or *Isthmus* naturally runs out : and vpon the South part, *Peloponnesus*, lyes vpon the *Mediterranea* sea.

The length thereof from the *Isthmus* to *Modon*, is a hundred fuentie and five miles, and the circuit thereof, about six hundred. It is very capabie by reason of the forme and proportion thereof, being almost round, for in forme it resembles much a palme leafe.

The *Arcadians*, *Cynurians*, *Dryopes*, *Lemnians*, and *Corinthians*, haue inhabited this countie.

This Peninsula is in a manner the rampire and bulwarke of all *Greece*, being also at this day the best peopled part thereof. It was in ancient times very famous through the B towne of *Mycenae*, and the common weales and principalities of the *Argines*, *Lacedemonians*, *Sicyonians*, *Elians*, *Arcadians*, *Pelians*, and *Messenians* : but now the whole countie is subiect to the Turke, as likewise the rest of *Greece*, although it hath many times bene valiantly maintained and defended by some despotes or princes of *Greece*, and also by the Venetian seigneurie.

The principall riuers in this countie, are *Alope*, now *Atlon*, according to *Theuer*, *Encia*, now *Igliae*, *Alpheia*, now *Ropheia*, or *Orpheu*, as *Sophian*, *Niger*, and *Carbon* asfime : if we may relye on the iudgement of Italian nauigators, about an hundred and fortie small streames make their fall into this ruer.

Panisa, which *Niger* calls *Stromio*, and *Castaldus* and *Mercator* *Pirnaza* ; *Eurotus*, now C *Balisopotame*, according to *Sophian*, *Me*, *cator*, and some other mens opinions ; and *Iris* as *Niger* affirms, and *Inachus*, that men now call *Planizze*.

The countie of *Corinth* lies all along the *Isthmus*, and *Corinthus* was the head citie thereof, which was eleuen miles in circuit : this towne was then very strong, by reason of a castle which was built vpon the *Ionian*, and *Aegean* seas.

The countie of *Arga* is next to that of *Corinthia*, on the East part where the *Cretan* seas wear the skirts of that prouince. *Ortelius* saies, that at this present men call it *Romania*.

The riuier of *Inaca*, or of *Planizze* runs along thereby, and so disgorgeth into the *Argolicke* bay, or gulf of *Naples*, so called by reason of a coast towne called *Napoli*, or D *Naples* of *Romania*, and heretofore *Nauplianaualis*.

The towne of *Argos* was in ages past the most renowned seat within this prouince ; it is so called also at this present time, being seated in a healthfull and pleasant situation, which was watered with the riuier of *Planizze*.

The towne of *Epidauris* stood likewise here, and it was the same which was so famous throughout the world for *Aesculapius* temple, where so many sicke persons receiued present helpe and cure.

The countie of *Laconia* which regards the South, is the goodliest prouince of all the rest, and extends towards the Promontories of *Malia*, & *Tenazie*, now called *Capo Malio*, and *Capo Matapan*, and it contains many spacious bayes or gulfes, the longest of E which is that called the *Laconicke*, but at this day the gulf of *Colchina*.

The riuier of *Eurotas*, now called *Vassipotamo*, passeth through the midst of this prouince, and so falls into the *Laconicke* bay.

Lacedemon was sometimes the chiefe and capitall citie of this prouince : it was also called *Sparta*, and at this present *Misthra*. There is moreover another towne of *Epidauris* in the *Argolicke* bay, besides that which lies in the *Varonicke*. It is also at this time very well inhabited and peopled, and is called *Maluasia*.

The *Messenians* countie is enclosed betwene the *Messenian* bay, now the gulf of *Coron*, and the *Ionick* sea. It stretcheth out in length towards the South, and the *Libyan* sea. The principall towne thereof was *Messene*, which *Castaldus* calls *Marragia*, and F some others *Mocenigo*, and *Nisin*.

In this countie stand the famous townes of *Methon*, now *Madon*, the residence of a Turkish Sanick, and *Coron*, both which towns were taken by the Turkes, from the Venetians : then you may see *Pyla*, now *Nauarino*; *Cyparissi*, now *Arcadie*, which giues the same name to the gulf also that runs hard by, being called the gulf of *Arcadie*. Out of this

this prouince there beares a very difficult and daungerous cape called heretofore Cory- A phasia, and now cape Zunbio.

Elides looks towards the West, and lies in the middest betweene Messenia, Achaia, and Arcadia.

The best townes in it, are Elis, which some vnwisly affirme to haue the name at this day of Belvedere: Olimpia, now Lareganico, and Pisa, which many would haue to be one and the same thing with Olimpia.

The Promontorie Chelonites belongs also to this prouince. It is called at this day Capo Tomese, by reason of a towne of that name, which is hard by.

There is another countrie of Peloponnesus, which properly is called Achaia, to distinguish it from that which is within the Grecian continent, being otherwise called Hellas. On the borders of the North, it is seated betweene the mountaine of Stimpalia, and the bay of Corinthus. The principall towne herein, was once Egyra, which stood on the hanging of a stonie and craggy hill: but now it is ruined, and called Xilocaltro.

You may here likewise discern the towne of Egia, called Vostizie or Bostifan by the modernes, but wholly razed by the Turkes.

You may likewise in this prouince see the towne of Patras; and as for Dyma, it is now defaced, and called Chiarenza, communicating her name to the next cape, which heretofore was called the Promontorie of Araxis.

Here likewise is to be seene the Promontorie of Rhia, and right ouer against it, that of Antirrhia, which are two forelands of Greece that hemme in the bay of Corinth. This place is now called the strait of the castles of Lepanto, and the two capes are called the castles of Lepanto, vulgarly the Dardanells.

The little countrie of Sycionia lies betweene that which is properly called Achaia, and the riuer of Alope. The chiefe towne thereof was Sycion, now Basilika, as *Sophian* writes; but *Mercator* in his tables sets downe Vassicon, with a distinction from Sycion, in that he severally names and points them out.

Arcadia, heretofore called Pelagia, stands in the middest of Peloponnesus. The mountaintains of greatest name, were Cyllenus, Pholoe, Lycea, Menalis, and Parnethia. The principall citie of this countrie was Megalopolis, now called Leontari, if we may beleue *D. Sophian*; and Londario, if we shall giue credit to some others.

¶ The Qualitie and Propertie of the Soile.

XV. After we haue described this countrie as exactly as we can, so it may not be distastfull or tedious to the reader, we will now obserue the nature and qualitie of all this prouince, which formerly we mentioned and described vnto you.

In times past, this prouince exceeded all others of Europe for temperature and goodness of aire, and the soile thereof is very delightfull and pleasant, producing all sorts of fruits, and nourishing many herds of cattell: fish did abound and warme in the seas and E riuers thereof, and all plenty and wealth did as it were abound in this place, in that one might so easily arrive, & make approach therunto, by reason of the abundance of gulfes, ports, liles, demy liles, as also to many nauigable riuers. But looke into the moderne and present estate of all these prouinces, to the end we may see whether it be answerable to that of former ages.

Macedonia is fertile in euery part or place, and enuironed with great mountaintains: that part which aunsweres to the Ionian sea, is champion, but couered all ouer with thicke forrests.

All that part which is called Albania, is great, but fertile and pleasant. Moreover it hath mines of gold and siluer, and according to *Aristotles* testimonie, in old time they did find a kind of gold there, altogether vnknowne.

The Asphalt stone is also found in diuers mines and veins of the earth, neere to the townes of Apollonia, and Aulon, or Valonna.

The Halie, or Comenolitari, is the best countrie in Macedonia, for it is a very faire and great

A great plaine compassed about with mountaintains of great name, and fruitfull, and very pleasant and delightfull, whereas they breed horses which are much esteemed.

Mount Olympus beares a mightie quantitie of box and bay trees, and the common opinion is, that there are no wolues in all this mountaine.

Mount Ossa, Collono, or Ollira, is continually couered with snow, and there are great forrests, but especially there are such numbers of Pine trees, that there verie bows, when it blows stiff, make a noyce like to thunder. Mount Pyndus is also ordinarily subiect to be couered with snow.

As for Mount Athos, the top thereof is perpetually white, and the snow neuer melts nor dissolues. There is abundance of grasse, many plants, and an infinit number of fruit trees. You shall see there also, great store of vines and Oliue trees, and diuers other fruit trees which are continually greene, as Bayes, wild Olines, and Myrtle trees.

But the valley of Tempe is alwaies exceeding delightfull: the Chersonese of Patale-na was in times past so fertile, that seuen townes were maintained in it, but now it is all ouer-growne with woods, and yeelds but few things. Neere to Valona they digge great store of mynerall salt, and the soyle yeelds as good wine as in any other part of Europe.

As for Epyrus, at this day it is much vnpeopled, and the soyle is but barren, and full of forrests in many places: and yet in coming towards the Sea side it is reasonably fruitfull. Many great foure footed beasts are bred there, especially oxen, dogges, and likewise sheepe: but there are no asses bred there. The Acroceranlian hills are much subiect to lightning, and it is greatly feared by such that trauell along that coast by sea, for when so euer they discern little small clouds to arise in the skie, in an instant great stormes and tempests follow.

To speake of Attica, the soyle thereof is now but drie and barren: but whenas the countrie was inhabited and gouerned by the originall people of the same, this naturall defect was repaired by the industrie and diligence of the countrie people, who wrought out of their soyle much good necessarie prouisions for humane life: the aire is wonderfull sweet and temperat, being there as good dwelling as in any other place a man can make choyce of.

The countrie of Persia is of a verie moist and moorish soyle, but fat and fertile: for it stands in the middest of mountaintains, from which many lakes, riuers, and fens take their springs, and the aire is maruelous thicke and grosse.

The prouince of Dorides hath a reasonable good aire, and the soyle would bring forth many things if it were but carefully manured: but now the Turkes are maisters thereof, all goes to haucke, and the greatest part of the land lies wast.

As for the region of Megara, the ground is rough and stonie. Mount Parnassus is couered all ouer with forrests, and the tops thereof with snow. Mount Cytheron beares box trees in abundance. But the mountaine of Hymettra is one of the best soyles, a man can behold with his eye, being apt to bring forth all kind of fruits. There is commonly great store of flowers, and a wonderfull number of bees that come to sucke of them, working out of them a kind of excellent honie, which is so much commended by *Alexander Aphrodisius*.

Peloponnesus aboundeth in all things necessarie for mans life, and may also serue for delicacie and contentment: for there are many goodly plaines, and hangings of hills, which beare all sorts of fruits: and therefore it is at this day the best peopled part of all Greece.

The countrie of Licaonia is simply the most beautifull of all the other quarters of *Mora*: there are many arable fields, which are fertile, yet hard to be manured, because the soyle thereof lies betwixt mountaintains, and so men meet with a certaine roughnesse, by reason of the many hills which enuiron it. *Plinie* affirms, that the earth shakes verie often in this prouince, which is a manifest testimonie that here are many concauities and hollow parts.

The promontorie of Mallea is so dangerous, and the adjacent sea so wonderfully enraged and tost with winds, as they which trauell by Sea fetch a wheeling course about, for if they should doe otherwise, they might oftentimes be in great danger.

As for the countrie of Arcadia, it is more rough and barren than any other part of Morea: it is likewise verie cold, and subiect to great fogges. *Plinie* sayes, that in this countrie they made a certaine kind of wine which made women fruitfull, and men starke mad; and the fruit and graine of the yew tree which were gathered in this countrie were so venomous, as who soeuer did but sleepe vnder the shade of this tree, or did eat of that mortiferous fruit, he forthwith died.

The auncient manners.

XVIII.

Since we haue first begun with Macedonia in this our description of Greece, we must likewise in the first place consider the auncient manners and customes of her inhabitants.

The Macedonians were alwaies great warriors, euen as we may easily coniecture by the great conquests they made vnder *Philipp*, but much more vnder *Alexander* the great his sonne. If this realme therefore did produce many valiant and warlike men, learning and good letters, were also amongst them in no lesse esteeme; which we euidently conceiue by those epistiches, which the learned (especially the Poets) ascribe to the Muses: for we shall find that the most famous and renowned places where they haue constituted the habitation and abode of the Muses, are in Macedonia: for they were named Pimpleides of the fountaine Pimplea: and Libetides, of the towne of Libette, situated vpon Mount Olympus. Moreover, *Aristotle* alone, who was borne in the towne of Stagira in Macedonia, may be a sufficient warrant for what we auerre, seeing there neuer liued any man more accomplished in all sciences and knowledge.

The Macedonians were wont to be verie sumptuous in their feasts and banquets, as we may plainly see in *Athenens*, when he makes mention of *Caranus* nuptials, who was the first king of Macedonia, wherein euery stranger at his departure received a peece of silver plate in free gift: and this was a verie extraordinary matter in those dayes, when any slender bountie was held for a rare magnificence.

As for the Thessalians, whom some place in this kingdome, auncient writers haue generally obserued that they were euery verie deceitfull, and neuer obserued their oaths or promises. Furthermore, they were noted for the most dissolute people in all Greece, not onely in their habits, but in feasts, and their onely desire to liue licentiously, and without hauing any neighbours that might tax or reprehend them; the cause that they were so enclined to receiue the Persians into their countrie, whom they followed and imitated in all their delights and effeminacies: and therefore I say, they laboured by all meanes to bring them into Greece.

They were likewise accused for wonderfull gourmandise and gluttonie, and held for men that would neuer be filled nor satisfied: then for whoredome, and they were esteemed to be so transported with this vice, as their excess in this behalfe hath bene vniuersally blamed and reprehended with all possible bitterness by those that haue written of their manners. And yet all these vices and corruptions did not hinder them from being valiant men, and such as they gaue the Grecians to feele that their debauch and dissolute liues made them not so cowardly nor effeminate as they supposed: neither that their great bellie cheare made them incapable and vnfit to manage armies, yea and to beat and vanquish those which thought themselves more hardie and braue than the rest.

This the Peloponnesians made good triall of, when they fought against them in favour of the Athenians: but it was accompanied with this ill qualitie and disposition, that being not able to shake off their naturall inconstancie, they basely betrayed their friends, and suffered the Athenians to be defeated by those of Lacedemon, not without the note of infamie to the Thessalian caualerie, who were renowned about all the other horsemen of Greece.

They

A They that dwelt in the Elisian valley of Tempe, residing namely along the banks of the riuier Peneia, made often assemblies, offered vp sacrifices to the gods, and banquered together all in a troupe and companie, when they had accomplished, and finished their foolish and ridiculous deuotions: and because there was also some one or other, offering to the gods, and sacrificing in this place: they who had occasion to trauaile along by this riuier, smelt continually passing good odours in going through this valley; and this was the reason why men so honoured this place, esteeming it to be peculiarly consecrated to the gods.

In the towne of Dyon, as *Polibius* relates, there were very faire scholes, and colledges, which may plainly informe vs, that they were studious of good letters. The Idoll they most honoured in this towne, was the image of *Adonis*, and this giues infallible testimony how much these citifens esteemed amorous dalliances.

At Tricalis men worshipped *Asculapius*, and there is to be seene a maruelous state-ly temple, erected to his honour and name, and within the temple an infinit number of tables, wherein were the names and portraits of such as had bene deliuered from diuers infirmities, by this wicked fiend: God permitting the deuill to worke some kind of myracles within his owne kingdome, and amongst those who were planted in a blind and superstitious beliefe of his power and vertue.

As for Epyrus, men think that the Chaonians came in former times out of Thrace, and they were accounted the most barbarous people of all the rest. It is also said that the province of Chaonia was so called, because the inhabitants had ordinarily their mouthes gaping, and halfe open.

The Acarnanians wore continually long haire or lockes, and would neuer in any wife poll or cut them. They were reputed good runners, and good driuers of chariots, vpon which they then vied to fight, and wherein they went to the Olympian games, as we may see in *Pausanias*, who sets forth an Acarnanian winning the prize, whose name was *Polycles*, and this not onely in the games of Olympus, but also at the Pythian, Isthmian, and Nemean runnings. These people also were much commended for throwing out of a sling. And the Acarnanians were reputed discreet and wise, as these who had layd a good politicall foundation; so as some affirme that *Aristotle* made one hundred and fiftie bookes, onely vpon the subiect and argument of this peoples lawes and gouernment; but these bookes were all lost, together with their state and policie.

There was also at Epyrus the oracle of Dodon to be seene, to which they came from all parts. *Herodotus* writes vpon this point, that the priests of Dodon affirmed how in old time there came two blacke pigeons out of Egypt, whereof one flew towards Africke, and the other made towards Epyrus, and how this last spake in a humane voice, and said, That they must consecrate an oracle in that place, and the same would declare vnto them the will of the gods, euen as afterwards it did. Moreover he adds that they were women, and that the Dodoneans by them receiued answers from their gods. The wood of Dodon gaue occasion as report goes, that men in the beginning liued with akornes; because the Pelagians residing in this place, and vsing neither art, nor industrie to sow corne, or make bread: they made vse of the fruits on trees, and for that in this place they had more akorns than any other fruit, from them they drew their sustenance and nourishment.

They of Ambracia had a Lyonesse for their goddesse, whom they worshipped, for that when *Periander* the Corinthian did tyrannize in old time ouer this citie: he was slaine by a woman that he entertained, whose name was *Lyonna*; and so by her meanes the Ambracians were deliuered from that tyrants furie and cruelty. They were also very curious and excellent artificers, as *Plinie* tells vs in his naturall historie, when he reports that *Fulvius Flaccus* a Romaine generall, hauing taken Ambracia, carried away with him the portraiture of the nine Muses, which there he found admirably well done by the hand of *Zanoxis*, a rare and excellent painter of that age.

But now let vs come to Achaia. Next the Pelasgians, the Dorians are esteemed the most auncient people of all Greece; so as *Plinie* is bold to rearme all the rest which carries this name Greece, barbarous, except the Ionians, Dorians, and the inhabitants of Aetolia.

XIX.

lia. For the Ionians and Dorians were the people which eternized their names more than A all the other Grecians, and that conducted colonies into strang countries, as having once subdued a part of Asia, and given sufficient prooffe and triall of themselves in Sicilia.

The Dorians sent some of their citizens to Chalcedonia, a towne vpon the mouth or earrie of the great sea, or Pontus Euxinus: they were euer adicted to the wars, valiant, and hardie, aboue all the rest of the Greekes: they had crests on the top of their burguener's and morrions, where they wore horse taites hanging downe, the which they accommodated in such sort, as they might appeare more terrible, and strike the greater amafements into their enemies in all encounters and conflicts.

To speake of the Opuntine Locrians, following *Pausanias* intimations, the first inhabitants of their countrie being ignorant of the vse of garments, they defended themselves against the cold with the raw hides and skinnes of such beasts as they had killed, euen as at this day also the people nearest to the North do, and the haire side they turned towards their skin, that so they might haue more heat and comfort.

These Locrians adored *Minerua Zoferia*, aboue all other deities, by reason of the belts and baudricks which they did wear, like to *Minerua*, fastning them at their shoulders like a scarfe, and hanging their swords therat, euen as we may yet see in all the statues of soldiers and captaines, as well Greekes and Barbarians, as Romanes. The same people were in ancient times highly recommended for their valour, being very well armed, as *Pausanias* saies, he reporting that in the time of the Persian wars, the Locrians were heauily armed, and wore strong armes. He further adds, that *Homer* saith, that this people was in the war vnder taken against the Troians, with their bows and slings.

The Actolians were also reputed for very valiant men, so as *Pausanias* saies, that when the Gauls passed into Greece, vnder the conduct of *Brennus*, the Actolians were the first that made head against them: and so he commends them for the most valorous amongst all the Greekes at that time, he testifying that they had the most flourishing and lustie youth of all Greece. They vied slings in the wars, and did better serue with them, than with bowes or arrowes, as *Eustathius* likewise affirms vpon *Homer*. Whenas they went to the warre, their tight foot was couered with some sandale or buskin, and the left D was naked.

Touching the Phocentians, though writers place mount Helicon in their countrie, where they say the Muses had their residence, as if this prouince had bene the proper habitation of men of learning and knowledge, yet *Strabo*, following *Ephorus* opinion, affirms, that they were a rustical and grosse people, viterly abhorring all learning and liberal sciences; which was the reason, that ho v valiant soeuer they were, yet could they neuer preserve and maintaine that greatnesse and power which their generall *Epinomachus* had gotten them; so as war was their only practise and exercise.

But to the end we may further obserue what their naturall furie and heat was, the same is related of them, which we also read of the inhabitants of the Isles Baleares, that E when they left their countrie, to navigate by sea, they went out all naked, carrying three slings about their necks, another tyed to their flanks, and the third in their hand, and that they were expert in throwing of stones after this manner. They were held for a blockish and rude people, and dull witted. If any one among the Beotians were indebted, and satisfied not the same within a reasonable time, he was brought into the open market place, where being caused to sit downe, he was hidden and couered with a doser, every bodie laughing and flouting at him, & this serued for a kind of penance and special note of infamie to them that were handled after this manner. But touching that which we haue spoken of their little vnderstanding and wit, it cannot yet be denied, but there haue bene men amongst them of very pregnant wits, seeing that *Ampion* one of the most ancient Loricke Poets, came from thence, and then that great diuine or Southseater *Amphicranus*, and besides these, the famous, and admirable Poet *Pindarus*.

X X.

Those of the countrie of Attica, were men of good vnderstanding in marine matters, and in merchandise. In this countrie also it was, where men of learning and liberal arts were

A were wont to swarme, all which coming out of Athens, were afterwards dispersed ouer all Greece, and other places. And this was the reason why some did write, that *Minerua* planted and produced the Oliue tree, giuing her name vnto the towne of Athens, because the sweetnesse and abundance of the fruit of this tree holds a liuely similitude with the flowing streames of eloquence, and the sweetnesse of learning and sciences. They were the first inventors of cloth, and the vse of wool, they also taught the Greekes the commoditie of come and wine, and so informed them how to till the earth, and cast seed thereinto: whereas before they vied nothing but wild fruits. *Cecrops* king of Athens was the first in those parts that instituted the coniunction of man and woman in lawfull marriage: and therefore antiquitie gaue him two faces.

Within the Temple of *Minerua* in Athens, there were certaine veiled virgins which were consecrated to the obseruation and worship of this goddesse, & which maintained a perpetuall fire neere to her statue, which they firmly beleueed was sent from heauen. This statue was in figure like a faire and goodly woman, wearing a robe which reached downe to her heeles, and vpon her head a kind of Burguener, and vpon the top of the crest was seene the monster *Sphinx* engrauen, and many griffons all ouer the Burguener: Then, vpon her brest, there was *Medusas* head, a lance in her hand, and at her feet her buckler, and a dragon which stood hard by her lance, as also some hold opinion, that the had an Owle vpon the crest of her head peece, because this bird was specially consecrated to her. And therefore whenas *Demophones* was sent into exile, he sayd, That *Pallas* tooke great pleasure in three deformed and vnseemely creatures, in a dragon, in an owle, and in a multitude.

The Athenians are also held to be inventors of oyle, for that there were no oliue trees to be found in all Greece, but onely at Athens: It cannot be denied but that the Athenians were sometimes verie valiant, seeing many important warres, vnder taken both by sea and land, giue an ample and sufficient testimonie thereof.

In the towne of Athens and Eleusis they did particularly worship *Ceres*, who had amongst them her solemne feast called the *Theismophories*. During this solemnitie (as *Plutarch* reports) the women abstained from all meat, and lay prostrat on the earth in imitation of the Egyptian sacrifices, and as we may read in *Ouid*, they continued nine dayes without the companie of any men. *Eliaius* doth wimesse, that during this feast the women layed a certain hearbe called *Hanea* in their beds, both for that it draue away serpents, as also, that it qualified and assuaged the ardent flames of loue, freeing them from being tormented with that violent passion.

As for the mysteries of Eleusis, different from the *Theismophories*, the publication of them was generally prohibited vpon paine of death: and therefore, when *Alcibiades* was accused for discouering them, he was constrained voluntarily to betake himselfe to exile, for if he could haue been found in Athens, questionlesse he had bene verie severely punished. And therefore he was excommunicated (if it be lawfull to vie that phrase) by the decree and ordinance of all the sacrificing Priests, which was an occasion of his revolt against the Athenians, and of his raising a warre against them. Now as the sacrifices were termed mysticall, so the Ministers and Priests employed herein were nominated *Myistes*. There were two sorts of mysteries, that is, the Great and the Lesser: the great high mysteries were sodainly priuiledged, and no stranger was admitted into them, according to the institution of *Eumolpes*: so as *Hercules* once desiring to be admitted to the same, he could not obtaine this suite before he was made a free denizen of that countrie, being adopted by an Athenian gentleman of that prouince called *Pileas*. These sacrifices were so full of superstitious abominations, that the deuill no doubt perceiuing they came to be publishd, they would soone be abolisht, he cunningly by visions expressly forbad all those that could write, in no wise to reueale or discouer them. *Pausanias* confesseth, that the goddesse admonished him in a dreame not to prophane her mysteries in publishing or making them knowne to all the world.

But that we may the better vnderstand what can be further said touching this point, it

N n n

will

will not be much impertinent to examine this matter a little farther. Heare therefore A what *Clement Alexandrinus* speaks of these matters in his oration to the Gentiles: The infants of the earth, *Baube*, *Dysaulis*, and *Triptolemus*, as also, *Eumolpes*, and *Eubuleus*, dwelt in Eleusis: *Triptolemus* was a neatherd, and *Eumolpes* a shepheard, from whom came the *Eumolpides*; whose office was to proclaime and summon the feasts of *Ceres*: *Baube* once lodging the goddess in her house, presented to her of a kind of compeled drinke, the which she would not accept of, for that shee was grieved and full of teares for the losse of her daughters: *Baube* taking this refusal in great disdain, and verily beleeying that this woman required no great obsequence or respect, for the tithes was but in verie meane shew and accomptments, she shamelesly discovered her priuite parts, B and shewed them to *Ceres*: she taking pleasure in this sight, tooke the cup and put it into her flasket; so as all the ceremonie and solemnitie of this feast consisted onely in the representation of this foolerie; seeing the words of deuotion in these miseries, were nothing else, but I haue feasted, I haue drunke some of the broth, I haue got some of the basket, and haue put it into my flasket.

And to the end we may more particularly specifie all these fooleries, they vsed to bring two baskets, in one of which there were flowers, and in the other eares of corne, (the one signifying the Spring time, and the other Sommer and Haruest) besides this, they brought either the figure or representation of a womans priuite, by reason that this foolish *Baube* had shewed her forepart to *Ceres*.

And even as this woman vsed all the diligence possible in the pursuit and search of her daughter, so doe they at this feast light an infinit number of lampes and torches, laying ypon a chariot all such things as these Panneybearers worshipped: and in these panniers thus layed ypon the chariot, there was nothing but spindles and distaffes, wooll treadie carded, little cakes, an handful of salt, the figure of a dragon dedicated to *Bacchus*, pomigranets, and the heart of laice, and also Poppie. These high mysteries of Eleusina were celebrated in the Moneth of Iune, and the lesser solemnitie in the Moneth of Nouember.

The Opuntynes worshipped *Hercules*, in whose honour they euerie yeare celebrated a solemn feast, wherein they sacrificed to him a Goat, a Ram, and six Bulls. They also vsed another kind of sacrifice not so bloudie, whereof *Plutarch* makes mention after this manner: What is he that the Opuntynes call *Crithologus*? this word signifies one that heapes vp barley; for that the Grecians in their ancient sacrifices made vse of this graine, and each of the citizens offered vp of the first eares of barley: and hereupon it came that the Priest, whose office and function it was to take away these first fruits, was called *Crithologus*. The Opuntynes had two sacrificers, one whose office was to sacrifice to the gods; and another to Demons and vncleane spirits. And therefore to this purpose I may boldly assume, that the first Grecians, yea and some amongst the Romans, detested the effusion of blood in their sacrifices: so as the Opuntynes originally were contented with this simplicitie, barley loaves, or cakes made of the same greyn, with a little salt. They of Megara sacrificing to *Terra*, vsed in stead of barley little stones, as if their god had bene of no vnderstanding, being contented and satisfied with euery small trifle: but the women Priests of Eleusina, which serued before *Propeles*, durst not offer to their Idoll any other barley cakes, but such as came out of the territorie of Eleusis. Neere to the citie of Calydon is to be seene the Temple of *Apollo Lathrea*, and within the towne, that of *Diana*, to whom they sacrificed after this manner: first they layed together about the Altar, whereon they meant to sacrifice, greene wood, euerie peece of which was fixtene cubits long, and vpon the harth of the Altar, they layed a great deale of drie wood cut verie small. When the day of the solemnitie drew neere, there were certaine steps made of soft earth, to mount vp vnto to the Altar, then vpon the day and houre they went in a magnificent and stately procession, where the Priest, who must be a virgin, marched after the rest, set in a chariot drawne by two staggies. The next day after the feast, the generall sacrifice was made, in which they layed vpon the Altar all kind of

A of foule good to eat, and euery kind of offerings or oblations, then wild boares, does, stags, and goats: some also laid on wolues, and little boares; others greater, and more valiant beasts: as also they then offered of their domestical fruits, when the fire was put too, they burned all these beasts to ashes, whereupon some flying away, they were to be brought backe againe for the consummation and accomplishment of the sacrifice.

At Lepanto, or Naupactum, in former times they worshipped *Neptune*, and likewise *Diana*, as also *Venus*, in grots, and subterranean vaults.

There was also a temple dedicated to *Aesculapius*.

The Orchemenians which liued in Phocides, were great warriors, and very strong in horle; so as the Thebanes, were for a great time their tributaries, vntill *Hercules* was the means to free them from this seruitude. They had also a temple deuoted to the Graces.

The Lebadians aboue all other, were ever more famous for their superstition, than for any other special respect; so as these Greeks were of that humour, as they supposed the best means to make them immortal, was to inuent some strange adoration & ceremonie.

There was the den of *Trophonia*, into which none might descend before they were detained for a time in a lodging that stood at the entrie of the den, (& this lodge was dedicated to *Genia*, or good Fortune) and while the party remained there, he must liue chastly, washing him in hot bathes, & he must sacrifice to *Trophonia* and her children; besides this to *Iupiter*, surnamed the king, to *Apollo*, to *Saturne*, and to *Ceres*, whom they call *Europa*, and C who, as they said, was nourie to *Trophonia*. The priest was to be present at the sacrificing of euery beast, that so he might peruse & obserue his entrails, and make knowne to the partie descending, whether *Trophonia* were fauourable or no.

The same night that any one was to enter into the caue, he was to sacrifice a ram in the ditch, calling on the name of *Agamides*, and whatsoever good fortune the precedent sacrifices prelagd, if the entrails of this ram were not correspondent to the same, nothing at all was obtained: but if they were alike, then they might descend with all securitie.

The partie that was to descend was first conducted to the riuer *Hercynna*, where the priests annoynted him with oyle, and two boyes about thirteene yeres old, the sonnes of some Lebadian citizens, whom they termed *Mercuries*, washed him in the water of that riuer. After this he was not sodainly conueyed the Oracle, but to the spring of this riuer, where he must drinke of the water of *Lethe*, or obliuion, as they said, to the end he might not remember any thing he had before thought on. Then he tasted of another water which was called the water of memorie, that he might remember whatsoever he should see within the grot or caue of this Oracle. Afterwards he beheld the statue, which no other might lawfully see but he that descended into the vault, where he made his prayers before the Idoll, which when he had worshipped, he then went towards the Oracle, clad in a linnen roab girt to him with little bonds, and wearing such pantocles on his feet as he put on in the same place. He that descended carried certaine honic cakes, and when he had staid there but a while he felt himself transported, as it were by the violence of E some swift streame, which caried him away, & ouercredd him with the swelling waues.

They came out at the same place where they entered, and with their feet first. Then the priests receiued him, and set him on a seat called the seat of memorie, not far from the entrance, where they enquired of him, what he had heard or seene within the grot.

When this was done, they recommended him to their charge and care who were to looke to him vntill he were come to himselfe. These conducted him to the lodge of *Genia*, or good Fortune, being yet so distracted & weak of sence, as he neither knew himselfe, nor the persons that attended him, & they which entered after this manner into the vault, left behind them a table, where all that which they had heard or seene, was to be grauen, that there might remaine some remembrance thereof to all posteritie.

F The Cheroneans (aboue any other god) worshipped a royall Scepter, saying that *Pulchra* had forged it for *Iupiter*, & that he hauing giuen it to *Mercurie*, he presented the same to *Pelops*, after which it came to *Atreus*, then to *Troilus*, and last of all to *Agamemnon*. It is true, that they erected no temple to the same, but he onely that was choosen priest (the same yeare, for the honour and ceremonie of this ridiculous god) kept this Scepter in his

his house, and offered daily sacrifices vnto it, preparing a table whereon they set all kind A of flesh and meat, as if it had bene at a feast or solemnitie.

At Cheronea also (a towne very famous for the death of *Plutarch*) they made certaine odours of flowers incorporated together, as of roses, lillies, and orice; and this composition did ease many dolours: as also by the meanes of an ointment made of roses, they preferred their wooden statues from worme eating.

Moreover, the Cheroneans had this custome, that wen they sacrificed to *Leucothea* a marine goddess, and nurse to *Bacchus*, the Sexton stood at the gate of the temple with a whip in his hand, crying out with a lowd voice that not any man, or woman shau that was an Etolian, should presume to enter into those holie places, while the sacrifices were B celebrating.

At Platea, was ordained for a perpetuall memorie of the famous victorie obtained against the Persians, the feast of deliuerance, and the image of *Iupiter Elutherius*, or liberator, was erected in the place where the battaile was fought, where the Grecians assembled euery yere, and practised all martiall exercisies, in honour of their Prefetour, and a high prize was assigned to such as were victors in their courses.

They first worshipped at Oropo, that Theban *Amphiramus*, who was swallowed into the earth aliue, and after the Oropians had defied him, all the Grecians yielded diuine honours to this god, to whom they dedicated a temple, with triumphant sports and combats, that were commonly called the Amphiaras.

They of Megara adored the idoll of *Iupiter*, where they placed the houres, and the destinies, as also they built a temple to the Night, which they honored as a goddess. They worshipped likewise *Iupiter* the Dustie, whose oratorie had no roose, no more than that at Rome had, which was dedicated to the god *Termes*. C

Touching Morea, it is well knowne to the world how valiant the citizens of Corinth were, and how deere they loued, and resolutely defended their libertie. They worshipped the goddess *Venus*, and *Ioue* was there also adored in a wood where sacrifices were offered to him. They yielded in like manner diuine honours to the Cyclopes, to whom the Corinthians erected a temple, and built an altar, vpon which they sacrificed. Moreover, they had a subterranean caue or vault, dedicated to *Palemon*, where they constantly D believed that he lay hid. In this place they tooke their othes in all doubtfull and ambiguous points, and who so euer was periured, (saith *Pausanias*) whether he were Corinthian or stranger, he could not auoid a condigne punishment for his periuire. But to returne to *Venus*, who, as I told you, was there honored, they might commit whoredome in her temple without feare of any punishment; and the custome of those times was such, as a thousand light strumpets were there maintained, which exposed themselves to all those that desired to haue the vse of their bodies.

The Corinthians, although they were reputed for good warriors, yet were they so addicted to sensuallities & pleasures, as their effeminacie was the occasion of a law published at Lacedemon, importing that no stranger should be entertained into that gouernment, or communicate with the Spartans, for that by the access and familiar acquaintance of strangers, Corinth was fallen into that corruption of manners.

The Trizenians had a wood, and a temple consecrated to *Hippolitus*, where men sacrificed to him. There was not any maid among them readie to marrie, which was not bound by the Trizenians lawes to go and offer vp tresses of her haire in this temple before her marriage: and *Lucian* goes a little further, saying, that those youths which were cometo mans age, offered the first cuttings of their beards.

The Lacedemonians were exceeding courageous & valiant, as it did plainly appeare by the long respect and authoritie, which they held ouer all Greece. Neither were they giuen to any thing which might breed effeminacie or basenesse, as we will giue you to vnderstand in a particular discourse of their policie and gouernement. They held certaine feasts termed Gymnopedies, or of naked children, which were the most solemn of all, where young men danced all naked in the honor of *Apollo*. They worshipped the destinies, to whom they erected a temple in the most apparant place of their citie. There was in

Sparta

A Sparta, a place called Ephbus, where young men did offer to *Mars* a little dogge, they supposing that this oblation was verie pleasing to him, and this sacrifice they euer performed in the night. While these young men did attend their sacrifice, they caused wild boares to fight together, which they had made tame for that purpose, & then they fought in the place of publique exercisies: it oftentimes fell out that he whose boare had overcome the others, proued likewise victorious ouer the rest of his companions.

The place where these young men fought, was compassed round about with water, like an Island, whereunto they went by two bridges, vpon the one of which stood the effigies of *Hercules*, and on the other part, that of *Lycurgus*. They came thither in feriall bands and troupes, whereof the one charged, and the other maintained the assault. In these conflicts they fought both with hand and foot, not sparing so much as the face, but employing their nailes, yea and their verie teeth in these encounters.

They had a statue of *Mars*, which had fetters on his legges, to the end (saith they) that he should not run away from their citie, and saour and protect their enemies. They were not much addicted to learning, and though they had amongst them a Temple of the Muses, this was onely because they loued musick, vsing to march to their encounters by found of Flutes. They married rather for issue, and that they might haue citizens to follow and professe armes, than for any care they had of religious chastitie, and women were so respected and honoured amongst them, that their husbands would call them by the names of Ladie and Maistresse. Their virgins were exercised in running, fence, the practise of the yron bowle, in darting, and to the exercise of zagayes, and darting of lances, that thus growing to forget the ordinarie delicacie and tendernesse of their feminine natures, they might be the more strong, able, and apt to suffer and endure the paines and throbs of child-bed.

They practised themselves in these exercisies all naked, like young boyes, dancing and singing in certaine solemnities before young men of their owne age: and yet for all they were thus naked and vncovered, yet could they not obserue any lasciuious or wanton gestures in them. From hence grew that same astutenesse and dexteritie of the Lacedemonian dames, who were better enured and acquainted with all labour and trauell than any other women in Greece.

Their daughters being readie to marrie, they were rauished by those that should espouse them, and on the nuptiall day, the espoused being conducted into the chamber of her spouse, they had their haire shauen off, then when the bridegosome came, they tooke off his girle, and so he onely was permitted to continue with her all night.

Such old men as found themselves vnable to get children, might assigne ouer their wives to some vertuous and good young man to haue line and issue, and although she grew with child by anothers act, yet these children were fathered vpon the husband, and they suffered herein no reproach or dishonour. They vied to mocke at other nations, who did couple, sometimes with money, otherwhiles by other meanes, their bitches and mates to good males of their owne kind to haue young ones, and yet their wives must be moved vp safely at home: as for them, were they strong or weak, they would not be destitute of issue.

The women washed not their children with water, but wine performed this office, for that water dissolues and debilitates the members. They neuer swaddled their infants, nor kept them in cradles or clouts, but eured them to darkenesse and solitude: and this was the reason why many strangers sought to haue nurses from Sparta, to nurse and bring vp their children.

The whole people were diuided into three feriall rankes and orders: each order had their particular motto or saying: for in solemn feasts, the most ancient said singing, *Heretofore we were both strong and young*: then they that were in perfect yeares, and full of strength followed, saying, *We are both fresh and young, readie to trie our force*: then last of all the children came, and sayd, *We one day shall be lustie and strong like you*. *Plutarch* makes mention, that euen in his time the Lacedemonians sung certaine songs vpon their flutes, when they marched on to any battaile or encounter.

Nnnn iij

Now

Now concerning this vse of Flutes in fights, they were not brought in for the exciting A or further encouragement of the combantants, but onely that by the means of this sweet harmonie, they might march with equall paces, and so present themselves before the enimie without any disorder and confusion. They loued breuitie of speech exceedingly, so as the prouerbe of the Laconick or concise phrase is yet remembered amongst vs.

If I should here set downe whatsoeuer might be spoken of the ancient manners and fashions of the Greekes, I should but annoy and discontent the Reader in seeking to falsifie him: so as I thinke it fittest to omit the rest, seeing I haue exprest the principall points, and let vs now descend to their manners and customes which at this day haue B their habitation and naturall seat in Greece.

¶ The Manners of the present times.

XXII.

THe Grecians that now liue, are reduced and brought vnder a most miserable seritude, except a few which are yet subiect to the Venetian Seigneurie: for the Turke holds at this day the greatest part of Greece, as well on the sea as on the firme land; and those places that embrace the Venetian gouernement are but Islands, as Corfu, Cephalonia, Zacyntha, Candie, and some others of no great consideration.

They which are subiect to the Venetians, liue more peaceably for their religion and conscience (as *Belon* sayes) than the rest that obey the Turke: and if we doe but duly observe them both, we shall find that they which liue vnder the Venetians, lead a life after the manner of their lords and maisters, as also, they that are engaged vnder the Turkish power and tyrannie, liue like their maisters and gouernours, imitating them in their manners and fashions. But I must needs speake thus much, that barbarisme doth so raigne both in the one and the other, that a man cannot meet with a schole-man of their townes, and none amongst them take any care for the bringing vp of their children, nor to giue them the knowledge or vnderstanding of learning.

They also vse one kind of language, drawne from the ancient Greeke, corrupted, but some of them speake more eloquently and regularly than the rest: and yet their common words draw neerer to the ancient Greeke language, than the Italian does to Latine.

The inhabitants of those townes which are subiect to the Venetians, speake Italian as perfectly as Greeke: and so the like may be supposed of those that liue vnder the Turkes gouernement: for they that are resident in good townes, speake indifferently Greeke or Turkish: but those that lead their liues in hamlets and villages, retaine onely the knowledge and vnderstanding of the Greeke tongue. They also still referre the proper names of things, except it be in those places where other nations haue often intruded and crept in, and this is more to be observed in coast townes than in any other seated further within the countrie: for they haue practised so long with the Turkish and Italian tongues, as E they haue mixed with their language many words of both these nations which doe frequent and conuerse with them. The Turkes likewise borrow many words of the Greekes to expresse those things which they found in Greece, and that before they neuer knew nor heard of.

And although the Greekes doe not euer vse the selfe same word in all prouinces to expresse one and the selfe same thing, yet doe they all draw neere to the ancient words, but principally in those things which haue their peculiar and proper nominations.

The nobler and richer sort are apparelled after their manner whom they acknowledge for superiours: but the common people both vnder the Venetian and Turkish gouernements, whether they inhabit in the Islands or on the firme land, retaine none of their ancient manners and fashions. All they which now dwell there, weare their haire verie long, cutting the rust vpon their foreheads, and on the forehead of their heads. They weare double hats, and verie thicke. All of them possesse for the most part but few moue-

A moueables, euen as the Turkes, nor lye vpon featherbeds, but vpon mattresses filled with flocks. They mingle not their wine with water, they drinke carouses to the emptic cup. But their women are neuer present, nor assitt at their excesse, neither do they feast with them: and generally they had rather eat fish, than flesh.

The Macedonians, especially those that liue in Albania, which we haue placed in Macedonia, are rude, and like to the Scythians: they are very valiant, but principally in foot encounters. There are no men in the world more delighted in boothaling than they. These Albanos haue a particular language by themselves, different both from the Turkish and Sclauonian.

B As for Epyrus, which is a part of Albania, the inhabitants in Sommer go forth of their countrie in troupes, by reason of the barrenesse, and go into Macedonia, Romania, and Natolia, labouring, and taking paines for the Turkes, being hired to reape corne, and to winnow and cleanse the same. These returne home againe after Autumne, there to liue during the Winter and the Spring time, with their wiues and children. They haue also a seuerall language from the Greekes, of which notwithstanding they are not altogether ignorant.

From this prouince it is, that the Aydones, Vscocques, Martelloscs, and Morlaques come, which are men as swift of foot as may be, vntamed, and apt to vndergo any toyle or paines, and as valiant and resolute as can be, who bend their minds to nothing else, but how to rob and steale in the mountaines of Albania, and throughout all the kingdome of Bosnia, and in Dalmatia, where they also imploy themselves, to scourge vp and downe the riuers in little lifques.

¶ The ancient gouernment of Athens.

BECAUSE we meane to refer the full discourse of the riches, forces, and gouernment of Greece to the generall consideration of the Turkes state and greatnesse, which we haue referred for a shutting vp and conclusion: and for that many who know how wisely the Athenian policie was planted and laid, may be desirous of this relation, as well as of the Lacedemonians, I haue thought good to relate the policie and gouernment both of the one, and other, that so nothing may be wanting in this worke, that iustly may be esteemed and held essentiall and necessarie.

The citie of Athens was heretofore highly reputed of, and gouerned by very sage and prudent men, who framed her commonweale. The foundation and beginning of this citie, is attributed to *Minerva*: intimating hereby, how it was prudence and wisdom that first built it. *Theseus* was her restorer, how it was prudence and wisdom that first built it. *Theseus* was her restorer, how it was prudence and wisdom that first built it. *Theseus* was her restorer, how it was prudence and wisdom that first built it. *Theseus* was her restorer, how it was prudence and wisdom that first built it.

The Athenians, who tooke it for a great honour to be tearmed originaries of this countrie, and not descended from any other nation, nor coming from any other place, were distinguished by three speciall names: the first were called Eupatrides, that is to say, Nobles, being the same in Athens, that the Patricians were in Rome: the second, were the Geomores, that is to say, Rusticke, so called, for that in ancient times, they obtained a part of the Atticke territorie, to manure and till the same: the third were all sorts of Artizans, that practised within the citie all mechanickall trades and mysteries: but this word *Dimourge*, signifying an artizan, had likewise the same sence and meaning which our word *Tollgatherer* hath.

They which excelled the rest in honour and in yeaes, were called Demogerontes, as it were Senators, that receiued from the people soueraigne authoritie and respect. The first name of Indigna was not giuen to the soile, in steed of the people, nor yet to the citie, but onely to those whose predecessors by a common and generall consent had lead their

XXIII.

their lives in Athens, & could giue apparant testimonie, that they deriued their originall A from no other place. These names and titles they retained, vntill other facti- and se- ditions did arise, by meanes whereof diuisions grew betwene the common weale, and the people which continued vntill the time that Draco ordained Magistrates, and caused the Athenians to establish an Oligarchie, that is to say, a forme of gouernment consisting of few. Their names were Pedians, Diacrians, Parales, and Etimorians. The first sort, with their riches and wealth, as being the mightier, fauoured the Oligarchie. The Diacrians affected popular gouernment, being much grieued that the more powerfull sort should hold the greatest places and commaunds in the commonweale. The Parales backing sometimes one, and then another partie, tooke euer that side they thought fittest for them, hindring thereby both there owne, and also other mens libertie. But in the meane time, all iniuries tell vpon the miserable Etimorians, who were men but of small meanes; for they were constrained every yeare, to giue the sixth part of their goods to the mightier sort. And by this meanes it came to passe, that the miserable citifens being stripped of all power and assistance, were enforced to yeeld, and to be subiect to the will and disposition of their rich.

But that we may the better vnderstand the people of Athens, and what vigilancie and care the magistrats vied, to retain it in dutie and obedience, I thinke it fit and conuenient to relate here that which Polybius mentioneth in his sixth booke.

The people of Athens saith he were like to a Pylot of some abandond and driuen ship: C for euen as the Pylot commands his ships or companie, and they readily obey him, when as they are reunited after some disorder, by reason of some furious tempest, or for feare of assailing enemies: but when his mariners are in securitie, they then grow to contemne their head; and each particular man follows his owne priuie opinion; so as one sort wil beare forward, and the other wil enforce the maister of the ship to put in with a port; so as I say, such debates may seeme very strange, and to see some strike saile, and others D strue to go on in their course, by reason of the oares or helme which are in their hands, whereby many times they run into eminent perills: euen so falls it out with the people of Athens; for when their commonweale had surmounted many great daungers, both by the peoples vertue, and by the noble merits of many renowned captaines, and magistrates, at last it came to finall and vtter ruine, through occasions of no great weight or importance, splitting a sunder vpon those rockes which were no waies to be feared. Here you see what Polybius saies.

But to come to the mutinies of this seditious sort: these men were of such opposite humours, and contrarie wills, as they could deuise no other meanes, but to seeke after a monarchie, or to constitute a head that might suppress or keepe vnder so many discordant and iarring spirits. By generall consent therefore of all, especially of the interior people, Solon was called to the gouernment, both for his integrity, and honestie, as also, in that he D quierly yeelded his consent to any of those proceedings which were attempted in persued of the people.

Now though ingeniously he refused this dignitie, yet would he not faile to succour and helpe the commonweale, being now in decaying and in a desperat estate; and therefore by his singular wisdom and counsell, he laboured to reforme and reestablish it. And first of all, he thought it expedient to restore and set vp those who had beene overwhelmed by the power and authoritie of the great men; so as to this end he enacted a law, by which he disannulled and made void all those obligations, and bonds which the poore had signed and past to the rich, euen to the submitting of their bodies to slauiish seruitude; and he decreed, that no man should vnrue vpon other mens liberties, for any other interests or respects show due and iust soeuer. They to whom he communicated this law, before the promulgation thereof, were termed Creopides, which is to say, cutters off of F other mens debts, the which they did to gratifie those whom they knew to be desirous of such a law. There are some which affirme, that the men of mean condition, and poore qualitie, cleared their debts by another meanes, and therefore the value of all coine was raised; so as what before was worth seuentie drachmas, was then raised to the rate of an hun-

A hundred mines, and debts were payed at the value of the auncient rate.

But both these things are no wayes supportable the one without the other, for such cutting off of debts would haue beene as burdensome to creditors, as pleasing to the poorer sort: so as it would haue beene no meanes to extinguish the fire of those factions, but rather an occasion to encrease it: for the augmentation and addition of these mynes could not serue the poores turne for payment of their debts: but we must needs suppose that Solon performed both these points at the same time; my meaning is, he augmented and added to the rich, what by course of law they could neuer otherwise haue recovered of the poore. And for that all Lawgiuers ought to begin with themselves for a patterne and example, he frankly remitted six talents of gold of his owne debt, which in B French coyne amounted to about fortie or fortie siue thousand crownes.

When matters hung vpon the point of alteration and change, the law ordained could not please, for the rich stood out that they were hardly entreated, and the poore were put to labour and till the Artick soyle; yet notwithstanding in time, and by reason of the generall peace and accord that did grow from such a law, it was so approued and applauded by euerie one, as they gaue it the title of Sifachia, and layed it vp amongst holie and sacred things.

When the affaires were thus by little and little accommodated, he resolved like a good physitian to preuent a second relapse into the former disorders and miseries, and therefore he made an estimate of all the peoples goods, that so euerie one (according to his abilitie and meanes, being otherwise of good life and conseruation) might enioy honours and dignities in the Commonwealth, making herein no difference betweene the gentlemen and the common people, he hauing a speciall care, notwithstanding that such nobles as were then possitied of any magistracie, should not without their owne liking be constrained to surrender their places.

And so by this meanes he vnited those of eminent condition, with the others of poorer and baser qualitie, & so much the rather, for that before none of the common people were permitted to execute any charge in the Commonwealth.

Then he diuided the people into foure parts, by the inuention of this tribute which they were to pay, and their names were Pentacosiomedymnes, Hippians, Zestites, and D Thites.

The valour of the first men in dignitie was rated at siue hundred muys, euerie muys is about five quarters. This was the first and chiefe test rate; and these were the principallest men in all Athens next to the Senators: the Pentacosiomedymnes charge was, when need required, to doe that which was necessarie for the Commonwealth.

These were followed by those whom they rated at three hundred muys, and they were called Hippians, because they were able to keepe horses, and in time of warre they were bound to allow as much as would maintaine a man and a horse in seruice for a whole yeare. The Zestites came next, who were valued at siue hundred medimnes, that is to say, halfe mynes, euerie myne is valued at two of our bushells.

Aristotle makes mention of them in the institutions of Solon, whereof he speaks in his Politiques. Then the Thites, they were goldsmiths, dyers, and other such mechanickall trades, and these payed but one crowne to the Commonwealth, which was called Thittick. The later sort could neuer attaine to any magistracie, while (through the pouertie of their state) they continued in this meane degree.

Solon hauing ordained matters in this sort, he made the Commonwealth whole and sound againe, which before was but in doubtful and declining estate: and to the end that these laws might be ratified with the greater approof and authoritie, they being imposed both vpon the nobles and the people, he drew a liking from the first, promising them the continuance of tables and records, and from the other, by feeding them with hopes of a diuision of the Attick territorie.

And when they felt the true benefit and commoditie, they were so pleased therewith, as they consecrated this law to immortallitie.

Now you haue heard how peace and accord was settled amongst the people, I holde it fit XXIII.

fit to looke a little into the first beginning of Tribes. All nations and cities (as *Titus Livius* saies) were accustomed to draw their extractions from some famous men, or else from those whom fond antiquitie hath put in the number of gods, and therefore many of them pretend, *Iupiter, Mars, Mercurie, Pallus Vulcan*, and other such like monstrous dignities to be their founders and protectors.

The Athenians were of the number of those which did content themselves with one onely nobilitie of stocke, that is to say, with the protection of *Pallas*, but further they imposed many names and titles on diuers parts of their people, whom they called Tribes: and these nominations were deriued from the Eponomes, or Heroes, whose memorials yet continued amongst men; for they had their severall statues erected, not so much for their owne vertue and merits, as to the end others might imitate them, and strive also to become more worthie and excellent.

There were at the first, foure Tribes: one was called *Cecropides*, of old *Cecrops*: another *Autochthon*, that is to say, indigenarie, or originall: the third *Actee*: and the fourth *Paralia*. *Cranus* making further search of these names, he constitutes foure differences. One of these Tribes he names *Cranoides* of himselfe: another *Attida*: the third *Diacrites*: and the fourth *Mezogena*. *Attida*, of the name of the countrie; *Diacrites*, of a high place in Athens; and *Mezogena* of the part in the middelt.

The mother of *Erichonius*, to couer her adulterie, made shew that he was *Iupiters* sonne, and this sonne sayning to giue thanks to his father, remouing all the ancient names, he imposed foure vpon the Athenians, drawne from those of the gods, so as one Tribe he called *Diade*, of *Iupiters* name; another *Athenaides*, from that of *Minerua*; the third *Ephestiades*, from *Vulcan*; and the fourth *Possidonia*, from *Neptune*, then subdiuiding each of these into three parts, the number did arise to twelue.

These parts thus diuided, did continue till *Alcemeons* time, which was about fix hundred and sixtie yeares: Then he, from an answer of *Apollos* Oracle, nominated ten Tribes, in consideration of the princes of great reputation that reigned before him.

Their names and severall titles were, *Cecropia, Erechtea, Eggea, Pandionia, Acamantes, Leontes, Encides, Hippotoontes, Antioches, and Eantes*, to which they add *Antigonia*, and *Demetria*, to make vp the number twelue, and each of these was subdiuided into three other parts: so that all together, they came to be in number six and thirtie. In the prosecution of this our discourse, you shall plainly discern of what importance this ordination and establishment was. Now therefore that you know the people, and haue justly numbered their severall rankes and distributions, it is time we should come to discourse of their magistrats.

Their magistrats therefore were chosen three manner of waies, that is, either by lot, by voyce of the people, and by election for wealth and dignities sake. All magistrats elected for trials and judgements, were chosen by lot; and the Senat thus elected, was teamed the Councill of five hundred men: the peoples voyce tooke place in the choice of Captaines, Camp-maisters, and Generalls of armies.

They who were chosen for nobilitie, dignitie, and riches, were called *Chorages*, and assisted at publique pompes and sacrifices, wherein they spent bountifully, and these were of the number of Ten. We see therefore that the Commonwealth was knit and vnited together by these three bands: for the Iudges defended the citie, by equitie and right, against the insolencies and injuries of citizens, neighbours, and strangers: the soldiery maintained and augmented the extent of their dominion and territorie: and religion held mens soules in puritie and integritie. I will therefore treat of these severall dignities in order, beginning first with the *Areopagites*.

The Senat of *Areopagites*, for their strict and seuerie justice, was verie famous, and of great note amongst all those of whom Histories haue made mention. And as it was of great esteeme and honour, so was the number of them not small, though vncertaine, and this vncertaintie proceeded from the nine *Thesmotes*, of whom we will speake in their proper place: for when the time of their magistracie was expired, which continued for a yeare, and that they had yielded vp an account of their employments to the Lo-

gists;

gists; some were receiued amongst the *Areopagites*. They were to come before the *Logists*, whose magistracie was ordained for the common good, they deliuered their names to some publicke officer, who was to make a solemne crie in these words: Who so euer can accuse such a one of any corruption or iniustice, let him come, for now the terme of his magistracie is expired. Vpon this general crie, all accusers that could any waies inform against him, were admitted: and the seuerie censures of the *Logists* was the cause that few were found cleerely innocent and irreprehensible, to augment the number of this order: for who so euer was accused of avarice, or any such offence, he was neuer receiued into this societie. And for that there might be no partialtie nor fauour in these Syndications, men were examined and tried before the Senat and the people. The *Thesmotes* therefore tooke away many euery yeare; they left the number doubtfull and vncertaine. This institution was inuented by *Solon*, with the seueritie of the *Ephors*, who were to the number of one and fiftie, before *Solons* gouernment, and determined of capitall and criminall offences; this being an employment which was discharged by the kings person before they were established: wherefore by these mens authoritie and reputation, *Solon* established a Senat of soveraigne dignitie in the commonweale, for they did not onely iudge and sentence matters criminall, but they did also determine of other things of far greater moment & importance. The magistrat of the *Areopagites*, was called by the Grecians, *Adiadoxon*, that is to say, perpetuall, and full of care. And though they imposed publicke punishments vpon all criminall offenders, yet the proper subiect and vse of their tribunalls was to trie poisonings, murders, woundinges, fires, ambushes, or treasons plotted against the commonweale, with many other such like.

Their iudgements were denounced in this manner: When the accused stood before them after the first interrogatories, accompanied with coniectures, testimonies, and pregnant proofes, they presently pronounced sentence without vsing anylong delays, to cut off all preuention. It was not lawfull for the *Areopagites* to be moued with any compassion. In their rigor & seueritie they resembled the *Ephors*, for that they punished the crime according to the proportion and qualitie of the offence.

Orators also were generally prohibited to perswade or moue the Iudges to compassion. When the offender was imprisoned, (as put the case it were for a murthre committed) the parents, familiars, and friends of the dead man, were called vpon by a publicke cryer, with whose consent and agreement, the punishment was inflicted, and the sentence was euer conformable to the damage and prejudice receiued.

But as the *Areopagites* were very careful and circumspect in denouncing these iudgements, so it fell out but seldome, that they had charge to performe the same: for they late onely three daies in a moneth, and neuer assembled but in very needfull cases, and about trials of great importance. *Lucian* saies, that the *Areopagites* were wont to iudge in the night, and with great silence, to the end they might not be ouerreacht by their subtiltie, which spake in the presence of many, as also that other mens pleasures and trialls might not be interrupted while they did attend and hearken. And questionless they practised this silence not without speciall reason, because they were the more attentue to heare the offender, neither did they discover the secrets of iudgements, and they alwaies set downe their sentences in writing, that so they might neuer swaue from their aduice and counsell who were most learned and expert, or had more yeres, or else peraduenture that they might readily make answer to any obiection or calumnniation made.

Valerius the Great, auerres how this Senat had the charge to know whatsoever any particular Athenian did, and how he liued: and furthermore they provided that men might take honest courses, and dayly carried in mind, that they should yeeld an account of their living, and conuersation. The same Senat likewise decreed, that good citizens might be adorned with a crowne, preferring this custome, because they knew that honour and reward were the onely spurs and instigations to vertue.

Let vs now come to the *Nomothetes*, which title comprehends many sorts of dignities, the which I will expresse before I proceed any further. I find in *Saydas* that there were three *Nomothetes* or Law-giues in Athens, *Dracon* was one, *Solon* another, and *Acchyles*

styles the third, not the Poet, but another borne in Athens.

Besides this, the Athenians by the word Nomothete, understood a conuocation or assemblie of a thousand citizens, who had power and authoritie to see the lawes obserued, to peruse and renew, to change and accommodate them, euen as they judged it most fit and necessarie.

These had authoritie to deliuer vnto the people whether any lawes propounded did like them or no, and all motions or propositions were of no force, except the magistracie of the Nomothetes did signe and subscribe to the same.

These also were assistant at the tryalls and iudgements of cases of importance, and if the plaintiffe or defendant obeyed not their sentence, they condemned him to three drachmes fine in presence of the Arcon. This is the opinion of *Pollux*: but *Bude* relates it more at large, and after what manner these lawes were vsually propounded. Marke his words:

Demosthenes reports that *Solon*, among other things, ordained that when any law should be propounded to the people, it should first be recited by the Law-giuer, then set vp in writing in some eminent place within the citie much frequented by the people; and when the Secretarie of State had giuen it to read to the assemblie, to the end if any circumstance were amisse it might be reformed, and that last of all it had bene shewed to the Nomothetes to be confirmed and approved by them, that then it should become a ratified law.

The Nomothetes were different from the Nomophylactes or gardians of the lawes; for the Nomothetes approbations were but vaine and fruitlesse, except they were religiously obserued and kept, & iudgements giuen according to the purport and meaning of them: but this was the particular charge and prerogative of the Nomophylactes. *Cicero* describes their office and function in his third booke of lawes, in these words: The most diligent among the Grecians who created the Nomophylactes did not only observe the words and letters, but also the actions of men, reducing them vnder a law.

The Nomophylactes were in the second rank of dignitie, the chiefe of which order did weare a bonnet or cap of linnen cloth, and although the Areopagites were sometimes carefull to see the lawes obserued, yet this no waies abridged the authoritie of the Nomophylactes, seeing there is no impediment, but that an office may sometimes ouersee and looke into matters which do not properly belong to the place, when speciall times and occasions require.

After these, there were the five hundred who tooke knowledge of ciuile causes, and of such criminall actions as fell out amongst men. These were many times the Areopagites lieutenants, and the great number of them was the cause that in their societie, no impiecie or corruption could take place. And because so great a multitude assembled together in one place, could hardly execute that which was fit and conuenient, they were distributed into ten parts, according to the number of the Tribes, and euery fiftie had speciall daies allotted them to iudge and giue sentence, and there were five and thirtie daies, on which they discharged their due office and function. Now this number of daies ten times multiplied, conformable to the Athenian computation, comes to accomplish the Lunatic yeare, consisting of three hundred and fiftie daies: but our yeare of the Sunne hath more than theirs by fiftene daies and a quarter; and by reason of the superfluous number of these fiftie, they elected ten, whom they called presidents, out of which seven were drawn by lot euery weeke, and euery day one of the Presidents fate vpon matters that required expedition and dispatch, and in the euening the keys of the forts were brought to him that had bene President the day before.

But we shall haue occasion to speake more of this hereafter. When the terme of these five hundred grew to be expired, the assemblie or conuocation of these was then called Prithania, and then as many suppose they lookt to the prouisions of come, to recover money due to the publicke treasure, to provide that none might commence suits or actions out of order, and such like matters.

The Pritani paid the Iudges with such summes of money as were collected vpon the confis-

A confignations of those that pleaded, and others that had performed any good seruice to the Commonwealt. They were so named by reason of the place where they gaue sentence, where such as had well deserved of the Commonwealt were maintained and kept. This order commonly had an eye to the Edicts, decrees, and lawes, censuring such lawes as were interpreted contrarie to their true sense and meaning. And questioning the people, without this prevention, might easily haue many times revolted, seeing they many times approve and seeke after those things which are hurtfull and preiudiciall to themselves, if the wisdom and counsell of others did not prevent these inconueniences. These men had the charge of waere and peace, of truces, of embassies, and edicts.

B. Vnder these ordinances they were wont to subscribe in this forme: *Policies* the prince: the sixt of *Iulie*, the Iudges of the Commonwealt being of the tribe of *Pandion*, *Demosthenes* *Peatranian* made the decree; and he that was there named, was Arcon, of whose office we will further treat in its proper place; and the tribe named was of the fiftie men, who being drawne out of those five hundred, gouerned the Commonwealt.

For that the number of ciuile causes encreased daily more and more, and the fiftie were not sufficient to heare them, they tooke forth some arbitrators to assist them, part by lot, and part by election. But they were all to be about threescore yeares old, and men reputed of honest life and conseruation: They were alwaies in such places where the pleaders might find out a conuenient number at an instant, and these carried themselves after this manner: the plaintiffe and defendant made choyce of such out of this number as they liked best, couenanting, that if they began to contest before them, they should before their departure finish and end the suit, and he that did not obey their sentence, was punished. They that were elected by lot, were not admitted to any examination of the cause, but only reported it to the Senat, that so they might determine and iudge thereof. The Greeks, in stead of ballots or lots of gold and silver, vsed white and blacke beanes.

The Zietres, that is to say, Inquisitors, differed verie little from the Dietetes, whose office (according to *Pollux*) was to enquire after those causes and controuersies, whose nature and qualitie did not evidently appeare, and so to deliuer the sincere truth to the Senat. As for the elected arbitrators, if any of them committed a fault unworthie of his rank and place, either he was seuerely punisht, or ignominiously expelled out of the societie of others.

All iudgements and trialls of sacred matters were heard before them, as before holie men. *Pollux* writes also, that they could not sit vpon any cause which exceeded the value of ten Drachmes.

Furthermore they had certaine captaines of gallies, called Trierarques, whose number Authors doe not set downe, for that as necessitie required, the number was diminisht or augmented: onely thus much is knowne, that there were twelue depured to this charge, who in times of peace were gouernours of the place where the ships lay moored. In time of warre, they obeyed their Generalls and Captaines. The Trierarques had also charge to repaire and trim vp the gallies at their proper costs and charges, for the vse of the commonwealt.

This magistracie was not imposed, but the charge thereof was committed to a certaine number of citizens: but this office by little and little declining, *Demosthenes* reduced it to a better state, who made a law concerning them that should be elected to this charge, as in many places we may perceiue, but more particularly in his oration against *Archines*: Behold you Athenians (saith he) what benefit and commoditie I haue brought vnto you, in gouerning the Commonwealt? for seeing the want of all things which concerned prouisions for the sea, & the ciuils exempted from contributions, hauing paid little money, as also, they that tooke vpon them the charge were but of weak estates, and that by this means the strength and force of your Commonwealt paymed, I made a law, whereby citizens were entoynd to pay, according to the generall sselement, that which by law they ought, and the poore I haue defended from the wrong and oppression which they suffered thereby; but a little after, he speaks of this matter much more perspicuously.

By the first constitution of lawes, they vsed to defray all together the charge of a gal-
lie, when the rich layed downe but little, and the poore citizens were furcharged with
ouerheauie taxations and payments. But by my law it was ordained, that euerie mans
estate should be estimated, and that he which before did furnish but the tenth part of
the charge of a galley, should now defray the charge of two in all: and therefore they
would not before this be called *Trierarques*, but contributors.

We read in *Pollux*, that there were eleuen men tearmed *Nomophylactes*, and *Epar-
ques*, that is to say, Presidents. The ten men, saith he, were chosen out of euerie Tribe,
and the Chauncellor made vp the full number. These mens charge was to conuict
theeues, and to iudge and punish those that remained in prisons, as well as other male-
factors, who denying the fact before them, were sent before other Iudges, and if before
the last they contest themselves guiltie of the crime, the former Iudges imposed the pu-
nishment vpon them. These eleuen men were like to those in France which are called
Prouosts-Marschalls. The place where they sate in iudgement was called *Nomophi-
laction*, and it had one gate called *Xerion*, through which malefactors were conducted
to their executions. *Suidas* obserues, that these *Nomophylactes* were different from the
former, because they forced the Iudges to liue according to the lawes, and these only
constrained the meaner people.

As for the ten men, which were Presidents, though they should be ranckt among the
five hundred men, out of whom they were chosen, yet because I haue followed the greater
number in magistracies, and these were an order verie remarkable and note worthe, I
thinke good to make of them a particular and speciall relation.

They therefore vsed to draw fiftie men, out of the five hundred that were in the ten
Tribes, and out of the fiftie, ten, which gouerned the Commonwealt. But some one
may peraduenture demand of me how they could elect and chuse one, whom his owne
vertue made illustrious and worthe. To the which I answer, that this might easily be:
euen as we see it happens among the Venetians, who first constitute electors by lot,
which nominate the parties competitors, and then their names being put into a vessel or
vrine, the lots are drawne according to voyces. I told you before, that after they had cho-
sen fiftie of this societie, ten out of these were elected by lot, with dead voyces, I meane
with a pluralitie of beanes. And thus we see that in these elections, there was a kind of
commixtion in lot, yet no wayes hereby cutting off the recompence of vertue, but judg-
ing sincerely according to the true rule thereof. Of these ten which were chosen, there
were but seven that could obtaine the office of presidencie: and so the lots fell amongst
these ten men, that the three which remained were no waies offended with this election.
And because that he which was the chiefe magistrat amongst them, was called a Presi-
dent, all of them had a share in the honour of this dignitie, and there was a speciall care
had, that none should be chosen to this place twice in one year, during which preside-
cie, he had alwaies about him the keyes of the castle, those of the publike treasure, and
the broad seale of the Commonwealt; and whensoever the Pritanes summoned the Se-
nat, they chose within the nine Tribes nine presidents, but out of that which was called
Pritanensis, whereof the other president was head, they did not vse to chuse any other.
After this, out of these nine, a successour was chosen, to whom the gouernement of the
Commonwealt was committed. In his audience, he had the charge that no testimonie
should be omitted, whereby the Iudge might be better informed and instructed.

Harpocration saith this of the Epithetes, speaking of the sentence denounced by *Isea* a-
gainst *Espagores*: There are (saith he) two Epithetes in Athens, one chosen by lot by
the Pritani, and the other by the Proedres, whose office *Aristotle* declares.

Hiperides obserues, that euerie man which had the hearing and comprimiting of any
affaire, was called an Epithete. The Proedra was as it were the chiefe and head of the po-
licie and gouernement. Their office and dignitie was verie great, as in this discourse of
Demosthenes we may perceiue.

The eleuenth day of the first moneth, after that the publike crier had giue n notice that
they should assemble to giue vp their voyces, for approbation of the lawes: first those
which

A which belonged to the Senat, then of the others touching the people, and thirdly, of such
as were brought in by the nine men.

That the first part of those who were to giue vp their voyces, must be chosen out
of their number, who as it seemes were to ratifie and confirme such lawes as they ena-
cted touching the Councell, and the Senat: and the second of those, they thought fit to
contradict and oppose.

The second lotterie of voyces shal be prescribed; and if it so fall out that any lawes are
to be abrogated, which before were preferred, the Pritani (whose authoritie then comes
in) shal sit the last day of the election with the Senat for this purpose, as also the Proedre
shall iudge and determine of the same point. Then they commaund out of what place
the money shall be leuiued, which must be giuen to the Nomothetes, that they may the
better gouerne and rule the commonweale. That the Nomothetes must be of their num-
ber that sware in *Elicia*. After the *Elicia*, if the Pritani haue not constituted such a Senat
as the lawes prescribe, & if the Proedri do not gouerne iustly, each of them to be condem-
ned in a 1000 drachmas, which must be consecrated to the treasure of *Pallas*, and each
of the Proedres giues four hundred to the same goddesse, and they deliuer their accu-
sation into the office of the Tesmothetes. That examination be made, whether during
their magistracie they owe any thing to the publicke coffers: if they be conuicted of any
such crime, let the Tesmothetes imprison them, & refusing to do it, let them be subiect to
C the note of infamie, & expelled out of the companie of the Arcepagites, as contemners
of the gouernment of lawes. Before the Senat assembled to speake, he that would pro-
pound any laws should digest them in writing, in the office of Eponimes, to the end that
according to the number, the people may haue a time prescribed from the Nomothetes
to examine them. And whosoever requires the introduction of a new law, shal not on-
ly prefer it once, but euery day in the office of the Eponimes, until the Senat makes their
solemne session and assemble. Let the Eponime chuse out of all the number of the Athe-
nians, five men that may haue the charge to defend and protect the lawes.

We haue spoken sufficiently of the lawes: now we must expresse the forme of their
oaths, collected out of the same author: it was therefore performed in this manner.
D Neither tyrants, nor affectors of principallitie shal euer be assisted by my fauor or sup-
port in the commonweale, & I will neuer take part with him that shall corrupt the people
of Athens, or that shall ordaine or wish the contrary. I will neuer permit that new tables
be made, or a partition of other mens actiue debts, neither of the Atticke territorie. I will
neuer repeale any banished man. I will permit him to be expelled the citie, that shall not
obserue the lawes and ordinances of the Athenian Senat and people, and I will not to my
power permit any wrong or iniurie to be done to any man. I will neuer confirme any
magistrate, to the end that he who hath not yelded a strict account of his magistracie
past, may haue another, either out of men in general, or out of those which are chosen
by the Proedres with beanes: and I will not permit any to discharge one and the selfe
E same magistracie twice in a year, neither two magistrates for one office, within the same
tearme. I will not receiue any bribe or recompence. After I haue heard the accuser and
defender, I will condemne him that in conscience I thinke worthe, without affection or
exception of persons. I swear by *Iupiter*, by *Neptune*, and by *Ceres*, let them destroy me, to-
gether with my familie and child-en, if I do not obserue the articles aboue mentioned.
Thus you haue heard *Demosthenes* words.

Hauiing spoken sufficiently of the ten men, and their office; it is now fit time to re-
late their assemblies and conuocations, for giuing vp of voyces and suffrages.
A Iliaque, or Iliafis was their highest Tribunal, before whom publicke causes were heard
by a thousand or fiftene hundred citizens of greatest note and marke in the citie. There
were five hundred in one place, one thousand vpon two benches, and fiftene hundred
on three. Iliafestai signifies the same, as to admitte iustice in this place, and Iliafis im-
ports, to assemble or congregate to judgements. *Lyliat* vseth these two words in one and
the selfe same signification.

The ballottes which they vsed for giuing vp of their voyces, were of two sorts, one was
O o o o j j whole

whole and entire, the other pierced and hollow, and with these they vied to absolute or A condemn, to affirm or contradict. They had a vessel, by which they conveyed the voices or suffrages into two urns, one of which was of wood, and the other of copper. The Interpreter of *Demosthenes* oration for *Timocrates* is very different, for he saies, that in stead of stones they vied blacke and white beanes, to the end they might the better be distinguished; as also that one of the stones was whole, and the other hollow; where *Chiamastera* signifies to chuse a magistrate with beanes: and therefore we read that *Pythagoras* advised men to refrain from beans, not so much because they are windie, but to intimate that he who would live peaceably, free from ambition, and no waies subject to the crosses of fortune, must not encumber himselfe with any magistracie, nor affect dignities, which were distributed and conferred by the meanes of beanes.

There were also ten Apodectes, that is to say, one for each Tribe: these were much like to those whom we do now call Collectors of taxes and subsidies. The charge and function of the Apodectes was, when he received letters from the commonweale (as the elected in France do, when they would exact or raise a summe vpon a province for some important affaires of the king) they compelled all those people that were thus indebted vnto the commonweale to pay according vnto their meanes. The Antigreffor, or Controller, was present at the receipt of the money, & vpon the receipt, euery particular mans rate was recorded, and the distributions of other accompts were referred to the Logists.

If after the account made, there remained any thing to pay, the officers paid it out of their owne purses. But if any matter fell out (as many times there did) which was to be tried and pleaded, this contestation was before the nine men, and they promised to pay whatsoever should be adiudged, putting in sufficient pledge or caution.

The Apodectes differed onely in this point from these, in that they might only receive, but not constrain them. After these, the Treasurers were established: the captaines of war: those that had the ouersight of publicke huntings, then the receivers of presents, and others, whose charge was to looke to many necessarie workes.

After these were the Logists or maisters of the accounts, to the number of ten, drawne out of the Tribes. All those that approached neere to the accomplishment of their magistracie, were bound within the thirte daies preceding this expiration, to giue vp an account of whatsoever matters had past through their hands. *Aristotle* writes, that these differed from the Eutines, who had another kind of accounts.

The Eutines sat with the nine princes, and tooke notice of all that was taken from the publicke, when any one came to the end of his magistracie.

There was two Logists (saies *Pollux*) in Athens, one that managed the affaires of the Senat, and another that discharged necessarie negotiations out of the Senat, these were chosen by the Senat, to the end that they might view the accounts of all the managements of the commonweale.

This office of Logists is plainly to be obserued in the oration of *Aeschines* against *Demosthenes* and *Ctesiphon*. First the law commaunds, saith he, that the Senat of the Areopagites be enrolled by the Logists, being no waies exempt from yielding vp vnto them a iust account of all their proceedings, and there this oration affirms that the Logists were maisters, and superiours of this venerable Senat; and after these, that the five hundred likewise yielded an account of their magistracie: for the commonweale was so diffident of such as had not yielded a due account of their severall imployments, as those people were by no meanes permitted to go out of the towne nor to haue any power over their owne goods, they could not consecrate any thing to the gods, nor enfranchise slaves, but all their goods and whole estate was engaged to the commonweale. Some may here say, that it stands with no reason, that he which hath neither disbursed, nor exacted any thing for the commonweale, should giue an account. But I answer, that no man, whatsoever his offices haue bin, must be exempted from giving an account of his charge to the citie & commonweale. Then a little after he adds: You ought, O *Demosthenes*, to haue diuulged it by the voice of the publicke crier, according to the custome of the countrie, if any man would haue accused him. Thus you see what *Aeschines* saies.

Question-

A Questionlesse if there were the like law amongst vs, theft should be preuented in collectors and others, especially if we did but entertaine the complaints of such as could accuse and conuict them. There were also Controllers or Antigreffes, which registred these accounts and examinations.

Aeschines saies, that these Antigreffes were first chosen by suffrages or voyces, and they vpon all commissions of the Pritani, were to declare vnto the people the reuenues of the Commonweale.

Suidas saith, that there was one Antigref belonging to the Senat, another constituted for publicke administrations. Furthermore (according to the same Author) there were three Secretaries, which recorded and kept the acts of the Senat.

The Greekes say, that there was one in euerie tribe, which is verie probable, because it is almost impossible that so weightie a burden of the Commonweale, growing at first from popular sedition, should be supported by three Secretaries, seeing there were so many Iudges, and that they were distributed into so many severall orders.

Aeschines makes a further addition, and saies, that the Secretaries kept their names enrolled in bookes, who had not yielded an account to the Commonweale of their publique imployments.

The Athenians had also Demarkes or Tribunes of the people, but not absolutely such, and of that nature, as you shall perceiue in considering their offices and duties.

C Many write that there were ten heads or principals of the Tribunes. *Pollux* saith, that they succeeded in stead in the Naicraires, and that there was in euerie tribe twelue parts, euerie one of which was named a Nacraire, ouer which a Demarke commanded.

The Nacraires were bound to furnish the Commonweale in time of warre, with two horse and a ship. There were therefore six score Nacraires, as many Demarkes, as many ships, and two hundred and thirte horse raised by this meanes in time of warre, besides those that were entertained out of the publique coffers: first they tooke care of all things belonging to naual preparation: and therefore they were verie burdensome to the poore, for that each of them paid according to the ground, houses, or merchandise that they possessed, or to the mysterie and trade they exercised; and if they payed not, they might be engaged to the value of the summe that was due.

To the end that the Demarkes might more easily recouer money of the people with lesse oppression, they set downe in writing, what ground euerie man held in the prouinces, and Attick territorie, barren or fruitful, and so exacted these payments according to their meanes, and the mysteries which they professed.

When the Demarkes had received this money, their second office was to enroll the names of all such young men as were fit for their yeares to gouerne their owne Estates, and inheritances, which did redound to the great benefit of the Commonweale: for the younger sort, and such as wanted experience, were not permitted to enioy and dispose of their estates, while they were in yeares apt to wast and consume the same. Moreover, when any question grew about any of their marriages, they had recourse to the booke wherein euerie mans name was enrolled, and the day of his birth, and so by this meanes they were reloued of that doubt.

The third benefit which accrewed from this, was the election of apt and able men for the warres, the which custome being imitated by the Turkes, is an occasion that they abound in souldiers, as lustie and sufficient men as may be.

There were furthermore ten Ephitines or Creostes for to recouer debts, and to streighten and make vp accounts. These being elected by the nine principal men, in their countries most vrgent necessities, augmented subsidies and taxes, and exacted whatsoever was due or imposed. To them the money was paid in, after accounts past with the Logistes. They examined the accounts of inferiour magistrats, and tooke notice of that which the magistrats had received, besides the pension ordained by the publique Chamber. They further heard the causes of all embassies ended.

There sat ordinarily with them a Secretary, or Notarie, that enformed them of euery mans name, that so they might be charged according to their meanes. And when

any practise came before them which concerned publique treasure, they carried the de-
finition before the higher Iudges, as also those that had wherewith to make fastidit-
ion, thereof *Isocrates* makes mention towards the end of his *Trapezica*. This register
kept an inventorie of all the corne which euery one was to contribute and furnish, that
so it might be stored vp in the publique garner. They which vnload or hauled this
corne, were termed *Sytometres*, they which kept it, *Sitophylaces*, and the place where
it was thus referred, was called the *Barophylacium*: They whose charge and office it
was to see it carried and distributed ouer all the towne, were called *Sytones*, or chiefe
Purueyeurs. To which purpose let me tell you, that the Romans had so great a care of
that which concerned provision and victuals, as at the publique charge they conueyed
many riuers and channells from seuerall parts into *Nylus*, by which, great quantities of
corne might first be brought to *Alexandria*, and so finally to *Rome*, and they cut out ri-
uers, and channells with inestimable charge, with an expresse law enacted, condemning
all such to death that should breake downe the bankes of *Nylus*, which were the bounds
of these channells. But let vs now returne to the *Sytones*, who differed little from the Se-
cretaries called *Logographes*, or writers of account, for they were constituted in stead of
the *Epygraphes*.

XXV. Because we haue made mention of such men as were set downe in writing within the
journal registers, we will now discourse of that point somewhat more at large. Before
they were capable of enioying their estates and inheritances, they trauailed vp and downe
the neighbour provinces, labouring to learne the practise of armes, and then from the
eighteenth, to the twentieth year of their age, they were called *Periopoies*, that is to
say, wanders or trauellers about. They were also termed *Episcopes* (which is the name
of our *Bishops*) that is to say, inquisitors or visitors of countries; not because any such
charge was imposed vpon them, but for that in time of need they found themselves by
this means well instructed in all the seuerall places and passages of those countries. At-
ter these two yeares expired, for a recompence as it were of their trauaile, they purchased
the title of *Lyfarches*, for that now their inheritances were committed to them: and
being thus enabled to gouerne and dispose of them, they tooke this forme of oath: I
will neuer be ashamed to beare armes, I will neuer abandon the captaine vnder whose
charge I am, I will fight for my countie either alone or accompanied with other, I will
go against any countie whatsoever it shall be vpon this occasion, I will consent to the
equitie of perpetuall iudgements, If any man obey not the lawes, but seeks to abolish
them, I will to my power, hinder and preuent him, I will euerruere and obey the
wisemen of my countie.

Besides these, there were also six men termed *Lyfarches*: these men whensoever the
great Councels were assembled, had authority to chuse out thirtie coadjutors, who mar-
ked all them with a red threed which were slacke to giue care to the lawes, or to come vnto
the Senat, procuring in such sort as they were condignely punished.

The Tribunal of the *Elices*, was supplied with the *Tesmothetes*, & the king comman-
ded ouer all. He was fiftie foot remote from the seat of the Iudges, to the end that the
officers that were present might not permit any one to passe before he had taken his
oath.

There were nine principal men that could be elected by none but by this office, who af-
ter an oath taken that they were borne of an Athenian father and mother, and that their
predecessours were inhabitants of the citie of Athens; they were afterwards demanded
of the Iudges whether they were indignearies of that place, or whether they tooke their
beginning from some other people; then, whether *Iupiter Tutelaris* was their god, and
Apollo their founder. They were examined of their life past, and whether they had bene
beneficiall to their parents, or no, whether they had euerr borne armes for their countie
and the Altars, or no, and whether they had euerr merited the honours conferred vpon
them: if they had truly performed all these points that were receiued, otherwise not.

The *Areopagites* propounded to them all these interrogatories: having taken this first
oath, they added: how they would perpetually obey the lawes, that they would neuer
demand

A demand a statue of gold how important seruice soeuer they had performed to the Com-
monwealth, that they would affect no priuat gain nor briberie in iudgements. And
when they had sworn to all this, they were conducted and led before the Senat into the
Acropoli, which was a fortresse of the Athenians, where they renewed the same oath
and promises.

When they were within the fort, though they were all called *Arcontes*, yet six of them
specially were entitled *Tesmothetes*: and as for the others, one was called *Arcon Ep-
onime*, the other King, and the third *Polemarch*, or master of the warre.

The *Eponime* gouerned the *Bacchanalls*, and the feasts of *Apollo*, and of *Diana*. He
B decided controuersies occurring betwixt man and wife, and others also growing be-
tweene parents and kinsfolkes: he condemned the wrongers of other men to some pe-
naltie, and all such as arrogantly had injured others. They tooke care of orphans, to
whom they assigned honest men for their guardians and tutors, who were accustomed
to do iustice in controuersies betweene lawfull and adopted heires. These were called in
Greece, *Chiron Epitropi*, that is to say, Protectors of widdowes, or else *Orfanon Epit-
ropi*, tutors to orphans. They were careful of the preservation and safetie of those
widdowes, whom their husbands dying left with child. They tooke care of posthu-
mour or after births, providing that widdowes might be exempted from all publicke
charges.

C As for the king, his first charge was to see that *Bacchus* and *Ceres* sacrifices might be
duely performed, according to ancient customes, with those that had the office & charge
of publicke games. In all their publicke sports and solemnities, the Athenians had coad-
jutors, which did not onely preuide and gouerne in these feasts and sports, but further
they disbursed much out of their owne priuat purses, according to their meanes, onely
to haue the name and honour of commanders and heads in these magnificences and so-
lemnities: and these likewise propounded all rewards and recompences, partly of their
owne, and partly from publicke allowance. Next to the sacrifices, the king determined
all strifes and dissensions that grew amongst the *Genetes*, who were such as participated
of the same familie and generation: because the people of Athens being distributed in-
to certaine parts, which were named *Fyles*, that is to say, Tribes, which being also subdi-
D uided into three other parts, created the *Triptes*, who were also called *Friers*, euery one
of which likewise being diuided into thirtie parts, by reason their oathes, produced the
nintieth part of the Athenians, whose fathers were called *Genetes*, who had the admini-
stration of sacred rites and ceremonies committed vnto them. *Harpocration* reports also,
That *Iesus* pleading in his oration for *Appollodorus* inheritance, calls them *Genetes*, of
whom I now made mention. Besides this, they brought in criminall indrements, where-
in the *Areopagites* decyded of life and death, being the first that gaue iudgement con-
formable to the qualitie of the crime.

Furthermore they determined of controuersies touching fencelesse things, as of the
E annoying of high waies, the ruine of houses, and other such like offences.

The third prince was the *Polimarch*, who did preside ouer the sacred rites and cere-
monies of *Diana*, and *Mars Amelian*, for that they believed these two deities had a peculiar
intendancie and disposition of war. They had also the charge of all duells that were per-
formed within the lists for their countries honour.

There was in ancient times an excellent custome in Athens, That all they which died
fighting for their countie, being recorded in a iournal, were many times made mention
of with publikiy; so as their names were specified, and their braue deeds of armes, with a
thousand praises, and then the young men made a confit called *Epytaphicall*, or of
the sepulcher, wherein they animated and encouraged one another to prefer the honour
F and good of the commonweale before their owne liues.

Besides all this, the *Polimarches* place was to looke to the verses, and sonnets which
were distributed to the young men, that they might sing them in publick games. Further-
more, he conuented those before the *Areopagites*, who had forsaken and abandoned
their ranks in the warres, or fled away in the midst of daungers, requiring that they
might

might be condemned: and to conclude, he had to do in the conduct of militarie affaires. A
Many write that he kept every night the keyes of the citie gates, and had the charge
of the said gates, as the Majors and chieft haue in the townes of France: and because
the Polimarke was superintendant ouer martiall affaires, I desire now to speake some-
what of capitaines.

The Polimarke was followed by two Hipparks, or colonells of the caualerie,
to whom, as *Aristotle* sayes, not onely the horsemen obeyed, but all the whole armie
besides, and these punished offenders, and all such as contemned their commaunders
and leaders.

They were also to looke that none fled from their ranks or files, or the captaine whom B
he had once made choice of, without lawful cause or licence given, vpon paine of death:
that none offered violence or outrage to the people, with other such like matters, as foul-
diers ordinarily are forbidden and prohibited. These ranged the Centurions, Desiniers,
or corporalls of ten, and the common fouldiers. There were besides in Athens ten phi-
larks or capitaines of Tribes.

The Testimothetes vsed to chuse the colonells of horse, as also their office was to pro-
cure that the Iudges might obserue written decrees, & judge conformable to the lawes:
they might assemble the Senat at their pleasure: they were to denounce to the people
whatsoeuer the Senat had resolved vpon: they did set a penaltie vpon those magistrats
heads which published lawes, whereunto no generall consent was given: as also it was C
their office and charge to punish false testimonies, to condemne those that accused vn-
justly, and to giue due place vnto each seuerall Iudge according to their ranks and
orders.

At the Conncells of the Tribunal, where the king, (of whom we haue spoken) the
councellers, and the kings friends sate, when they were about to giue sentence vpon a
triall criminall, if they could not find out the author of any offence, they brake off the
inditement, and cast it into the water for a marke of punishment.

In more solemne judgements the Paredres did assist, all which were to be men of
singular good life, and spotlesse reputation; and therefore before they could sit downe D
with the rest, they were to giue an account of all their actions past, the first time before
the five hundred Pritanes, the second, before the Arcopagites, and then in the hearing of
all such as would accuse them of any crime.

The reason of this seuerer inquisition was, because matters of great daunger and won-
derfull importance, went through their hands, wherein sincere integritie and honestie was
required. They ouersaw all the Secretaries, and those that registred what the Iudges de-
creed, to the end nothing might be changed.

Furthermore they had certaine capitaines of colonies, which called out and sent forth
those that were chosen to people and inhabite places, either in the ancient Athenian
territorie, or in others by them lately conquered: and these distributed the lands and
possessions of the countries or cities, according as euery mans lot fell out.

There were also ten men named Tamies, who were gardians of the publicke treasure,
and that in the Senators absence tooke out of the common treasure what was behoof-
full and necessarie for publicke vse, especially to maintaine the nauie in good state, and all
things belonging to sea seruice, whereupon, we haue many times seene, that not onely
the preservation of Athens, but of all Greece hath many times solely depended.

But they had a more particular care and respect to two vessells of wonderfull great-
nesse, the one of which was called Paralia, and the other Ammon; although some au-
thors add vnto the Paralia the Salaminia also.

Besides all these aboue mentioned, when they came before the Senat for publicke sup-
plications and suits, they vsed to wear an image of *Pallas* in gold, the ensignes of victo-
ries obtained in former times by their capitaines, and other ornaments of sacred things:
this is alleaged out of *Harpocration*s opinion.

The Tamies haue reduced to my memorie the Ellinotamies, whose office was to keepe
and employ the money raised on that part of Greece which was vnder the Athenians ju-
risdicti-

A riddition and power, to the end these might beare themselves alike in sacred seruices,
as these did in the Tribes. *Pellax* saith also, that they were accustomed to demand and
gather together the money and reuenues of the Ilands. Greeke authors giue a reason
of this tisle after this sort: After the kirg of Persia had bene vanquished at sea by the
Athenians, this victorious people being carefull to maintaine and preserve their authori-
tie, commaunded that all other parts of Greece should pay them tribute to defray the
charges of the nauall war, by means whereof their common enimie had bene discom-
fited, because the greatest part of the charge was by them formerly defraied, and there-
fore they named those deputed to raise and bring in these summes, Ellinotamies, that is
to say, Gardians of all Greece.

Vnto these we may well add the Hellanodices, who had the command and ouer-
sight of all sacred things within the countries subiect to the Athenians, such as the
others had of preserving and keeping the publicke treasure. Wherefore they received
all such money as was allotted for sacred vses, committing them afterwards to the Cho-
rages, for the expence and disbursments of sacrifices, the which they were wont to
do at sacrifices and solemne games of the citie, they exacting these contributions at those
times of the inhabitants and citizens of Athens.

The Gynaiconomes did decree first of the ornaments of gentewomen, and then of all
other women, that so no woman might wear any thing vnbecoming her rancke, but
euery one to be appparelled and adorned conformable to her estate and meanes. These
men constituted a pecuniarie multa or penaltie against those that did otherwise, and the
sentence was presently put in execution.

There was also a certaine law enacted, for going and passing along in the streets, by
one of *Philips* sonnes: This law decreed, that if any woman shewed her selfe verie im-
modest in her gate, she should be condemned in a thousand drachmaes fine. *Pollux*
writes, that these officers were to the number of twentie.

The Gynaiconomes were also accustomed to be ouersers at feasts and banquets, and
to take notice of the number of the inuited. I doe in this point hold with *Athenens*, who
sayes that the Gynaiconomes, with the Arcopagites, obserued what numbers of men
came from each house, as well at nuptials as at sacrifices, because they did first eat ex-
cessiue, and then would be drunke. But this Authour does no wayes agree with *Pla-
to*, touching the number of the guests inuited; seeing he affirmes, that there were but ten
persons allowed at nuptials, that is to say, five men, and as many women; but he writes
a matter acted and done: and this is a thing imagined, like to the rest of his Common-
weale.

Those which Authors tearme the Oinottes, that is to say, ouersers of the wine, are by
Plato in his Commonwealth called Mnamonies: because (as I suppose) that amidst their
carrouses, they put them in mind of the lawes: for as the Gynaiconomes hindered wo-
men from exceeding the bounds of modestie in their habits and ornaments, and lookt
to the number of the inuited, and to the manner of their diet; so these officers did im-
pose lawes touching the abuse of wine, so as if any one were justly condemned for ex-
orbitant drinking, he was learnt with his cost not to drinke any more so in time to
come.

But these Oinottes were not men of any great reputation: there were also three which
they tearmed Oitalines, because by their aduertisements they opened the eyes of their vn-
derstandings, who by profound drinking had dispersed themselves. The Sympo-
sicks differed from these men in nothing but in name onely.

There were also ten men which had the care and charge of the palace, setting a price
on things, that men might buy, not at the will and pleasure of the seller, but at an equall
and reasonable price; and to the end also that men should not buy any thing of no worth
and goodnesse, in stead of a good and merchantable commoditie. They also had a care
that no citizen hoorded vp more come or wine than was requisite for their owne vse, and
the families provision: and furthermore, they procured that all the come which came
into the citie, aboue the necessarie and conuenient proportion for daily maintenance,
should

should be laid vp in publique places, to the behoofe of the Commonwealth: and there A they sold it at a reasonable rate, yea though the want of provisions were marvellous great.

The Episcopos, or Bishops, were those that tooke care of the affaires and proceedings of provinces. They being ordained as arbitrators in all the provinces, enquiring after all matters, whereupon any proceffe or suit might be commenced, after publique offences, and the jurisdictions and immunities of places: if any would contest before them, they pronounced sentence, the which they must as duely obey, as if it had been decreed by the principall magistrat.

The Lawyers affirme, that the Episcopos, or Bishops, were established ouer all things B that were expost to publique sale. And from the diligence and industrie which they vsed, to preferue and keepe all things, the Christians gaue the name and title of Bishop to the head of euery diocesse.

¶ The ancient government of the Lacedemonians.

XXV. THE citie of Sparta, otherwife called Lacedemon, was renowned and famous for the glorious actions of many valiant and great capitaines, in these dayes whenas Greece flourished, and so much the rather, for that *Lycurgus*, ruling and governing it by his laws, was a principall cause that it continued many ages in authoritie and force: but when the C began to contemne and despise them, she presently saw her owne ruine and downefall. And for that I find the establishment of this Law-giuer to be worthe of obseruation, yea admirable and without parallell, I held my selfe bound to relate vnto the Reader, first how, and then after what manner this Commonwealth was gouerned.

Lycurgus followed not herein the opinion of others, but being rather of a contrarie opinion and aduise to many, he was a meanes that his countrie surmounted and excelled all others in worldly happinesse. As for multiplication of children and progenie, there be some which nourish and feed these maides with a little, but daintie and delicat meats, which they thinke fit, to haue issue: They either absolutely forbid them wine, or make them drinke it much tempered and qualified. But can we euer hope for any great fruit D from women brought vp in this manner? *Lycurgus* thought it sufficient for women slaues onely to make habilliments, and all sorts of needle workes: and therefore obseruing how important a matter it was to haue children of a woman of free and liberal condition, he principally ordained that women should exercise their bodies after the same manner as men did. After this, he instituted races, and combats, to be run and fought, both betwixt man and man, and woman and woman, because his opinion was, that the children of such parents would be verie lustie and strong.

Whenas men and women were married together, the husband was enioyned (as I obserued in passing through the manners of the Greekes) to view, and depart from his wife in such sort that no man might see him: wherein *Lycurgus* had verie good reason, for that E he saw that by this meanes men enioyed the pleasures of the marriage bed with more pleasure and delight, and also it kept them from growing sicke and feeble, though otherwife they were lustie and strong, by thus abating the edge of their fust heat and courage, and not loosing the raynes thereto, but at such time whenas they were both euen greedie of this contentment.

Furthermore he ordained, that euery one might not be permitted to marrie at his owne pleasure and will, and no man was to assume this state and condition, before he had attained to a mature and full age, because he supposed that this course would be of great auail and furtherance for fruitfull and bodily vigour. And if it so fell out, that any old man match with a young woman (for that the people of those times were wont to re- F serve and keepe their wiues verie strictly) it was ordained, that the old man should make choise of some lustie young youth, whose bodie and naturall courage was able to afford both satisfaction, and bringing him home to his house, should commit his wife into his hands, that so he might bring forth children. And if no bodie could be found that had any

A any liking or affection to his wife, and he still desired to haue free children, he likewise ordained another law, which imported, that if he saw another woman that was more fruitfull, by her husbands permission, he might haue children by her.

Many such like matters as these, are contained in *Lycurgus* lawes, for they allowed men to keepe two wiues, and that the fathers might seeke out other brethren to the children borne of them, who were to haue equal part in the house or familie, but not in the meanes and inheritance: by these institutions, for the begetting of children, differing from any law or custome of the other Grecians, euery one may easily perceiue how it made the Lacedemonians more excellent in stature and force than the rest of the B Grecians.

Now, hauing discoursed of the birth of infants, I will speake of the manner of their bringing vp, as well amongst the Lacedemonians, as the other Grecians: for they which inhabited in other parts of Greece, and especially, such as desired to educate and instruct their children nobly, as soone as they were capable of instructions, they were first committed to their learned slaues, and then presently after, they sent them to masters, to learne the sciences, musike, and trickes that belonged to wrestling. They made their childrens feet tender with shooes, they provided them of diuers habits, and fed them according to the digestion and appetite of their stomachs. But in steed of these slavish Pedants, to whom euery one in particular committed his children to be gouerned & taught, C *Lycurgus* would haue them to be brought vp vnder the eye and conduct of one of those, out of whose societie and companie the greatest magistrats were elected, and because he instructed children, they termed him *Piadaonome*. This man had authoritie to asseemble their children, and to chastise such as he found doing of any thing knaushly or lewely.

Out of the number of these (grown to riper yeares) he elected some to carrie rods, when there was need, and to whip the other children: and hereupon it came to passe that the children were ashamed of these corrections, easily obeying whatsoever they were enioyned and commaunded.

In steed of wearing neather stockes, he ordained that they should go bare legged, for D he foresaw, that by this practise they might more easily mount vp or descend, and be swifter in their courses, without shooes or stockings, if they exercised their feet, than going couered in any other manner. And by reason of the great diuersitie of garments which was formerly brought in, he enacted they should accustome throughout the whole yere to weare but one manner of habit, he judging that by this meanes they would be the more hardned to resist heat and cold.

Furthermore, he commaunded that men should be dietted in such sort, as they might not be crammed with more meat than they could well digest, ensuring them to suffer many discommodities, because he knew those who were hardned and enabled to this kind of life, would be much more able to support, in time of need, long labour and toyle with E out eating or drinking, and that mercur they should haue lesse need of refreshings, and should feed hartly vpon any meat that were offered them: he further perceiued well, that to preserue health, and augment the beautie of the stature, it was better to vse such meats, as kept the bodie drie and nimble, than others that made it fat and fleshie. But to the end they might not be too much pressed with hunger, he would not that those which endured any necessitie, should acquire the things they had need of with sloth and idleness, but he permitted them to steale, and get them by theft if they were in feare to die for famine; the which he did suffer, to the end that he that had no other meanes to come by it might purchase and get it by some kind of industrie. Without doubt it is a E all night, and in the day time spare no cunning or subtiltie, if he meane to compass that which he desires.

We may therefore euidently perceiue that he who would haue children more active and nimble, touching things necessarie for mans life, than coragious, he must bring them up after this manner.

But some will say, why did he then decree to the contrarie, that he who was taken in theft should be soundly beaten, if he held robbery and theft for so commendable a thing: to which I answer, that this was the same reason for which in other things that men teach and instruct, they yet punish him that doth them not in such manner and forme as he ought: and therefore he would haue those seuerely punished that were surprised in their thefts, because they gaue testimony in this that they wanted wit and industrie to steale.

His will also was, that they who were thus beaten should robbe in a craggie and rough place, some great number of cheefes, infering by this, that he which had suffered hardness and discommoditie for a little time, is accustomed to reioice long, when he hath any good fortune.

We see also that in this, a man that is slow and delicate is no waies apt to vse labour and diligence when need requires, but on the contrarie he falls into many inconueniencies.

If it happened that the Paidonome departed, to the end the children might not in this time be destitute of a maister, he appointed the citizen that was present to commaund the children what so euer he thought good, and to punish them if they failed in any thing: by this meanes he procured, that children carried themselves with more respect, and liued with more feare and modestie: for both men and children feare no bodie more than their maisters. And to the end, that when no bodie was neere hand, there might be some one to looke to the children, he ordained that he which was held more graue and staid in all things than the rest, should gouerne them, and so by this means they were neuer without a maister.

It is now fit time that I should speake somewhat of the loue of maidens, because this point also comes within the compasse of discipline and instruction. The other Grecians, as namely the Beotians, accustomed their youtches and maidens generally to liue and conuerse together: but there were some others which would not suffer young men in loue to talke and confer with maidens: *Lycurgus* was of a contrarie opinion; for if any young man were surprised with the loue of a maid, hauing vnderstood the excellencie of his spirit and mind, he permitted them to come together, and reputed it for a very honest act and discipline.

But if it were found that he was onely sensually in loue with the maidens person, he ordained that he should abstaine from this maid as strictly as the father refraines from the sonne, and one brother from another, in that which concerns *Venus* pleasures and delights.

We haue sufficiently discoursed of the nurture and discipline of children, and euerie one may easily discern by himselfe with what discipline of the Grecians, their children became more obedient and honest, and finally, wherein it was that men shewed themselves more continent in necessarie things. For after that others which had attained vnto the yeares of Adolefcencie, had left the scholes of their youth and childhood, presently many of them had no maisters nor gouernours, but did liue in all freedom and libertie.

But *Lycurgus* conceiuing that young men were naturally of a loslie and proud spirit, ioined with strange licentiousnesse, and a violent inclination to all sorts of pleasures, he then enjoined them to great labours and trauels, deuising how he might alwaies keepe them occupied and employed: whereunto he also added, that if any one refused to doe that he was enjoined, he should neuer attaine to any honourable place, and he ordained that not only publicke persons appointed to these gouernments, but also parents should looke to their children, to the end that liuing without any feare within the citie, they did not become vagabonds and insolements abroad.

Furthermore being desirous to plant in them a certaine naturall modestie, he commaunded that as they walked in the streets, they should hold their hands vnder their clothes, not discoursing nor gaping round about, but casting their eyes downward. And certainly we see that the nature of man is more harsh and rough in that which concerns modestie

A modestie, than that of women. And therefore in walking vp and downe, you could no more heare their tongues than if they had been made of a stone, nor euer see them turne their eyes of any side, no more than if they had bene of brass.

When they were at any banquet, they held it sufficient to answer to demands. His desire also was, that an especiall care should be had touching the institution and gouernment of young men, for he thought, if they became such men as they ought to be, there would vndoubtedly redound a maruailous benefite to the Commonwealth.

He therefore perceiuing that all they which were naturally exercised in proofes and trials were heard with great attention, and the sport of wrestling beheld with much contentment: he thought good by this meanes to excite and encourage young men to the loue of vertue, supposing that by this meanes they might attaine to a great heighth of perfection and goodnesse. I will therefore acquaint you in what manner he enflamed them to the loue of these trials.

The Ephores chose out three of the most flourishing young men, called Hippagrites, to assemble the whole caualerie. Each of these made choyce of an hundred men, declaring for what respect he preferred some to honour, and refused others. They that found themselves dishonoured, came to the combat, being opposed against the others that were preferred before them, and the one would narrowly looke to the other, whether he did any thing that was base or dishonest.

Hereupon grew a debate verie profitable for the Commonwealth, where they shewed what an honest man was to do, both parties endeououring as farre as was possible to shew themselves truly stout, and valiant: and so when the Commonwealths occasions required, they presently assisted and defended her with emulation one of another who should be most forward. They were also constrained to haue a speciall care of their health, for whensoever they met, they wrestled and fought at handie cuffes, so as they were eager and desirous to excell one another in all things.

While they fought after this manner, euerie one that was present, or had any authoritie, might part them: and if there were any man which would not obey the Paidonome cited them to a trial and judgement before the Ephores, by whom they were seuerely punished, as they who had formerly ordained that no man should suffer himselfe to be transported with choller, whereby he might refuse to obey the laws.

When they were come to more mature age, and risen to great magistracies, some Greekes, no waies regarding their bodily force, charged them with some warlike stratagem and enterprise. But *Lycurgus* made a law to this effect, that it was a commendable thing for men of those yeares to vse hunting, if it were not at such times when any publicke administrations were hindered thereby, to the end they might also be able to support the traualles of warre as well as young men.

Lycurgus conceiuing that the Lacedemonians made feasts in their priuat houses, as the other Greekes did, and considering how much these customes tended vnto vice, he drew them to eat in publicke, thinking that by this meanes they could not farre exceed that they were permitted to doe.

Idle men doe oftentimes many things vnwisely and ill, and the rich doe sometimes resemble herein those that are idle: hereupon it grew, that while they fate at the table, it neuer was wholly voyd, nor yet sumptuously furnished; for removing all such superfluous drinckes as offended the bodie and spirit, he permitted euerie one to drinke onely when he was a thirst, knowing that it was a verie healthfull and pleasing thing to drinke after this manner: for when they were thus assembled altogether, who durst be so hardie as to wast or consume his meanes, or distemper his bodie, by immoderat eating and drinking.

In other townes, men of equall condition vse to meet and frequent; and hereupon it falls out that they then haue little shame or respect of themselves: but in Sparta, *Lycurgus* mixed the courage and force of youth with the experience and discipline of the ancient. And it is a thing that concerns the countries good to permit men, to speake freely of that which they haue honourably or virtuously performed in the citie: and therefore

you should neuer see any villanies committed, nor drunkennesse, nor any dishonest act: A To conclude, you should neuer heare so much as an immodest or reproachfull speech: for eating thus publicly, there also grew this further good, that when they returned home to their houses, they were enioyed to walke, and take singular care that they were not ouerthrowne or gone with wine, as those that knew well that they could not continue in the place where they had supped: and that they must make vse of the night, as well as of the day; for he that was yet vnder another mans protection and tutورشپ, might not so much as be seene in the night.

This worthe personage likewise considering, how they that labour and trauaile after their repasts, come to be well complexioned and of a good colour, being luttie & strong; whereas others that liue in idleness, grew diseased and vnfound; he provided likewise for this inconuenience: and therefore ordained, that he who was the eldest in a troupe, should looke to others that they eat not excessively. And thus I thinke you can hardly find any that went beyond the Lacedemonians in health and bodily force, because they liued in a perpetuall exercise of all their members.

Besides all these lawes aboue mentioned, (whereas in other townes, and cities, euery one was master of his owne children, slaues, or coynes) *Lycurgus* (desirous to procure that citizens, without offending one another, might enioy a reciprocall good amongst themselves) did ordaine, That euery one might commaund his owne, and another mans children, in all matters reasonable. And if any child that was beate by another, complained to his father, he was blamed if he beat him not againe also; and they were persuaded that none would commaund children any thing that was vicious or bad. He decreed also the same thing touching slaues, as well those that were a mans owne, as others, if they were vrged to make vse of them in any thing.

His will was likewise, that hounds should be kennelled and kept together. They called therefore such as were vnruly and vnfit for hunting, and if any man were vnwilling, he would readily send out his dogges. The like seruice and vse they made of horses: for if any man could not go on foot, or had no chariot, or were constrained to go any whether speedily, he tooke freely the first horse he found, and when he had done, he as thankfully restored him againe. In all places, where they that came from hunting had need of refreshings or victuals, he ordained, That those who had supped should leaue meat ready dressed, and they which had need of refreshment should feed thereon, who after they had fully replenished themselves, left all the rest for some other vses. And thus the poorer sort communicating with them, they participated of those things that were there whensoever they had occasion or need.

In other cities, euery one is attentive according to the proportion of his abilitie, to gather together and lay vp money, and therefore one applies himselfe to tillage, another to merchandise, another to navigation, and some liue by arts and trades. But *Lycurgus* forbade all free men to touch any thing which tended to the heaping vp of money, and onely enacted, that they should employ themselves in those things that wrought and procured citizens libertie: for what need was there to heape vp wealth and riches in a place where all things necessarie were equally distributed.

By this institution also he procured, that none desired money to take pleasure or delight therein. But which is more, they needed not so much as to thinke of gaine and profit for the braue apparelling of themselves, seeing they vsed no garments of any glorious shew. They needed not to gather money to maintaine expences in companie, for that he supposed men might better serue their friends turnes with bodily trauaile than with charge and expence, as he which saw that the one proceeded from wit and industrie, and the other from riches and wealth. Notwithstanding in all these proceedings he would haue no man enrich himselfe by another mans hurt and prejudice. He also coyned a kind of money of ten mynas, which being once brought into the house, could not be hidden, neither from masters or seruants, for in seeking to keepe much secret, it required a large place, and a wagon to beare it: for there was often curious search made after gold and siluer, and when they found any layed vp, the possessor thereof

was

A was punished. Do you thinke there was any one to be found in a whole citie that would labour to heape vp gold or siluer, where such an acquisition was more hurtfull and prejudiciall to the owner, than the vse thereof was pleasing.

By this we may plainly see that the Lacedemonians were obedient to the magistrats and laws: and I thinke *Lycurgus* did neuer attempt to frame his commonweale so exactly without hauing first accorded all the gentlemen that were in Sparta, I make this coniecture, for that in other cities the mightier sort would not haue men thinke that they feare the magistrats; but in Sparta the princes themselves, aboue others, obserued and yielded to the magistrats, esteeming it a great glorie to be humble & obsequious, and supposing that others herein would follow their example, the which questionlesse came to passe.

But it is likely and probable that he constituted the authoritie and power of the Ephores, knowing how singular a benefit obedience was in the commonweale, during the times both of war and peace; for he thought that with the greater men the magistracie was discharged and executed, the more the citizens would be afraid to disobey.

The Ephores therefore might punish whom they would, as also, the terme of their office expired, depriue such of their places as executed any magistracie, put them in prison, conuent them before the judgement seat, yea & draw them in hazard of their liues, if they were culpable. But they who had so high authoritie, permitted not such as were seled in any office to domineere at their pleasures, but rather as those that did ouersee the Gymnicke combats, they forthwith punished them that did any thing contrarie to the lawes.

C Aboue all others, I find that inuention singular which *Lycurgus* practised, to make citizens obedient to laws: For he neuer published any lawes to the people till he had bin with the princes at Delphos, to know of the Oracle whether the citie of Sparta should not continue prosperous in obseruing those lawes which he had constituted: when the Oracle answered that they would be very profitable for the Lacedemonians, he published them, judging that men would take it for aimpious and wicked thing not to be subiect to those lawes which were confirmed by the Oracle of *Apolla*.

Lycurgus was also admirable in one thing, which was, that he enioined the Lacedemonians to prefer an honorable death before an ignominious life: he therefore by these statutes and ordinances so wrought, that good men liued happily, & the wicked miserably; D for in other townes, when any one growes vitious and corrupt, he onely hath the name and fame so to be; but yet both good and bad conuerse and practise together in one and the selfe same place: but in Sparta, euery one was ashamed to be in a vitious mans companie, or to contend with him in wrestling. And oftentimes also when they met together to play with the ball, a vitious man was separated from the rest, nor entertained by one side nor other: and in all daunces he had euer the inferiour place, and in the open streets, euery one shamed them as much as was possible, as also in publicke assemblies; and euen amongst the youngest men of all he gaue place to euery bodie. But he made himselfe also admirable, when as he would haue men incline themselves to vertue, euen vnto the extreme old age. For hauing limited and confined mens liues by the judgement and censure of this age, he ordained that old men should be bound to haue a care of honestie, and bountie: and he ordained that the combat of life and death should remaine in the old mens hands and arbitrament, he would haue old age much more reuerenced and esteemed than the force or vigor of youth. And questionlesse this age ought to be daily exercised in this combate aboue all other humane respects, for although the encounters of wrestling be excellent, yet these are but bodily practises, whereas the combats of old age giues manifest testimonie of a good spirit & courage. Now as the spirit and mind is more excellent than the bodie, so the actions of the spirit far passe those of the bodie: why may we not then highly commend this law of *Lycurgus*, who perceiving that they who E applied themselves but coldly to vertue, could neuer purchase their countrie any great honour, his will was, that at Sparta they should practise all vertues in publicke.

Lycurgus also would haue him no lesse punished, who manifestly shewed that he affected not to be exceeding good: for he thought that they which stole any thing, did only wrong them from whom they had taken it; but he held opinion, that commonweales

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were betrayed by idle persons, and loiterers. And therefore it seemes he had speciall reason to decree grievous punishments for all such sorts of men.

Vnto this he further added a necessarie ornament of ciuile life: for he would that all those which had not failed in their duties, should haue equall parts in the honours of the commonweale, taking no exception either to bodily debilitie, or want of meanes. But if any one shewed himselfe sluggish and careless in his office, he would not haue him so much as reckoned in the number of citizens.

As for martiall affaires, the Ephores were to giue aduice of the time when they should send out their armies, as well to the horse, as to others heauily armed, and first to the foot men, then to mysteries and tradesmen. He likewise ordained that all engines necessarie for the wars should be conueied thither, either in chariots or otherwise, and thus they easily had whatsoever was wanting.

First he appointed the souldiers to weare a vermillion cassocke, and a copper shield, because he knew this habilitment was properly fit for the wars; and no waies resembling womans ornaments, because it was sooner made cleane, and hardlier fouled than theirs: he permitted those also that were past their younger yeres, to weare long lockes of haire, iudging that by this meanes, they would appeare to be greater and more fortunat.

When all things were thus ordained, he distributed his foot and horse into fix tribes: euery one of these citie tribes had a tribune, foure ensigne bearers, eight commanders of fiftie, and sixteene heads of squadrons: but for that many are of opinion, that the Lacedemonian militarie order was but confused and disorderly, I desire to let them vnderstand, that they beleuee otherwise than they ought; for that in the Lacedemonian discipline, we see that the chieftaines were constituted, and euery ranke was fitted with all necessarie preparations. And this institution is easie to conceiue; so as whoeuer can but distinguish one man from another, can neuer be deceiued: for some had charge to conduct, & others commanded to follow. The time of aduancing forward with the troupe, was knowne by a watch word from the colonell of the regiment. The squadrons march sometimes close together, & otherwhiles more at large; so as there was nothing difficult to learne. And though it came to passe that sometimes they were in disarray, yet can one hardly vnderstand in what maner they encounter the enemy, except he be well very scene in *Lycurgus* discipline.

The Lacedemonians also found those things to be easie in fight, which other people thought difficult for when they aduanced forward in file, the squadrons followed close in the reare, & if the enemies maine battaile came onward in the same order, they commanded the head of the squadron to place himselfe in front on the left hand, in forme of a shield, standing firme in this equyppage while the enemies battallion were at a stand: but if the enemies in the meane time charged them in the reare, all the ranks turned head, that so the lustiest and strongest men might be readie to confront the enemy.

When the prince marched in the left wing, they did not thinke he had the lesse honorable place, for when any went to enuiron them, they had this aduantage, that they should not find the flanks naked, but well armed: and when it seemed necessarie that the generall of the armie should haue the right wing, making the point of the battaile, they ranged their men in such a maner, that the general marched on the right wing, & the latter ranks on the left. And when the battaile was to be charged by the enemies right wing, their only care was to turne all their ensignes in forme of a galley, with a prow against the enemy: but if the enemy assailed them on the left flanke, they would not endure it, but repelled them valiantly; and so the last squadron was ranged in forme of a shield.

As for their manner of encamping, *Lycurgus* iudging the points or corners of a square campe altogether fruitlesse, he would haue the Lacedemonians to campe in a round forme, vnlesse they were not secure, by reason of some mountains. He appointed a corps de gard both by day and night, & for such as attempted to flie out of the camp by night, he appointed that they should be noted by the scirites, whose office was to see that none forooke their ranks, as also they tooke care of strangers that came & went vp and down. And whereas they euer marched with long weapons or darts, you must conceiue they did

this

A this because they allowed no armes to their slaues: neither must you wonder though they stood no great distance one from another, nor from their armes, but euen as farre as they might be no hinderance one to another, for this they did for their defence and safety. But now it is time to speake of the authoritie and honour which *Lycurgus* gaue to the king in the armie.

First, the citie maintained the king estate, and those of his traine. He had for his guard such companions as did eat together, and with them the tribunes of the souldiers, to the end that being euer present, if need required, they might the better counsell and direct. These companions aboue mentioned, were three men of one and the same ranke. These two officers together were so carefull of all things necessarie, as they attended nothing else but matters belonging to the warres.

When the king meant to march forth with an armie, he first sacrificed within the citie to *Iupiter* the conductor, and to the other Deities: and if he sacrificed any thing there, the Priest (who was called *Porphorus*, by reason of the fire he carried about him, which was taken from the Altar) marched before, euen to the borders and confines of the country, where the king sacrificed againe to *Iupiter*, and to *Minerva*. The sacrifice being made to these two before named, they passed along the frontiers, and the perpetual fire taken from these sacrifices, marched before, and oblations of all kinds came after, to sacrifice when need required. The like they did also at breake of day, seeking first to purchase the loue of God. They assisted about the sacrifice, who had the charge and command of the armie.

There were present also two Ephores, which did nothing except the king called them; but rather obseruing what others did, they punished those that were in any fault. The sacrifices being once finished, the king called a Councell, commanding what should be done.

When as the king led his armie forth, if there appeared no enemy to oppose himselfe, none marched before him but the Scirites, and such horsemen as they had sent before to discouer. But if they thought to come to battaile, the king chusing out the squadron of the first tribe, conducted it, wheeling about with it, while he was in the midst of the two tribes, and betwene two tribunes or Camp-masters.

When as they killed a goat in sight of the enemy, the laws ordained that all the trumpets should sound, and that no Lacedemonian should be without a crowne: and the same law enioyned them to keepe their armes neer and cleane. But *Lycurgus* willed that the king should appoint the time when they should encampe, and the place where the armie should lodge.

The authoritie of sending Embassadours to treat of alliances, or to make a warre, did also belong vnto the king, whom they also repaired vnto when any matter of weight was to be consulted of: and when any difference grew, the king referred it to the Iudges and arbitrators of debates: if it were a money matter, to the treasurers; and if for any boot or spoyle, to those that were the sale-masters.

Lycurgus also assigned to the king, the gifts that were giuen towards publike oblations and sacrifices; and after this, he constituted certain lands and freeholds for his maintenance, in such a proportion as he might not want any thing convenient or necessarie, nor through superabundance grow haughtie and insolent. And to the end that the kings might eat in publike, he appointed certaine solempne feasts, and at supper he honoured them with a double portion, not that they should eat twice as much as the rest; but to the end they might giue and bestow that which was superfluous, vpon whomsoever they thought good. Furthermore, he allotted them two associates, whom they might make choyce of at their pleasure, and these were called *Pities*.

F He also gaue them a pigge at euery farrow of a sow, to the end that if they needed the counsell and direction of the gods in any affairst, they might haue oblations and sacrifices at pleasure. Furthermore, he caused a poole to be made neere vnto their Palace, knowing how necessarie it was for many considerations. All Magistrates rose from their seats to honour the king, except the Ephores. The king and the Ephores tooke

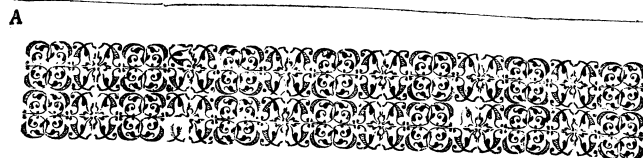
an oath euerie moneth one before another, the Ephores in the behalfe of the citie, and the king for himselfe. The tenor of the kings oath was, That he should gouerne the citie conformable to the lawes; and that of the citie, was to maintain and support by all means possible the royall estate and dignitie. As for the honours which were done to the kings of Lacedemon when they died, I will onely say thus much, *Lycurgus* lawes did ordaine, that they should be honoured not as men, but as demy-gods.

¶ The Religion.

XXVI. **F**Or that in the discourse of the manners and customes of the Grecians, I made a sufficient relation of their auncient religion, when they were wholly addicted to Idolatrie, now we will onely speake of the religion they now hold and maintaine. The Greeks haue long time since withdrawne themselves from the Roman Church, and erected Patriarchs, whom they acknowledge for their heads and spirituall gouernours. Finally, there are foure Patriarchs of the Greeke Churches, one of Constantinople, another of Alexandria, one of Hierusalem, and another of Antioch, of whom we will speake peculiarly in their proper places: but they which liue within the proper countrie and territorie of Greece, acknowledge no other head but the Patriarch of Constantinople. Concerning their creation, we will referre it ouer to the particular discourse of the Muscovites, which differ from them but in verie few things.

There are also many Caloyers, that is, Priests, or Greeke Monks, which are dispersed all ouer Greece, where, paying tribute, euerie one is allowed the free vse and exercise of his religion, but not without a thousand indignities done them by the Barbarians, who dominie and command with insupportable tyrannie and crueltie.

But to speake something hereof in particular, Mount Athos was heretofore ordained for the residence of the Caloyers of *S. Basils* order, who had a priuiledge (as *Belon* writes) which they hold and keepe euen to this day, which was, that none might dwell or abide there, except he were a Greeke Caloyer. There are about six thousand Caloyers which dwell in diuers parts of this mountaine, where they haue amongst them about foure and twentie Ancients, and verie great Monasteries inclosed with strong walls, to resist an enemy or theues, with whom notwithstanding they are not often troubled or wronged. Amongst the rest, there are two principall monasteries, one called *Vntopedi*, and another *Agius Laura*: in which many reliques are to be seene, which they come and visit from all parts, as also, Temples stately built, and richly adorned. Finally, the Greeks make the same esteeme of this mountaine, as we doe of Rome: where the Greeke ceremonies are religiously observed, and these Caloyers haue purchased more reputation of sanctitie, than any other throughout all Greece: yea the Turkes themselves hold them in so much esteeme, as they bestow great charities and almes deeds vpon them. There is not any one amongst them that liues without doing some thing or other, or exercising some mechanickall art and trade: for in the morning they go all out of their monasteries, carrying with them their tooles & implements, with the which they labor to maintaine the whole familie: Some worke in the vines, others lop trees, and another is a shipwright, so that in briefe, euerie one is of some profession or other. They wear habits of small value, and are apparelled after the manner of Hermits. They wear no shirts either of hempe or flax, but some made of wooll, which they spin and fow themselves. They are not any wayes giuen to the studie of learning, yea there are many amongst them which can neither write nor read. If any by chance passe ouer this mountaine vpon any occasion or businesse whatsoever, the Caloyers furnish him with victuall, taking not any money for it at all.



THE ISLES OF THE ARCHIPELAGVS WHICH BELONG TO THE TURKE, AND WHAT HE POSSESSETH IN SCLAVONIA.

The Contents.

IN this present discourse the author making a description of the Islands of the Archipelagus that are subiect to the Turke, he first declares their names, as well auncient as moderne; their situation and circuit, with their ports and townes. In the second place, he obserues all rare and exquisite particularities to be seene in euery countrie, beginning with the Island of *Taxus* or *Tasse*, abounding in white marble, pine, and firre trees, and in auncient times, in mines which yielded vnto *Philip* king of *Macedon* euery yeare foure score talents: *Samothrace*, in honie, and deere: *Lemnos*, in flax, hempe, corne, pulses, wines, flesh, wool, figs, nuts, almonds, olives, and oysters called *Gaideropeas*, springs of hot water, terris sigillata, which is so medecinable against the plague, and all defluxions: *Negrepoint*, very famous for the strait and narrow sea it stands vpon, the which ebbs fise or six times a day, abounding in sheepe without gall, in oyles, wines, and quarries of marble, as also in the *Amiant* stone, which is made flax, whereof they make linnen cloth, the which is made white in the fise. *Melos*, a famous Island for springs of sulphurous waters; for olives, veins of silver, and quarries of marble, and for a certaine place where the earth can neuer be voided, but being digged and removed, it presently fills againe without any helpe of mans hand. There be also certaine frogges which neuer will engender in the Island of *Polyandra*: then is there the *Calamite* in *Sesano*, the white marble, lychnite, and sardix stones in *Paros*: the ophite, or load stone, and waspes whose sting is mortall, in *Naxos*: marble, and alces in the Island of *Lero*: the wine *Hippocoon*, *Cyprus*, and *Terebinth*, in *Coos*: oranges, malmesie, & masticke in *Chio*: the agate stone, & excellent wine, in *Lesbos*: honie and deere in *Samothracia*. In the third place follows a description of the nature and manners both of the auncient and moderne inhabitants of these Islands, the lawes and customes of each countrie: the deities that they adore, their sacrifices and superstitions, and what religion these countries professe at this present day.



He Aegean sea is a part of the Mediterranean sea, which seperates Greece and Europe on Asia side. Moderne writers call it the Archipelagus, and the Turkes, the White sea. The Islands of this sea are commonly by the auncients diuided into the Cyclades, and Sporades. They call the Cyclades those that lieneere one to another in forme of a circle, and these are they we see about *Delos*, being to the number of fiftie, as *Isidorus* reports; although some other writers allow but of twelue. The Sporades are those Islands so dispersed in the Aegean sea towards Candie, and the coast of Asia, lying here and there without any order. Now, as in the discourse of the firme land, we began first with *Thrace*, we will likewise make our entrie into the discription of these Islands by those that lie iust opposite against this province.

XXVII.

THE

The Isle of Taxos or Thafie, which *Ptolome* calls Thalassia, being aunciently called Aeria and Aethria, according to *Eusebius*, & *Plinie* is neere to Thrace, between the mouth of the river Nessus, and mount Athos: it is some fortie miles in compass: as *Xiger* writes, as likewise as some others affirme. There is a towne which carries likewise the name of Taxos, seated in a plaine neere to the great gulf towards the North, and the port thereof is some two miles from the firme land of Macedonia: on the South part, it hath two townes built on the hanging of a hill; for this part of the countrey is very mountainous.

The Island of Samothracia is about ten miles from the firme land of Thrace, *Plinie* saies it was called heretofore Dardania, but now they name it Samandracchi. There are a number of ports in this Island, where, on the North side, lies a towne seated upon an high mountain.

The Island of Imbre, now Embre, as *Sophian* will haue it, runs out in length North and South, being more long than broad: the circuit thereof is about thirtie miles. It lies almost in the midst betwene the Thracian Chersonese, and the Island of Samothracia, being equally ten miles distant from the one and the other. There is also a towne built at the foot of the mountains.

The Isle of Lemnos aunciently called Ophiusa, by reason of the multitude of serpents were found there, that killed almost all the inhabitants, as some affirme, was afterwards called by the name of Diospolis, by reason of two townes that were in; but now it is vulgarly knowne by the name of Stalimena. It is not so large as long, lying East and West, containing in all about a hundred miles. There were in former times within this Isle two principall townes, one called Lemnos, and another Myrina: the last of which is now of no great fame, though it be not yet wholly ruined; and the reason hereof is, because it is nothing so well peopled as heretofore it was. It is seated upon a hill which hangs ouer into the sea, and hath a place whether the shade of mount Athos reacheth, in the Solstice, although it be about eightie and seven miles from the one place to the other, yet the sunne not neere going downe: the other towne is Hephestia, called now Cochina, quite ruined. For the rest, although the Island be of no great compass, yet hath it seuentie five bourroghs or villages. *Plinie* saies, that there was a Labyrinth in this Island like to those of Egypt and Candie, but *Belon* affirmes, that there remains no signe nor testimonie of any such thing.

But the Island of Euboa, now termed Negrepont, exceeds all the other within this sea in greatness, and is as it were the Queene of the Archipelagus. It is separated from the Atticke coast only by a little strait, and it almost equalleth all the coast of Attica, and Beotia, in length. It is some twentie miles broad, and the whole circuit thereof is three hundred fixtie and five miles: heretofore men called it Macra, & Macris, Abantia, Chalcis, Chalcedontis, and Assopis, as *Plinie* reports: we do now commonly call it Negrepont, and the Turkes, Egribos, as *Melin* thinks. The auncients were of opinion, that this Island was sometimes ioined to the firme land of Greece, and that it was cut off by an earthquake: the which we may rather beleue as well for the proximitie thereof, as also for that it is yet much subiect to be shaken with those earthquakes. The principall town was Chalcis, which is now called Negrepont, of the Islands name. It is seated on a plaine, on that side where the sea is restrained within a narrow strait, being ioined by a bridge to the maine. This towne was taken by *Mahomet* the second, in the year 1451, with a great slaughter of the Christians; and now the Turkes inhabit it pell mell with them. There is also the towne of Cabusa, in former times called Chironia, and Egea. Here you may see the promontorie of Caphara, famous for the many Grecian shipwracks named *Pygera* by *Niger*, and *Chimi* by *Sophian*.

Melos riseth high into the sea, right against Cape Malia, a foreland of Peloponnesus. It was heretofore named also Mimalides Siphne, Acyton, & Zephiria, being the roundest end of any other within the Mediterranean sea, and hath about twentie French leagues about it. There is a towne built at the foot of a mountaine, before which, you may see goodly faire field which stretcheth out to the sea side.

Neere

Neere to Melos, lies another little Island called heretofore Poligea, and at this instant Fauconiera, being now wholly desart, as the most part of the rest adioyning thereunto are: and towards the East, lyes Cynusa, or Elchinusa, which the modernes terme Polyno, having in it a towne of the same name.

After this, we may discover that which sometimes was called Phelocandra, being at this instant also named Policandra. Neere to this Island lies that of Lagusa, now Chrestiana, and that of Sychin, sometimes Oenos, and now Sicandra; all of them being neere of equal greatness, having towards the South, the Island Therasia, at this present Theria; that of Saturnia, otherwhiles called Callista, that is to say, verie faire, renowned for the birth of the Poet *Callimachus*.

Neere to Therasia, towards the East, you shall discern Anaphe, which the modernes call Numphie, in the verie midst of the sea; having a towne seated in a rocke, and at the foot thereof a river which watereth all the plaine.

Neere to the same, riseth the little Island of Iues, now Palma, where diuers affirme, that the Poet *Homer* was heretofore interred. This Island hath a faire port, but it is ill inhabited by reason of the pyrats that land there continually.

The Island of Zia, heretofore Cea, is distant from the promontorie Suria, or cape of Corquonnes, about ten leagues, being some thirteene in circuit. It is hollow on the North side, and shaped in forme of a new Moone. It was also named Ceos, of a certaine giant, the sonne of *Titan*, which first there inhabited. The port of this Island lies on the West part, and in former times it was also called Hydrua.

Not farre from this Island, you may behold that of Tirmenia, which the Auncients called Scytia, and Oenos, being not much lesse than Zia; and then Zephena, which was called Seripha, having a towne of the same name towards the South, and a large field which extends it selfe to the Sea side. It is some thirtie French leagues in circuit.

Beneath the Island of Zephena, that of Siphonolies, called in former times Siphia, or Syphan, Acis, and Meropia, verie faire, and delightfome to behold. It is ten French leagues in compass, and hath a reasonable faire towne built in the East part; and on the West side, you may see the gulf called Schinoft; and on the South, the Port, where sometimes stood the chiefe towne of all the Island.

All the above mentioned islands, are for the most part of the number of the Cyclades, which lie about the Island of Delos. But amongst them towards the East, you may also behold the Island of Paros, which retaines still the auncient name: It was in other times called Demetriades, Zacynia, as also Zanta, Hyria, Helicia, Cabarnis, and Minoc. It is fiftie miles in circuit, which make about twentie leagues; stretching out in length from the West to the East, and in the midst thereof you may see a faire and large playne, with many goodly buildings, and an auncient Temple which stands yet whole and entire. You may also see there Mount Campiese, which is verie high, at the foot whereof is a towne, built with stones of a wonderfull bignesse. This mountaine was called in former times Marphesia. The towne of Paro lies on the West part, although the old towne was seated on the Sea side, along the banks of the river Alopiis. The port there is towards the North, neere to a cattie called Cephalo, and the ports name is Boni. The rest upon the North coast, is enuironed all with mountaines. This Island came into the Venetians hands in the dayes of *Henrie* the Emperour, brother to *Baldouin* earle of Flanders: but when *Mahomet* tooke in Negropont, he seized likewise on this Island.

The Island of Nixia, heretofore Naxos, is twentie good French leagues in compass, and being like not long since, as also Candie had under the Venetian gouernement; but *Thym. Selymans* father, tooke it from the Venetians. The towne which commands all the rest of the countrey, and whereof the Island takes the name of Nixia, is seated towards the South, upon an high mountaine, it was in former times called the Isle of *Venus*, *Dia*, and *Dionisia*, as also little Sicile, and Calipolis.

Towards the East of Nixia, there lies the Island of Amurge, sometimes Brutora, being twentie leagues about, and hath three ports, whereof the one is named S. Anne, the other Calors, and the third Catapla.

Ben-

Running towards the coast of Asia the lesse, neere to Amurgopolis, or Brutora, you A
shall discover the island of Claros, at this present called Calamo, which is some ten
leagues in compass, and hath in many high mountaines. You may there see the
ruines of an ancient citie, lying on the East side. A long this island runs a gulf which
hath the name of Calamo, and a towne of the same name. Somewhat about Claros, you
may perceiue the Ile of Lero, now Lerte, being about eightene miles in circuit. And
there is also a little Ile on the side of the Leuant; and on the South, the port of Lepida,
where stand sometimes the chiefe and principall towne of the Island, at the foot of a
mountaine.

You are nere to these Islands stands Pathmos, now called Palmosa, whether S. John the B
Baptist was confined by the Emperour Domitian. And although both these Islands
and many other adjacent to the same, be of Asia side, yet I cannot but comprehend them
with the Greeke, both because they spake the Greeke language, and obeyed her Em-
perours, as also being more commodious for me to describe them now, lying so neere
hand, than if I should make an exact discouerie of them, amongst the rest that belong to
Europe; and notwithstanding any paine I should take, little benefit or ease would re-
sund thereby to the Reader.

This Island is not above seuen or eight French leagues in compass, and is numbred
among the Islands Sporades, as well by the auncients, as by our moderne writers. The
Ile of Goos, now called Lango, is one of the last of all bending towards the East, along C
the coast of Asia. It extendeth from the North to the South, and contains in length
about eightene leagues. It was in former times first named Merops: the Turkes vial-
ly call it Stancou. Towards the Leuant you may see the principall towne called Aran-
gea, which hath a lake in the midst of it, that dries vp in Sommer. There are diuers
stately buildings in it all of marble. Moreover, without the citie you may see the walls
of a palace that did belong to that famous physitian Hippocrates, who was borne in this
Island, as also a *Capeller*, that excellent painter. Furthermore, you may there behold
the towne of Coa, which the Turke calls by the name of Stancou, as also, they doe the
whole Island, which is not farre distant from the lesser Asia, being right out against
that of Cyprus.

About Lango you may see many little Islands of no great fame, as Hiali, Nisari,
Chirana, Lesindra, Pilcopia, Lira, Carchi, Limone, Lenita, and Zinara, of all which we
will passe over the description, as being no waies fruitfull or profitable.

The Island of Samos retaineth still the auncient name, and is more famous than great,
stretching out from the East vnto the West, and hauing twentie leagues in the circuit
thereof. After that the Carians abandoned it, they called it Dryusa, Antemula, Melam-
phylis, Cyparissa, and Stephana, which is as much to say, as crowned. There was here-
tofore in it a verie good towne, the ruines of which doe yet appeare along the Sea side,
there being a Port, and an Arsenall, which are verie large and capabie, with a verie high
caulsey.

Mycone, one of the Cyclades, towards the West, called now Mycolé, is some eight
leagues in circuit. It hath a Port, with a Peere or Vharfe, and an Arsenall, being
well inhabited, and hauing for confines towards the Leuant, the Port and Bourough of
S. Anne, towards the South, S. Stephens; and betwene the East and the North, the
port of Pandema.

Hard by, lyes the Ile of Giasa, now called Stopodia, which is not verie great, being
enuiroined with rocks. The Romans sent all those thither into exile that were condem-
ned, as worthe of death, as also the other desert Islands among the Cyclades, sence to the
fine end and purpose.

Delos is the most renowned among all the Cyclades, by reason of the oracle of *Apol-
lo*. At this day it is called Dile. It was sometimes named Orygia, by reason of the many
Orys, that are there more than in other places. Men called it also in former times
Aegia, Agia, Cerhe, Mydia, Cynetha, and Pyropila, as also, Cinthia, because of a
mountaine that is there. This Island was diuided by meanes of a little chanell into two
parts,

A parts, in the one of which you may see the great temple of *Apollo*, whereof some ruines
and peeces do yet remaine.

Neere to Dela appeares the Island of Rhena, sometime Celadusa, and Arthemita, at
this day it is called Dele, as well as the Isle Delos.

Andro is also one of the Cyclades, being at the least twentie French leagues in com-
pass: it was in ancient times named, as *Mysiles* the Lesbian saies, Cauron, Antandra,
Laffia, Nouagia, and Epaga. The towne lies towards the East, and the fort is built vpon
a rocke, and to enter into the same you must passe ouer a draw bridge.

The Isle of Chios is opposite to the Ionian Cherstoneus, now called Smirna, there
running betwixt them but one channell of water, some two leagues & a halfe in breadth,
being hemmed in and enuiroined round about with bankes and shelles: it lies betwene
the Isles of Mytelen and Samos, and was first called Ethalia: the circuit thereof is about
thirtie leagues: it extends in length from the North to the South, being diuided into
two parts, one named Apanomerea, which signifies the part about or on high, and Ca-
somerea, which is to say, the lower quarter. It was taken by *Solyman* in the yere 1566.

Opposite to the countrie of Phrygia, which the Turkes now call Sarcum, you may see
the faire Island of Lesbos, at this day Mytelen, so called of the name of the principall
towne thereof, which heretofore was named Mytelene. It was in former times also re-
named Antilla, then Pelagia, and afterwards Macarea, of the name of one of *Isipiers*
sonnes, surnamed *Cyrnaces*: it also had the names of Emertha, Ethalasia, and Egyra, as
Plinie testifies. The circuit thereof is about fortie of our leagues.

As for those places which belong to the Turke in Sclauonia, they doe first vpon the
same land reckon Castlenouo or Newcastle, seated on a low hill, neere to the bay Rizo-
nica, called now the gulf of Cataro. The Turkes not long since tooke it from the Spa-
niards.

The towne of Scodra, which we commonly call Scuttari, was heretofore vnder the
Venetian dominion, but now it is subiect to the Turkes. It is some eightene miles di-
stant from the sea, built vpon a steepe rocke, there lying vnderneath it in the East side a
lake one hundred and thirtie miles about, and mountaines enuiron it all round except
on the North side.

The Turke also possesseth there the little and dispeopled townes of Budua, Antua-
ra, and Dulcigno, which *Ptolome* calls Vlcinium, and some others Olchinium, the which
were taken out of the Venetians hands by *Selym* the second, Emperour of the Turkes.

¶ The Nature and Qualitie of the countrie.

AS for the Isle of Taffa, it abounds in white marble, whereof the Romans made great
account: and on the mountaines there also grows a maruelous companie of pines,
and firre trees: and by the minnall foame that lies on the tops of many small hills, we
may perceiue that heretofore it had many good mines, the which may easily be con-
fiscured because they yeilded euery yeare to *Philip* king of Macedon foure score ta-
lents.

The Island of Samothracia is plentifull in bonie and deere: and that of Lemnos is
more fertile than euer it was, bearing flax, hempe, corne, all sorts of roots or herbage,
wine in abundance: there is also great quantitie of flesh, of wooll, and of many other
things: but it wants wood, especially towards the East part, which is more drie: but that
part which lies towards the West and the South, more moist and flourishing.

The moist and humy places, lying betwene the hill, bring forth figs, nuts, almonds,
and some olives. There is neuer a riuer in this Island, but the inhabitants vse much fish-
ing at the sea side, where they find great store of fish, but especially the oysters, which
are called Gaideropedes, that is to say, asses feet, being far different from ours. There
are also springs of hot water, the which notwithstanding are nothing so hot as many
others are.

Men find in this Island, and no where else, the earth which we terme sigillata, or sea-
led

led, which is very good and medicinable, principally against the plague, and all fluxes. A They make little lumps and masses thereof, which are sealed and marked with Turkish characters. They use great ceremony in digging it up, for they come on the first day of August only to open the pit where it is, and all the rest of the year it is not so much as lawful to looke into it; as also the inhabitants are forbidden to transport it any where else upon paine of death. Princes Embassadors bring of it away with them many times when they come from Constantinople, and they thinke they offer a good present, when they give any quantitie of it to men of high condition and calling.

For Megoront, the sea is very swift within that strait, and as some say, there is ebbe and flow there, but as others affirme, six times every day; so as ships oftentimes that come B by the strait with a good stiffe gale of wind, make little way. Whenas Aristotle could not discover the cause and reason thereof, he died of griefe.

This Island in other respect, abounds with corne, herbage, or roots, wine, and oyle, and there you may also see great store of trees, especially such as are good and fit to build ships withall. Men say that the sheepe of this Island have no galls, but I know not whether it be a fiction or true.

Neere to the towne of Carista great quarries of marble are found, as also the amiant stone, whereof thred may be made as of flax: they make a cloth hereof, which whitens, being cast into the fire, when it is soule.

In the Island of Melo, they find many springs of sulphurous waters, good for mens recoverye and health. The soile of this Island is so far and fertile, as heretofore they have sowed seeds and graine in it, which within fortie daies grew to their full height; at the end of which they reaped them. It abounds also in oliue trees, and beares good vines. There are some veins of siluer, and the best sulphure that can be found. There was here in former times excellent marble of diuers colours, whereof Lucullus first brought of them to Rome. Men report of a certaine place within this Island, that when you come to dig it, the earth presently encrease, and the hollow places fill of themselves, without the helpe of any mans hand.

The Isle of Policandra is barren and stonie, being hard to till: and that of Sparta, or Sarsena, brings forth frogs that neuer croake nor crie, and if you carrie them any where D else, as Plinie saies, they make anoise as well as others.

In the Island of Sifano, the calamite is found; but no man can tell where the mines of gold and siluer are, for which it was in old time so renowned, seeing there is now no mark nor signe of any such matter.

As for Paros, there hath beene found much white marble that was called Lychnitis, because in the beginning they cut lamps out of it. Solinus saies, that there growes in Paros a kind of stone which he calls Sardis, the which was more excellent than marble, and yet it could not be put in the number of precious stones. But Plinie (whose ape Solinus is) makes no mention of the sardis stone in the Isle of Paros. They say, that if a man cast any white thing into the sea, on that side where the Arceanall stands, it becomes presently blacke. The aire of this Island is so good and cleere, that the inhabitants thereof live long and are very old, having little feeling of the infirmities and discommodities that accompanye old age.

The Isle of Nixia or Naxos, hath yet great store of vines in it, as well as it had in times past. They find there a stone which the Greekes call ophitis, and we call it serpentine or crappadina, or road stone, which growes not in quarries, but within the bowells of the earth. There is also great numbers of waspes, or rather of hornets, whose sting is mortall, as well as that of the Scorpion, if it be not cured speedily. You have there also many good veins of gold: but whether the inhabitants are not in dilligent enough to dig it, or that the Turke expressly prohibits it, no reckoning is made of them no more than in diuers other parts of Greece.

In the Isle of Lero, or Lerta, there is great abundance of marble, and the countrie is marvellous fertile. Men gather Aloes there, which our druggists so much esteeme, for the good it brings to men. That of Coos or Longo, abounds in fruits, and nourisheth a number

A number of liuing creatures. They also gather verie good grapes, which makes excellent wine, the best sort of which was aunciently called Hippocoon, because the soyle whereon it grew was named Hippon. There are also faire Cypres trees, Oakes, and Terebynthines, and (as Plinie saith) there are likewise many silke wormes bred. It hath a lake towards the West part, which is verie preiudiciall to the countrie, because the vapours and exhalations thereof are so infectious as they cannot possibly be endured: so that the Island is wholly desart on that part, and these vapours are more offensiue in Sommer than in any other season of the yeare.

The Island of Samos beares no vines, though the neighbour countries about it are verie full of them, but (as Strabo reports) all other things are there in abundance, yet some say that wheat prospers not verie well, but Oliues to their hearts desire. They report, there were once so many rats in the Isle of Nicola, as they draue away all the inhabitants.

In the Isle of Chio they find great store of Orange trees, the iuyce of which fruits they presse into hogheads and pipes, and conuey them to Constantinople, and other places, to mingle with their meats, & to make the same use of them, as they doe here of verjuice. The trees that bring forth masticke are along the sea side, verie little and low, but the leaues thereof is like to box or lentiske. They cut them thirteene times in a yeare neere to the stocke, to make the masticke distill, which issues forth like teares. They doe also cut many other trees, which yeeld the turpentine, and they say it is found in no other place but there, and in the Indies, where the two kinds abovementioned doe grow: you shall also see certaine fruits growing upon verie high trees, like beanes in their huskes, called in Italian Caroubis, and in Greeke Ondorina, as also, other trees called Visques, that bring forth Glue, whose fruit is like to great capers. The Isle of Chio is also verie much esteemed for the good malucie it brings forth, the which notwithstanding is not so good as that of Candie. They brought in old time from Chio to Rome, frailes of Raisins, euen as now they carrie them out of Prouence to Paris, and all France ouer.

The Isle of Lesbos, or of Mytelin, is of great fame, and the fruits that grow there are good in tast. The aire likewise is good and healthfull. There are verie many mountaines, out of which heretofore they digged marble, which was not altogether so faire as that of Paros, as also the Agate stone, which is of great esteeme and value.

The wine of this Island is held for the best that growes in all Greece at this day; It fetcheth also a number of good horse which are little, but strong, well fet, and proportioned.

They make much cheefe there, and haue corne in great abundance. They make two sorts of drugges which the Turkes use in their portage and brothes: the one is called in the Turkish tongue Thrachana; and the other, Bouhort, which the Romans called aunciently Crimmon, and Maza.

There is in the Isle of Samothracia great store of honie, and abundance of fallow here. Concerning those places within Sclauonia, the discourse of Ragouffe, and of that which the Venetians possesse in this territorie, may verie well serue for the explanation of their nature and qualitie.

¶ Their auncient Manners.

The Island of Zia, or Cea, when old folkes were wearie of liuing, they willingly poisoned themselves, that so they might not be subiect to the debilities and infirmities of decrepit age; and moreover, the magistrats also permitted euery one to procure their owne deaths. This custome was specially obserued in the towne of Iulier; for there was an expresse law set downe in these words: That they which could not liue well, should at the least die dishonestly: and they that exceeded the age of three score yeares, should die with payson, that there might be the better store of victuals and provisions for others. Elianus testifies as much, affirming, That they which were broken with age vsed to make a solemne sacrifice, during the which being crowned with flowers, they drinke the

juice of Ambrocke, as finding themselves now at these yeares vnable any waies to profit A their countrie. The Poets hold, that this Island was sometimes inhabited by the Corinthian nymphes, and that therefore it was consecrated to them.

The Island of Zerpheia worshipped *Apollo* for their tutelarie god, who was there adorned with great reverence.

Those of the Isle of Siphna, or Siphano, were heretofore so mightie, as they dared to contest with the Macedonians about the soueraigntie of all Greece, whereby we may easily conceive that they were a courageous people, and full of great resolution.

The inhabitants of Paros were sometimes accused of disloyaltie, and to be no men of their words, because *Miltiades*, Generall of the Athenians armie, hauing subdued them, B and they hauing faithfully promised to be their subiects, they obserued not their promise; and therefore it was said as in a common prouerbe: To doe as they of Paros did; which was: to falsifie their faith.

Those of Nixia, or Naxos, were not verie wittie. Many ladies in former times retired into this Island, where (in memorie of the wrong done to *Ariadne*, and detesting mens disloyaltie) they liued in perpetual chastitie.

There was heretofore in the Isle of Cos a Temple dedicated to *Aesculapius*, because *Hyppocrates* affirmed himselfe to haue defended of his race. And people repaired thither, as they did to other Temples, to this imagined god, to receiue cure of their infirmities.

The Samiens carried a particular reuerence to the goddesse *Ino*, whom they worshipped C with many sorts of feasts and sacrifices. They made her statue, wherein she was represented as a maid that was to be married, because they held opinion that *Ino* was born in this Island, where she was brought vp during her virginity, being afterwards married to *Iupiter*. They also dedicated vnto her a wood, wherein they noursished peacocks brought from beyond the seas. In this Island they made in times past the fairest earthen vessels that could be seene.

The Athenians did to honour and reuerence the Isle of Delos (besides the Persians) as they removed all the tombes and carcases of dead men, which they sent to the Isle of Rhodus neere vnto it; which should serue but as a Churchyard to Delos, being dedicated D to this effect by *Polycrates* tyrant of Samos; whenas he had the full power and command of the Sea: and after this dedication made by the Athenians, they ordained a solempne feast euery five yeares, to which all those of the linage of the Ionians assembled, where they exercised running, wrastling, and musick, and the free cities did there solempnize publique daunces to the honour of *Apollo*. It was not lawfull to keepe any dogge in this Island.

The Chians haue beene heretofore verie powerfull by sea, being infranchised, and hauing established as honourable a communalitie and republique as any of their other rich neighbours. But at last they were enforced to come vnder the Athenians gouernment, afterwards they were subiect to the Macedonians, then to the Romans, and last of all once more to the Grecians, which ruled in Constantinople. There were many worthie E personages borne in the Isle of Mytelen. And it seemes that this was a nurserie as well of phylosophers, as of those that followed more pleasing studies, and which required not such strayed spirits. *Theophrastus* came out of this place, and *Pittacus*, one of the Sages of Greece, and in like manner, the Poet *Alcæus*, as also *Sappho* the Poetesse, whose verses are yet found to be so delightfull. It was also the countrie of the Orator *Diophanes*, and of *Theophrastus* the Historiographer, and further, of *Arius* the great Poet and Harp-player, as also of *Epander*, that excellent Poet and Musitian.

The Lesbians did in former times adore the god *Bacchus*, because as *Pausanias* writes, the fishermen of Methymna, hauing drawne out of the Sea an head made of the wood of the Olive tree, and finding that it prelaged some extraordinarie and potentiall effects, though the form was verie strange, and lare differing from that of the Grecian gods, they went to demand of the Pythian oracle, what god, or else what Heros was represented in this head? and the answer was, That they should honour *Bacchus*, surnamed Caphareus.

The

A The Island of Samothrace was in auncient times very famous, by reason of the ceremonies of the gods which were there obserued: for there was a schoole where men were instructed in all the rites and formes of those sacrifices, to be offered to euery particular god.

¶ The Manners of the present time.

Though in all these Islands men liue for the most part after the Greekish manner, yet it will not be altogether impertinent to declare some particularities of their manners and customes which inhabit there at this day.

First you must conceiue that there are a great many of theeues and pirats, which lie continually about these Islands, in so much, as the inhabitants are enforced to stand vpon their guard, after this maner: There is not an hill top in all the Islands, where there stands not a watch or sentinell all the day long, to the end they may descie whether any pirats be vpon the sea or no, for they can easily iudge far off, whether they be pirats, or other ships. Now they haue no sooner discovered any vessell of this qualitie; but they giue fire to the beacon, and in the day time when the fire will not shew far, they haue matter and stuffe about them which raiseth a mightie smook: and if there be many ships in company, they giue notice thereof in diuers places, and then all the neighbour ports are aduertised of the approach of this common plague, and seeke to defend themselves.

In the night, the fire is easie to be seene, and therefore at that time they vse beacons, for they make as many fires as they discover ships, and passengers which passe that way, hold the sea cleere whenas they see no signall made vpon the mountaine tops, and so on the contrarie they tearme it troubled, whenas they doe perceiue any of these tokens.

The Isle of Patmos, or Palmosa, is inhabited by Greeke Christians, living in all liber- tie, by paying onely a tribute to the Turke, and hauing ordinarily amongst them Turkish magnifrats. The soile is tilled by the Christians, and there are a great number of Caloyers amongst them.

The Islanders of Cos maintaine a foolish superstition; for they affirme that a serpent was here seene of immeasurable greatnesse, which they hold for a fairie, affirming that it was *Hyppocrates* daughter, who is yet aliue, as she who was in former ages a wonderfull inchauntresse.

The Turkes dwell onely in the towne of Strancou, not hauing one christian amongst them, no more than in any other place within this Island, except it be in two villages, which are within the Champian countrie, where some Greeke Christians are suffered to inhabite.

In the Island of Lesbos, there be Turkes which dwell in the towne of Mytelen, or else some others professing the Mahometan religion; but the Grecians liue in the countrie to plant and labour in the vines.

In the Isle of Stalimena or Lemnos, all the Greeks applie themselves to bodilie labour, and liue there out of all feare of being oppressed or wronged, being freed from this inconvenience by the souldiers that guard the forts. There are also many Caloyers, as in all the other Islands within the Mediterranean sea.

As for the Island of Chio, the Turkes will not permit any Christian to lodge within the towne, which is of the same name. Although the Bishop of the Franches did forbear to go and celebrate Masse in his diocesse within the towne, where there is also a certaine place that harboureth poore Christians and passengers three daies, and three nights, without costing them anything.

Neere vnto the towne ditch one may see diuers of their sepulchers, with great stones and inscriptions vpon them.

About fifteene miies from the towne there are certain great farme houses, where fiftie or three score peasants lodge, who at some times of the yere do nothing but feed partridges, and they haue the art to take them three daies after they are hatcht.

They are so well beaten and acquainted with their houses, as they suffer them all day

long passage over the fields; and then to bring them in againe in the evening, every one A
goes with a graine of wheat in his mouth, and lies downe on the earth; then the Par-
triches being desirous to pecke at this graine, every one comes into the peculiar owners
hands; and thus every one hath his owne againe, which makes them very common and
cheape in this Island.

THE ISLAND OF B

CYPRVS.

The Contents.

This discourse declares who were the first inhabitants of this Island, and the princes
that commanded over it, before it was taken by Selym, and reduced under the Tur-
kish subjection. The situation, extent, breadth, length, in what climar, and under C
what parallell it lies: what capes, and promontories it hath: and how it was hereto-
fore divided into foure parts, and now into twelve provinces. The principall towns, boroughs,
villages, and mountaines in the same. Of the soyle, abounding in all kind of fruits, but especially
in cytrons, oranges, lymons, blacke grapes, called Zibiles, dates, sugar taken out of canes, saffron,
coriander, feed, muske tree, surgenrie, elagantia, rhubarb, scammonie, mines of gold, chris-
tall, silex, alumme, iron, brass, perle, stone, emeralds, diamonds, chrystall, white corall,
and red, and the ancient stone, wherof linnen cloth is made that will not burne in the fire, but
whitens therein, cotton, wooll, and salt. What were the ancient lawes, and customes of this coun-
trie, where whoredome was openly permitted, and luxurie reputed commendable: where they
worshipped Venus who was the goddess, patronesse, and protectrix of this Island. What nations D
now inhabit this Island. What forme of policie and government was there maintained during
the Venetian dominion, and what that is by which the Turkes command and governe, to whom at
this present they are subject.

This Island which was in auncient times first inhabited, as men judge,
by Iaphet, *Nabes* sonne, comming afterwards vnder the dominion
of Greekiſh tyrants, when the Assyrian monarchie was exting-
uished, fell at last into the Romans hands, and by their means, it obeyed E
the *Ptolomees* who were kings of *Aegypt*, and then it returned
againe vnder the Roman power. After that, the Emperors of Con-
stantinople possessed it for the space of eight hundred yeares. Then
it liued vnder the government of the kings, of the familie of *Lusignan* of France. After
this it came vnder the Venetian subiection, in the yeare 1473, continuing in their hands
vnto the yeare 1570, whenas *Selym* the Turkish Emperour tooke it by force.

This Island was called in former times *Crypta*, or *Crypton*, as *Volaterranus* writes, that
is to say, subterranean, because it lies so low, that a man would thinke the waves of the
sea did hide and cover it. It was also named *Cersitis*, for the great number of mountaines
therein, whose points or tops are sharpe like hornes: it had also the names of *Cethoine*,
then of *Amathusia*, according to *Strabo*, as likewise of *Paphia*, *Salaminitia*, *Macaria*, or
fortunate, of *Achamantis*, *Asperia*, *Collinia*, and *Erofa*. F

It is seated as *Ptolome* relates, in the midst of the *Issicke* bay, commonly called the
bay of *Lajazza*, being neere to the *Aegyrian* sea, and lying between the coasts of *Ci-
licia*, and *Syria*. On the South part, it butts vpon the *Aegyrian* sea, and that of *Syria*:
on the North, it is beaten vpon by the same *Syrian* sea, and the *Issicke* bay: vpon the
West,

A West it joyne to the Sea of *Pamphylia*; and towards the North, it confines with that
of *Cilicia*.

That part which lookes towards the East, lies from *Syria* or *Suria*, about one hundred
miles, which passage may be well gone in one night. That part which bends towards
the South, is about three or foure dayes sayling from *Alexandria*; and as much from
the Island of *Rhodes* vpon the West. It lyes sixtie miles from *Cilicia*, or *Carama-
nia*.

The length of this Island is from West to East, and sometimes it makes straits of land,
which cut off the breadth. It lyes in the beginning of the fourth climar, vnder the tenth
parallell, according to moderne writers, and the longest day in Sommer is of foureteene
houres and a halfe, or thereabouts. It comprehends three coelestiall degrees in the lon-
gitude. It hath in circuit (as *Strabo* writes) three thousand foure hundred and twentie
Stades, which (according to our computation) make foure hundred twentie seven
miles. *Plinie* saith, that it is three hundred seuentie five miles about. Others affirme,
that sayling about it by Sea, it hath five hundred miles, and that the length is two hun-
dred miles, and the greatest breadth fiftie or sixtie. But there are some which giue it five
hundred and fiftie miles in circuit, two hundred and twentie in length, and one hundred
and thirtie in breadth.

Elbe hath many promontories or capes, as vpon the West, the promontorie *Acha-
mas*, now called the cape of *S. Pifane*, or *Epifane*: The promontorie *Drepan*, at this day
Trapan, or *Melechchia*: and that of *Zephira*, now called *Punta*: *Malota* or *Melonta*, or the
cape of *Chelidonia*: vpon the South side is to be seene the promontorie *Phecurie*, cal-
led *Cap Blanc*: That of *Curia*, now called *Capoddegatte*: That of *Dades*, called at
this day *Cap de Chiri*: That of *Throne*, now named *Cape de Pila*: vpon the East, lyes
the promontorie *Pedace*, called at this day *Capo de Grigio*, or *Cape Grec*: and vpon the
top of the Island, that of *Clides*, called now *Cape S. Andrew*: vpon the North, lies the
promontorie *Crommyon*, now teamed *Cape of Cormachiti*, or *Cornachiette*. To
conclude, betwixt the Cape of *Cormachiti*, and that of *S. Epifania*, lies the Sea of *Pam-
phylia*, now named the gulfes of *Sertalia*, which in former times was verie dangerous for
the space of three hundred miles.

Ptolome teacheth vs, that this Island was diuided in former times into foure parts, that
is to say, into the Easterne part, which they gaue to *Salaminitia*; into the Western
part, which *Paphia* comprehended; into the Southerne part, which was *Amathusia*,
and into the Northerne part, which was *Lapathia*. But at this day it is diuided into
twelue parts, which they commonly call countries, and those be *Nicotia*, *Famagosta*,
Paphia, *Audime*, *Limisse*, *Massota*, *Salina*, *Messaria*, or *Sauri*, *Crusoc*, *Pentalia*, *Cerina*,
and *Carpathia*.

Diadorus, *Plinie*, and *Mela* affirme, that it contained nine goodly kingdomes, and five
fine good towne, wherof some haue beene ruined by great earthquakes. The chiefe
townes were *Paphos*, in the region of *Paphia*: it carries at this day the title of a towne,
and is commonly called by the name of *Bapho*, as *Niger* writes: old *Paphos*, which
was in the same province: *Cythera*, which gaue name to the whole Island; and is no
more at this day; but in the place thereof is the towne of *Conucia*, which is one of the
chiefest of that Island. There was also *Curia*, whereas now the towne of *Pisecchia* stands,
which is also accounted one of the chiefest. There was also *Amathus*, which is now ru-
ined. Moreover, the towne of *Cerania*, now called by the name of *Cerines*, built by
Cythera, when he had subdued the nine kings of the Island. This towne (as *Anthours* af-
firms) stands in the North part of the Island. But *Nicotia* (which was sometimes cal-
led *Letra*, then *Leucote*, and the abode of kings) is seated in the plaines of *Massaria*,
thirtie six miles from *Nicotia*, stands *Famagosta*, sometimes called *Salamis*, then tear-
ned *Constantinon*, a famous towne. Some affirme, that *Famagosta* was in former
times called *Tamasse*, and others hold that it was one of the foure townes which had
the common name of *Artinoc*.

Besides these townes, they did number about eight hundred and fiftie villages or open A
bournoughs, yet putting in this number some ruined townes, which they commonly call
Calaux, the which contains about one hundred and sixtie thousand inhabitants. Ma-
ny of these places may well be compared to good townes, as well for their bignesse, as
for the number of the people. The best are Lapitho, Siguri, S. Iohn de Carpaste, Lefca-
ra, S. Constantin, Limasi, Silicu, Pellendria, Chillani, Collosse, Piscopia, Salines,
Couuelia, Crimè, Arzos, Omodos, Crusoc, Solie, Marfou, and Lesque. All the
Calaux, or Bournoughs, were diuided into three parts, whereof the moirte did belong
vnto the kings treasure, and the rest partly to the Clergie, and partly to the Nobilitie.

There are many mountaines in this Island, but that of Olympus is the greatest: the B
Grecians call it Throthodos, and it hath eightene leagues in circuit. There are to be
seene many Monasteries of Greeke Caloyers or Monkes, of the order of S. Basile.

¶ The Qualitie.

Al this Island in former times was so full of wood, as they could not manure it; and
although the inhabitants had consumed a great part of this wood in refining and
melting of mettalls, and making of ships; yet could they not easily lay the land bare, the
wood grew so fast. In the end they ordained, that whosoever would cut vp any trees,
might lawfully doe it; and that euery man should enioy, as his owne inheritance, C
the fields which he had cleared. Strabo saith, That the Island of Cyprus in his time did not
yeeld to any other, for that it bare abundance of wine and oyle, and had wheat suffici-
ent to feed the inhabitants. But at this day it is exceeding fertile, and abounds in all
things necessarie for the life of man: for, besides the great store of wheat, and other
graine and fruits of the earth which it beares, it yeelds excellent wine, the which they
may keepe eightie yeares; and in this time, of blacke it becomes white; they are of a good
and pleasing tast.

They bring from Cyprus that goodly great blacke grape or Rayfin, which they com-
monly call Zibile; and they are accustomed to gather in this Island all kinds of fruit
which grow in other places, especially, Lymons, Citrons, and Oranges, which excell all
others in tast. It beares no Chestnuts, Seruices, nor Cherries: but there grows great
store of Dates, and Sugar, the which they draw out of Canes, Saffron, Coriander, and
Masticke. And besides ordinarie hearbes, there are Egyptian beanes, or Colocasies,
and other hearbes which are verie pleasant in tast. There is honie which is excellent and
white, and Sugar which is blacke, the which they doe commonly call Melazo. This
Island doth also yeeld many physical things, as Turpentine, Coloquintida, Rhubarb,
Scammony, and such like; as also, an hearbe of the ashes whereof they make Sope.
There is also diuers mynes of gold, Borax, Alum, Yron, Vitriol, and Laren; but it
hath more Brasle than any other thing. It doth also yeeld some precious stones, as the
Emerald, Dymond, Chrystall, white and red Corall, and the Amyant stone, whereof E
they make cloth which burnes not, being cast into the fire, but purifies and becoms
white. The inhabitants doe also draw great profit from their cotton and wooll, where-
of they haue great store, and of their Goats haire, with which they make Chamlets.
They draw store of salt from a Lake which lies not farre from the Sea, the which is
euele miles in circuit, and into it there runs a little riuer which falls from Mount Olympus.
They which remaine in this Island, are much troubled with the heat, for that it is
situated in the fiftie and thirtieth degree; or thereabouts (as I take it) of the Northern
altitude, by reason whereof the Sun is not farre from them, when it enters into the
tropicke of Cancer; yet the Northern wind blowes strongly in the Bournough of Ce-
rines, and doth moderate this discomfort by the coolenesse which it doth cause in the F
extremities of the heat, and the aire vpon the mountaine is verie subtile. The ayre in this
Island is most commonly wholesome and vnto the Poles
which casts forth verie bad vapours. There are no riuers, but onely torrents or violent
streames

A streames, which growing drie, leaue the inhabitants in great distresse for water, which
it may be is the greatest discomfort which may happen to them of Cyprus. They report
that before the time of great Constantine, this Island was abandoned by the inhabitants
for the space of fix and thirtie yeares, during the which, there was neuer any raine
seene. There is but one port fit for the approach of ships, neere to Famagosta. It is true
that in former times there were many, but they are now filled vp, by reason of the raging
of the sea.

¶ The Manners of the Auncient.

This Island in former times was in great reputation, for although that poets haue sai-
ned that Venus was borne of the skumme of the sea; yet the common opinion was
that she had her beginning in this Island of Cyprus: and they beleue that this goodly
goddesse of loue was sometimes ladie of this cuntry; and that to couer her wanton-
nesse and incontinencie, she ordained that the women might play the whores without
any feare. Hence also grew the custome, that the maidens of Cyprus, before they mar-
ried, came vpon certaine daies to the sea shore, to present themselves to the first stranger
that would vse them for money; and with this kind of gaine they gathered together a
certain summe to pay their dowries, and to satisfie the goddess Venus for the rauishing
of their honours. Moreover the Cypriots had learned the cruell customes of the Barba-
rians of Asia; for that Teucer having taught them to sacrifice men, and to shed humane
blood in worshipping the deuill vnder the name of Iupiter, they continued it vntill that
the Emperour Adrian abolished that custome.

The kings of this Island did sometimes weare attires on their heads like to a Bishops
Miter, and they had long robes like vnto the kings of Persia, and as we see the Turkes
weare at this day: as for the rest, they liued after the Grecian manner. The inhabitants
in old time were so rich and powerfull, as they haue sent colonies into diuers places, and
haue long commaunded ouer all the Mediterranean sea, and haue built many townes in
Spaine.

¶ The Manners at this day.

The inhabitants of this Island are ciuile, and liue gloriously and daintily. They affect
strangers, and entreat them with much courtesie. They are valiant, and borne to the
war, exceeding strong and very active; but much subiect to melanchollie.

They that remaine in this Island are of diuers nations, yet there are far more Grecians
than other. The greatest part of these inhabitants came into this Island in the time of Con-
stantine the Great, from Egypt, India, Syria, Cilicia, Cappadocia, Pamphylia, Thrace,
and from many parts of Greece, after that the Island had bene abandoned for want of
water. But in regard of the gentlemen of Cyprus, they are for the most part come out of
France: for after the losse of the Holie Land, there were many Frenchmen which reti-
red themselves into this Island with the king Guy of Lusignan, about the yeare 1193.
But since that the Venetians became maisters, not onely the noblemen of Venice which
remained in Cyprus, were acknowledged for gentlemen of this Island: but also all the
ciutens of any townes belonging to the Seignurie of Venice, became gentlemen Cy-
priots, hauing continued fiftie yeres in the towne of Nicosia.

In this Island, as in all others, they are of mixt manners, for that some liue after the Ve-
netian fashion, hauing not forgotten their auncient manners: others which are Turkes
liue after the Turkish fashion, and by little and little they all begin to frame themselves to
their fashions which commaund ouer them.

¶ The Government.

All the Cypriots which remaine without the townes, are diuided into fiftie diuers con-
ditions, that is to say, into Parices, Licifters, Perpiaires, Albanois, and white Vene-
tians. The condition of the Parifians was the most miserable, for that they were entrea-
ted

ted like *slaves*: for in old time they paid a certaine summe vnto their maisters yerely, and A did endure other troublefome charges; for they ought two daies journey weekly vnto their lords, and they gaue them the third part of all the fruits of the earth. These lords had all power ouer them; so as they might imprison them, banish them, beat, and torment them; yea they might doe any thing but kill them: for the king onely had that authority: but it was lawfull for them to sell them, and to exchange them; and the Parices might also redeeme themselves for fixtie crownes, or thereabouts: yet their lands remained Parices, that is to say, bound to their lords with the same condition. They that were enfranchised after this manner, were called *Leiffsteres*, that is to say, free, and their children were of the same condition that their fathers, except those that had bene begotten before their enfranchisement, for they were held for Parices. The *Leiffsteres* paid the fifth or sixth part which they had gathered. Finally, they were forbidden to ioin in marriage with the Parices, for that the children which were borne of such marriages were held for Parices.

The *Perpaires* are some among the Parices which obtained libertie in the times of the kings of Cypres, with all their children and successors, vpon condition to pay yearly fifteen *perpirs*, which are certaine peeces of money of Constantinople: but their lands remained subiect as before.

The *Albanos* are certaine people receiuing pay, being in former times brought into this Island to guard it, and these begot children in Cypres, who received pay as well as they that bare armes, vntill that the Island was taken by the Turkes.

The white Venetians are certaine inhabitants of the Island which were free, both they and their children, paying onely vnto the king, or to the commonweale of Venice a certaine summe of money. This Island came to be subiect to the Venetians, in the yeare of Grace, 1473, and remained in this estate vnto the yeare 1570, when it was taken by *Solyman* Emperour of the Turkes. Touching the Turkes government, we will treat thereof in the generall discourse of his Empire.

¶ The Religion.

IN former time there were fourteene Bishopricks in this Island, which were all Grecians: but they were reduced to foure by Pope *Innocent* the third, in fauour of Queene *Alize*. He left the Archbishopricke of Nicofia double, the one Greeke, and the other Latine: the Bishopricke of Famagofia was also double: the Bishopricke of Paphos was also double, and in like manner that of Lymiffa. The Latine Bishopricks haue their boroughes and their tithes: but the Greeke Bishops did exact yearly a certaine summe of the Priests and Deacons which were subiect vnto him, after the manner of Greeke Prelates of other prouinces. The Greeke Archbishops and Bishops did acknowledge the Latine Bishops for their superiours, yea in such sort as after that the Grecians had bene chosen Bishops by the kings Councell; they were confirmed by the Latine Bishops: and when there was any suit before the Bishops, they did appeale from the Greeke vnto the Latins.

The Greeke Bishops did not remaine in the aboue mentioned townes, but Pope *Alexander* the fourth assigned them other seats, as we may read in *Somma Alexandrina*, for the Greeke Archbishop of Nicofia had his seat in the auncient towne of Solia, and was called Bishop of Solia, and head of the Grecians of Nicofia: the Bishop of Paphos remained in the towne of Arzos: he of Lymiffa had Amathonte for his aboad; but for that this towne was not inhabited, he liued in Lefcare: Finally, the Bishop of Famagofia made his residence at Carpass; yet in time they are returned to the aforesaid townes, onely the Bishop of Lymiffa continues still at Lefcare. We may not omit that the Latine Archbishop of Nicofia, who was called Archbishop of Cypres, did not acknowledge any Patriarch, but depended immediately of the Pope; by reason whereof, they called him *Primas* of the realme, and borne Legat of the Holie See. But you must vnderstand that after this, vnder Pope *Pius* the fourth, the Signiours of Venice became Patrons of this

A this Archbishopricke, and were wont to chuse foure men, one of which was named Archbishop by the Pope.

Besides the Greeke and Latine Churches, there are other sects in this Island, as Armenians, Cottes, Maronites, Indians, Nestorians, Georgians, and Iacobites, which were all expelled by *Saladine*, after the taking of Hierusalem, and either of these sects hath his Bishop.

The Turkes suffer euery man to liue with libertie of conscience, as in other countries where they rule, for that they demand nothing but the soveraigntie, and the payment of the tribute which they exact yearly.



THE ISLAND OF RHODES.

The Contents.

Rhodes is an Island, called in old time by diuers names, and famous for the great Colosse of brasse. What the situation is, and how many miles it contains. The famous citie of Rhodes fortified with three walls, thirteene towers, and five castles: given in former times by the Emperour of Constantinople to the knights of S. Iohn, and now held by the Turkes. Verie subiect to the overflowing of waters. Abounding in pastures, Orange, Citron, and Oliue trees. The auncient valour and power of these Islanders tried by the Grecians and Romans. Their lawes touching publique workes and charges. Given to the studie of sciences, liberall arts, Nigromancie, and Sorcerie. Sacrificing men to Saturne. The inhabitants of this Island at this present being Turkes, Jewes, and Christians Grecians, euery man liuing according to his lawes.



His Island was in old time called Ophinsie, Asteria, Ethrea, Trinachia, Corimbia, Poessie, Atabyria, then Macharia, and Colosse, by reason of the great Colosse that was to be seene there, and was numbred among the seven wonders of the world. It was all of brasse, and the thumbe of the hand was so bigge, as no man was able to embrace it with both his armes. The Egyptians did beat it in peeces.

This Island lies twentie miles from the maine land of Asia, and contains about one hundred and fortie, or (as some write) one hundred thirte five miles. At this day there is a good towne which is called Rhodes, of the name of the Island. It stands towards the Sunne rising, and is partly situated vpon the side of a hill, and part vpon the Sea shore. There are three walls, thirteene high towers, five castles, and some other forts which make it in a manner impregnable. This towne in former times was verie famous, and much more than vnder the knights of S. Iohn of Hierusalem, or at this day vnder the Turkes: for after that the Christians were dispossessed of the Holie land, the whole island was given by the Emperour of Constantinople, to the knights of S. Iohn of Hierusalem, in the yeare of our Redemption 1308. But in the yeare of our Lord God 1522,

Solyman

Solyman, emperor of the Turkes, made himselfe maister thereof, having taken the towne *A* by composition, which was, That the knights should depart the Island with their liberties, and that the inhabitants of the countie should continue there still if they would. All the houses of the knights of the Rhodes are carefully preserved to this day by the Turke, with the armes, paintings, grauinges, and inscriptions.

¶ *The Qualitie.*

*N*ere vnto the towne of Rhodes there is a plaine, lying vpon the North-side (for the other is hillie) the which is stonie and narrow; but it is of a reasonable length: and there are many vallies and little hills neere vnto the towne, with store of vines and fruit trees, which grow there by art and industrie of men, for that the place doth not naturally beare any.

This Island hath bene much subiect to the ouerflowing of waters: but they haue laboured to draine out the waters, and to drie vp the Moores; so as the countie hath bene made fertile, and no more subiect to such inundations, wherewith it hath been afflicted, especially three times: the last happened whenas king *Antigones* had vanquished *Eumenes*, at which time the whole Island was covered with water, and the inhabitants drowned. This happened not by any swelling of the Sea, but by continuall stormes of raigne, which beginning with haile at the entrance of the Spring, were so violent, as bearing downe many houses, and killing many persons, the towne was in a manner ruined in those stormes. But to speake something of the bountie of this Island in general, it aboundeth in pastures, and brings forth great store of Oliue trees, Citrons, and Oliues, and other trees which are continually greene.

¶ *The manners of the Ancients.*

*T*he victories which the Romans haue gotten by meanes of the nauall armies of the Rhodians, and the courageous defence of the same Islanders against the Romans, before that they were made subiect to their commaund, may sufficiently shew how valiant these people were, and bred to armes. The Rhodians did also fight furiously against *Cassius*: but long before, they employed their forces diuersly, sometimes for the Lacedaemonians against the Athenians, and sometimes for the later against the first, as they could praise their loues: for it was a free people, whose succours they did sue for, as they doe at this day vnto the Swisses. According to an auncient law the rich were bound to beare the charges of the poorer fort.

There were men also appointed for publique workes, who did furnish victuals to them that laboured, and had a care that no necessities should be wanting, especially in matters which concerned the Sea. Moreover, there were some secrets in their Arcenall, which was not lawfull for any man to see, and if any one did presume to cast his eye thereon, or to enter, he was presently condemned to die. The towne of Rhodes was much commended for the sciences and liberrall arts which did flourish there, so as the Romans themselves sent their children thither to studie. The Rhodians language was not so sweet as that of the countie of Attica, and did more resemble the rudeness of their neighbour speech, than the much babling of them of Attica.

The inhabitants of this Island, although they were verie ciuile, yet they did sacrifice (as *Eusebius* writes) a man euery year vnto *Saturne*. They were in the beginning great forcerers, and so daungerous, as within the infusion of certaine water charmed, they spoiled the seed of the earth, and did kill their cattell. They were great fenceers, subtil Artizans, quicke witted, and full of excellent inuentions.

¶ *The*

¶ *The Manners of this age.*

*T*he towne is inhabited by Turkes which liue after the manner of their nation, and of the Iewes which are come out of Spaine. But as for Christians, they may not liue there in the night, for that the Turke suspects them, and feares some sedition or treason. In the day time it is lawfull for them to continue in the towne as long as they please, and no man takes exception. They that liue in villages are for the most part Christians, Greekes, which trimme their vines and gardens, and manure their grounds. These liue for the most part like vnto other Grecians.

*BOSSINA, BVLGARJA, SER-
VJA, RASCJA, AND THAT WHICH
THE TURKE HOLDS IN HUNGARIE.*

*B*ossina, or Bosnie is a countie of Illiria, called Cardania by *Orosius*, and by others high Misia. It takes the name of the riuer Bosne, which falls into that of Saue. This countie is diuided into two parts, whereof the one is called the realme of Bosnie, and the other the duchie. It is situated betwixt the riuer of Danou and Schlaunia. The realme of Bosnie did containe the Low Countries, and the chiefe place was Couadze, or Iaieze, the which was situated vpon the top of a hill betwixt two rivers, with an impregnable Castle. The Turke made himselfe maister of this realme in the year 1464, and did cause the king of Bosnie called *Stephen*, who was also Despot of Rascia and Seruia to be dead.

The duchie of Bosnie contained the High Countie ioining to Ragoufa, and the duke was called duke of S. Saba, or of Herzegouina, or of the Blacke mountaine. This duchie fell also into the hands of the Turkes the same year 1464; so as all Bossina at this day is but one government. The aboad of the Beglierbey is at Bagnialuca. There are also the townes of Pofchegue, Clisso, Herzogouina, Lika, Szazschne, Isuoumike, Bifsem, and Alatschiachiffar.

Seruia, which many men take for the auncient countie of the Triballes, and High Misia, lies betwixt the realme of Bosnie and Bulgaria. The chieftowne of Seruia was Senderouia, which some call Spenderobe, others Simandria, or Semendria, the Turkes Semunder, and the Hungarians Zendrem. This place stands neere to Belgrada vpon the bankes of Danou, or Danubius. It was taken by *Amurath* Emperour of the Turkes in the year 1438. There is also Prisdens, whereas the Emperour *Iustinian* was borne. The other townes of note in this countie are Vidina, called by the Turkes Kyratouu, seated neere to Mount Argentarius, then Nouograde, which is vpon the frontiers of Seruia, and which some do vntill call the New Hill, or the Blacke Hill.

Bulgaria, as if we should say, Volgoria, is so called of certaine people which parting from the riuer of Volga, about the year 666, seized vpon this countie, which some hold was in old time Basse Misia. It lies betwixt Seruia, Romania, and the riuer of Danou. The chiefe towne is Sophia, which *Niger* takes to be the towne of *Polonices* Tibisque. It stands in a very commodious situation, and it is great and well peopled, but nothing strong. There is also Nicopolis, which the Turkes call Nigebolis.

Rascia lies betwixt the riuer of Termes and Danou. The chiefe towne are Zarnouia, Crusouecia, Couin, Nouebarda, Seuerin, Calambes, Columbessa, and Bodon. This countie had sometimes a particular Despot, who was disposed by *Amurath*.

The Turke doth also hold in Bessarabia, which they hold to be one of the provinces of Moldavia, the townes of Kilem and Bermen, or Moncafire, whereas Sangiac remains, who is subiect to the Beglierbey of Greece. These townes were taken by the Turke with the countie, in the year 1485.

XXX.

As for Hongarie, the Turke holds Buda the royall towne, the which was taken by the Turkes in the yere 1541, and soone after the townes of Strigonia, Albaregale, and Quinque Egflises. Belgrada also, or Alba Greka, was taken by them in the yere 1521. And to conclude, for that wee will treat more particularly elsewhere of the realme of Hongarie, king *Mathias* who was put in possession of the realme of Hongarie, holds nothing but that which lies towards the riuier of Danou, vpon the frontiers of Polonia and Cassiua.

¶ The Qualitie.

The realme of Bosnie is full of rough mountaines which yeeld little. All the aduantage it hath, is, that it makes the countrie the more strong. There are also mines of siluer, whereof they haue great abundance. And they draw out of this countrie the best faulcons that can be scene.

Bulgaria, is for the most part full of mountaines, and extends sometimes towards the riuier of Danou, and sometimes towards Romania: the middle part of the countrie is more stonie and rough than the rest. And although that the lower parts haue some plaines and vallies, yet the greatest part is full of thicke woods, or else these plaines are desart: here *Ladslaw* king of Poland consumed his armie.

Seruaia and Rascia are of the same qualitie: but Seruaia exceeds the rest in that it hath mines of gold, and is like to that of Bosnia, in regard of those of siluer. As for the countrie which the Turke holds in Hongarie, we will speake of the qualitie thereof, whenas we shall make particular mention of that realme.

¶ The Manners.

The manners of these people are for the most part like vnto those of the Sclauonians, which we haue already described. They haue little tast of the neighbourhood of the Polonians. These nations are in a manner all giuen to wine, very rude and grosse. There is no great trust in their words, for that they breake their faith vpon any light occasion. They are borne to endure all kind of toile and labour, and are not easily tired with any thing: but there is nothing more troublesome than their conuersation. They are full of courage but not of valour, for that their resolution grows rather from brutishness, than from any thing that may giue a man the title of valiant.



THE REALMES OF ALGIERS, TVNES, AND TREMISEN IN AFRICKE

The Contents.

The author hauing discoursed of the countries which the Turke holds in Europe, he comes to the description of those which he commands in Africke; and beginning by the realme of Tremisen, he shewes the bounds, the length, and breadth, and the provinces which in old time it did containe. And hauing described the towne of Algier, and the realme, he comes to treat of the realme of Tunes, the which he diuides into sixe prouinces.

the author notes their extension, situation, and chiefe townes, and among others, he shewes at the description of Carthage, the most ancient of the realme of Tunes, in old time the chiefe of all Africke. Then coming to two other obseruations, of the fertilitie of these provinces, and the manners and dispositions of their inhabitants. Touching the first, he writes, That there is abundance of Corne, Oyle, Oliues, Dates, and all kind of fruits in the most part, Goats, Oxen, and Horses. As for the manners and customes of this countrie, that the women weare long haire, and haue a booke of brasse vpon either thigh, and that in old time they were common, but now they liue after the manner of the Turkes, who command ouer them: They haue alwaies bene subtil, treacherous, and disloyall; there being in these countries two kinds of sects or religions, which were Christians and Mahometans, whereof the Author will speake hereafter more ampie, treating of the Turkes religion.



He realme of Tremisen, or Telenfin, hath Mauritania, Tingitana, (in the which are comprehended the realmes of Fez and Morroco) vpon the West, diuided by the riuier of Muluia: vpon the East, that of Amflaga: vpon the South, lye the Numidians Gertulens: and vpon the North part, lyes the Mediterranean Sea, which lookes towards the Island of Sardinia. *Iohannes Leo*, of Africke, comes very neere vnto *Ptolome* in his description which he made of

the realme of Telenfin, whenas he saith, That it ends towards the West with the riuier Zia, and with that of Muluia: vpon the West, it hath for bounds the great riuier, which some hold to be that which the Modernes call Magrada (which hath bene knowne to the Ancients by the name of Bugrada: vpon the South, the desarts of Numidia: and towards the North, the Mediterranean Sea.

This countrie was called Mauritania Cæsaria, in the Romans time. It extends from East to West three hundred and eightie miles, but the bredth is not aboue foure and twentie miles, that is to say, from the Mediterranean Sea, vnto the desarts of Numidia, by reason whereof it is subiect to the continuall incursions and inuasions of the Arabians which dwell in the Desarts: for this cause, the kings of this countrie haue alwaies fought the loue and friendship of the Numidians in all degrees, and yet they could neuer satisfie them.

This realme of Tremisen did, in auncient time, (as Authours affirme) comprehend foure provinces, which carried the names of their chiefe and principall townes, that is to say, of Tremisen, Tenez, Bugia, and Algier: but at this day there remains none but Tenez, and Tremisen. This last towne had in former times sixteene or seuenteen thousand households; but (first of all by reason of the warres of *Ioseph* king of Fez, who besieged it seuen yeares; then by the warre which was made by the Emperour *Charles* the first, who had taken it vnder his protection; and of the Turkes, who in the end made themselves maisters thereof; and in like manner by reason of the warre betwixt the Serif and the Turke) it is much decayed.

The towne of Algier was in former times vnder the realme of Tremisen; but, by reason of the insupportable charges it was at, it revolted, and gaue it selfe to the king of Bugia. It did afterwards belong to the king of Spaine, from whom *Barbarous* tooke it in the yere of our Lord God 1517. Now it is reduced vnder the Turke, and is growne both rich and famous, being a retreat for an infinit companie of Pyrats which bring their prizes thither, for which reason the great Turke hath a Lieutenant remayning there. It stands vpon the declining of certaine hills, being three miles in circuit, and contains eightie thousand persons. A small Island makes the Port, the which is little, and subiect to the Northerne winds. The Turkes haue continually fortified this place, and made it in a manner impregnable. This towne was in former times called Gecair; and the realme of Algier extends vnto Tectot, a towne of foure thousand families, and vnto Guargale, which contains six thousand.

The realme of Tunes comprehends all that which lyes betwixt the great riuier, and the riuier of the countrie of Mefrat; so as it doth containe all the countrie which the Ancients

Auncients did properly call Africke, or the lesser Africke, and in like manner the auncient A Numidia. Some diuide this realme into five parts, which be the prouince of Bugia, that of Constantine, the cuntry of Tunes, that of Tripoli, and that of Ezzab.

The prouince of Bugia begins at the great river, and extends vnto the mountaines of Constantine, neere vnto the Mediterranean Sea, the which is about one hundred and fiftie miles, and the breadth is neere fortie miles. There are also some townes which are small, but well peopled, as Necaus vpon the frontier of Numidia, and Chollo, neere to the Mediterranean Sea. But Bugia is the chiefe towne, which giues her name vnto the whole cuntry. It is verie auncient, and was built by the Romans vpon a high mountaine neere vnto the Sea, Falzal, which some hold to be that which *Ptolome* calls Thabuaque. *Sabellius* takes it for Vzarat; *Sannutus* for Salde; but *Cassaldus* (vpon whose judgement the most iudicious relie) holds that it is Igligili, for that the situation is verie like vnto it. In old time there were in this towne goodly Temples, Colledges, and stately lodgings; and moreover, Hospitals, and Monasteries, after their maner; but the towne was taken in the year of Grace 1508, by *Peter* of Nauarre, since which time it hath continued without ornament or beautie.

The cuntry of Constantine lies betwixt the mountaine of Constantine, vpon the frontier of the cuntry of Bugia, and the territorie of Tunes, neere to the river of Guadilbarbar: the chiefe towne is Constantine, which *Marmolins* takes to be that which *Ptolome* calls Culcine, putting it in new Numidia: yet *Paulus Iovius*, with *Oliver*, who hath commented vpon Mela, and some others, hold that it is rather Certe, the aboad of king *Massinissa*, which *Ptolome* calls Iulia: The towne is enuironed with high and strong mountaines, the which are verie auncient. It is in a manner compassed about with verie high rockes; they doe now account in it about eight thousand families. There are many faire houses, and without the towne there are to be seene a great number of goodly auncient buildings, amongst the which there is a triumphall arch, after the manner of the Romans. They doe also place in this cuntry the towne of Bosne, otherwise called Hippona, built by the Romans, one hundred miles or thereabouts from the Sea, the which hath bene famous by reason of *S. Augustin*, who was bishop of that place.

The cuntry of Tunes lies betwixt the river Guadilbarbar, which the Auncients haue called the poole of Hipponita (in which is the length of the cuntry of Constantine) and the river of Capes, which makes certaine lakes, the which in former times was the marish of Tritonides. This cuntry is famous by reason of the towne of Tunes, the chiefe of the whole realme.

There are many faire townes in this cuntry, whereof the chiefe is that of Tunes, whereof we haue made mention, called by *Ptolome*, Themise or Thunise. In the beginning it was a small towne, but after the ruine of Carthage, it began to be wonderfully well peopled and intricht: so that at this day it is held for the chiefe towne of the whole cuntry: for they number in it about ten thousand families, and it is neere five miles in circuit. Goulette was seated neere vnto Tunes, vpon the strait of a poole, neere ten miles long, by the which they go to Tunes.

Carthage, the most auncient towne of this cuntry, and sometime the chiefe of all Africke, was built by the Phenicians, as some hold, seuentie two yeares before the citie of Rome. Some say that it was two and twentie miles in circuit: it was in a manner inuironed of all sides by the Sea. There was in the midst of it a fort called Byrles, which contained little lesse than two thousand paces. This towne was taken and burnt by *Scipio*, in the year of Grace 602, after the foundation of Rome; but hauing bene afterwards redified by *Cesar*, who transported a Colonie thither, it did afterwards flourish, and receiued much annoyance by the Vandales, Gothes, and Sarrazins, and hath bene so ill treated, as there scarce remains a twentieth part of the towne inhabited. There is but little of the wall standing, some aqueducts, and a small number of the auncient buildings. They say there are about five and twentie shops of merchants, and five hundred houses the which are low and ill built.

Biserre, or Benferr, is a verie auncient towne, seated vpon the Mediterranean Sea, and neere

A neere to a river, which being small in the beginning, by little and little growes wonderful great. There is a goodly port of the sea, capable to receiue great shipping. Some say that this towne is all one with Vtica, which held the first ranke next vnto Caithage, and grew very famous by the death of *Cato*. In this cuntry, they do also reckon the great towne of Cairoan, seated in a plaine which is desart and sandie, and famous by reason of the studie of the law, according to the lawes of the land, and the superstition of the Arabians, the which are carefully obserued there.

The cuntry of Tripoli begins at the river and gulf of Capes, and extends neere vnto the cuntry of Mesrat, beyond the towne of Tripoli. Some say that this prouince did extend it selfe in former times towards the North, before that it was drowned, by reason whereof, the inhabitants flying this inconueniencie retired themselves towards the South. There are many townes in this prouince, whereof the chiefe is new Tripoli, which otherwise is called Tripoli of Barbarie. This towne hath gotten reputation in our time, by reason of the pirats which liue there, and which annoy all the coasts of Italie: whereas in former times there was great access of merchants from Genouia, Venice, Cicile, and other places.

Ezzabe, the last prouince of the realm of Tunes, lies beyond that of Tripoli towards the East. It comprehends some townes which are of no great importance. The chiefe cuntry of this prouince is called Mesrat, the which lies neere to the Mediterranean sea, and about one hundred miles from Tripoli: and this cuntry contains many townes and villages built as well in the plaine as vpon the mountaines.

¶ The Qualitie.

If we shall obserue in generall the realme of Tunes, we must confesse that it is fertile enough, and fit to breed vp much cattell, and to beare great numbers of trees, the which are commonly seene towards the South: for vpon the East, it is not very fruitfull, neither haue they much water: but to examine euery thing in particular, the cuntry of Bugia is in some places pleasant and fruitfull, for that it yeelds good store of graine and fruit: but in some other places, it is so barren, as there can be nothing seene more miserable. The soile about the towne of Bugia is not fit for corne, but it yeelds excellent fruits. There are in this cuntry wonderful high and rough mountaines, where there are many Forrests, and store of fountaines, replenisht with goats, oxen, and horses.

In the cuntry of Constantin there is store of oyle and corne, with great plentie of butter, by reason of the troups of cattell which they feed. Neere vnto Bone, there is a very great plaine, the which is fortie miles long, and five and twentie broad, the which yeelds abundance of corne.

In the prouince of Tunes neere vnto the chiefe towne, and within foure or five miles round about, there are plaines full of oliue trees: but they want wheat, and all other kind of graine, by reason that the inhabitants dare not manure the land that is about the towne, for feare of the Arabians, who make dayly incursions.

The prouince of Tripoli yeelds great store of dates, and fruits of all sorts: but it is not fit to beare corne; yet they haue good plentie of wheat. The prouince of Ezzab hath goodly plaines, but nothing fit to beare wheat, nor any other graine: but in recompence thereof, there is abundance of oliues, dates, and many other fruits.

¶ The Manners of the auncients.

The women of this cuntry did in old time weare vpon either thigh a hoope of brass, which is obserued at this day in many places of Africke among the Moores, and they did weare their haire very long. They were in some places so vnciuile, or to speake more properly, so nastie, as they did kill the lice they tooke with their teeth, and afterwards cast them to the ground. These were called Andrimachides, who liued among the Poenes, and these did feed and prostitute their daughters being readie

to marrie, to their king, who desoured her that best pleased him, and tooke say before the A came vnto her husband.

They which liued neere to the Marish Tritonides, did shauē the forepart of their head, and did weare their haire long behind: on the other side, the Aues did suffer their haire to grow before, like as time is described. The virgins of this countrie do euery yeare prepare a combate on the day of *Minerua* least, in honour of that goddesse, and they did fight with stones and staues with great eagernesse. They that died in this combate were held for corrupted virgins; and she that had carried herselfe valiantly in the fight, was alwaies honoured by other virgins, who arme her with all peeces, especially, with a *bourgonet* made after the Corinthian manner, with a crest like vnto our morrions, and letting her in a chariot, they did carrie her in triumph along the lake of Tritonides.

The people of this countrie did cohabite confusedly with women, and as for the children which were borne of such coniunctions, whenas they come to age, they were brought to the assemble of men, where they made choise of him they would remaine with, and he was held for their father, and euery three moneths they meet vpon this occasion. They were held treacherous and disloyall, yea in such sort as it grew to a proverbe, That whenas any one had fassified his faith, and broken his oath, it was sufficient to say that he was a Poenian. They were alwaies subtle, whereof their capitaine *Hannibal* hath giuen sufficient testimonie to the Romans: as for courage they wanted not any; but they were full of factions and enuie: and this diuision, with the effeminatnesse which they learned at Capoua, was the cause of *Hanniballs* totall ruine.

The king of Tremisen was not accustomed to speake to any but to the greatest persons of his court, who were afterwards dispatched according to his fancie. He had for his officers a Lieutenant Generall, who in time of warre hath as great authoritie as the king: a chiefe Secretarie, who did write an answer in the kings name: a Treasurer, and another which did distribute the treasure according to the kings commandement and pleasure: the fift was the Captain of the port, or rather the lord Steward, who commanded the kings guard: and as for Chamberlaines, although he had some, yet they did no seruice but when the king gaue audience, for that in his chamber he was serued onely by slaues, and by his women and cunuches.

¶ The Manners at this day.

THE inhabitants of these countries liue for the most part like vnto them of the realms of Fesse and Morrocco, of whom we haue elsewhere made mention. True it is, they applie themselves something to liue after the manner of the Turkes, who command ouer them. The Arabians do also liue like vnto them of whom we haue spoken, treating of the Empire of Morrocco.

They that are borne in the countrie do not greatly loue the Turkes, who haue authoritie ouer them, and if there should grow any combustions or troubles among them, they would be the first that should take armes against the vsurpers of their prouinces.

The inhabitants of this countrie are of a good complexion, endure labour willingly, and grow most commonly to be old, if the end of their daies be not aduanced by some violent death. They are seldome sicke, neither do they much feare it.

They that liue in the prouince of Bugia are rich, noble, and courteous, and as ciuile as any that liue in the rest of Barbarie. They haue an ancient custome to paint a blacke crosse vpon their iawbones.

The inhabitants of the countrie called particularly Tunes, are not very rich, especially the noblemen and gentlemen, who vse no kind of trafficke. Their manners are like vnto those of other prouinces; yet they are more studious and giuen to learning than others: and neere vnto Carthage they are exceeding proud, although they be of all men most miserable.

Finally, all the countrie which lies neere vnto the sea is full of pirats, who do continual-ly rob and spoile such as they encounter. There are many Christians which be all slaues, and

A and especially in the towne of Algier, whereas they doe reckon fise and twentie thousand, who retainē the humours and manners of the countrie where they were borne; but liue at the discretion of such as haue them in their powers.

¶ The Riches.

THESE countries must needs be rich, seeing that Merchants come thither from all parts, except to Tripoli, which is an ordinarie harbour for Pyrats, by reason whereof the Venetians and Gencuois, who were accustomed to come thither in regard of their traffique, shie from it now as daungerous.

There are great numbers of merchants to be seene at Constantinople, who sell cloth, wooll, oyle, silke, linnen cloth, and many other things. The Gencuois, and some others, go to Bona to make their traffique of corne and butter; and many of them also go to Tunes in regard of traffique; and in like manner the Venetians, and many merchants of other Nations.

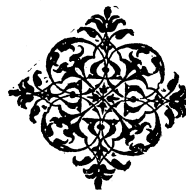
The towne of Algier hath two ports, the one at Sea, the other at land, whereof the entrie yeelds neere a million of gold. The feeding of cattel yeelds great benefit to the inhabitants of these countries, and the great number of slaues whom they force to labour, yeelds them an inestimable profit.

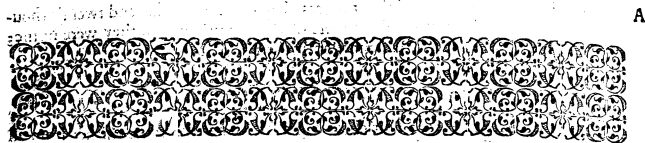
¶ The Religion.

ALL they that dwell in these countries make open profession of *Mabomets* law, whereof we will speake more at large in the end, when we shall treat in general of the Turkes religion. And as for Christian slaues, they liue there in their religion with infinite numbers of miseries, being more roughly vsed than in the countries of the emperour of Morroco.

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ÆGYPT,





ÆGYPT, AND THE COUNTRIES OF THE TROGLODITES NEERE VNTO IT.

The Contents.



N the countrie of Egypt there are many things as worthe of note as be in the world. But before the Author comes vnto them, he sets downe the situation of the countrie, and the diuers names wherewith the Ancients haue baptised Egypt. Whence the Egyptians haue drawne their beginning. The extension of this prouince in length and breadth. The figure resembling a band stretched out at length, and what climat, and in what parallell. The severall diuisions which the Ancients haue made of these countries, and how in old time it was diuided into high and low. The great number of townes, amounting to six and twentie thousand, of the raigne of Amasis: the name of the most renowned, amongst which is Siena, where there is a deepe pit to be seene, in which they can see no shadow whereas the Sunners into Caner. Memphis, famous for the aboad of the kings of Egypt, and the necropolis of the Pyramides numbred among the seven wonders of the world. The citie of Caire, of a triangular forme, the which hath within the circuit thereof a Tower, by the means wherof, they foresee the fertilitie and future barrennesse of all Egypt. Alexandria, a citie built in forme of a halfe Moone, where there are goodly Cesternes to be seene, and the ruines of the ancient palaces of Cleopatra, and of king Costa, father to S. Katherine. Two Obiliskes, or Spires, ten sadome high, with other singularities. Damietta, and others. The riuer of Nile admirable in her name, which in the letters carries the numbers of the daies of the yeare, and famous for her seven mouthes, which overflowing Egypt, makes the land fertile: The spring wherof being unknowne to the Ancients, hath bene discovered in our time. Among the stately buildings of this realme, are the Sepulchres of their kings, the Obiliskes, the Sphinx, and the Pyramides. Then folloves the consideration of their riches, growing by the abundance of all sorts of graine, cotton, sugar, wines which keepe long; Palme trees, Sycamores, Pomegranets, Oranges, the Tamaris, and the Alcaia, which the Egyptians vse for painting; Mettals, the Ametiste, and other pretious stones; the Eagle stone, which hath a vertue to discover theues: and neere vnto Caire growes the tree which beares balme. As for the nature and disposition of the Egyptians, and their subtiltie of wit, it sufficeth to say, that antiquitie hath attributed vnto them the inuention of sciences. Their women were capable to trade in merchandise, and to doe all offices belonging to men; the which they did practise in old time. The rest of the Authors discourse is verie notable touching the ancient forme of the Egyptians Duells. Their manner of writing from the right hand to the left, and the two sorts of letters which is used, the one sacred, and the other common and prophane. The garments of their Priests: their sacrifices, their meats, the feasts, at the end wherof was burnt a dead bodie: the funerall pompes as well royall as particular. The deuities which they worshipped

A vnder the figures of all sorts of beasts. Their disposition, and manner of living, and their religion at this day. Their lawes and ancient customes made touching traffick and theft: and for the marriage of their priests. The authoritie of their kings, the order which they held to treat of affaires, and their ceremonies in sacrificing a bull vnto their gods. Finally, is represented the state of the religion of Egypt at this day, and the manner of living of the Christians, called Cophtes, or Christians of the Girdle.



Some ancient Authors would haue Egypt to be a distinct part of the world diuided from Africke and Asia, betwixt the which they containe it. Others which take Nile for the true bound of Asia and Africke, put a part of this countrie in Asia, and the other in Africke. But Ptolome, and many others who haue taken the Arabian gulf, or the Red sea for a more commodious bound of these two parts, haue placed Egypt in Africke.

It was sometimes called Aerya, Actia, Potamia, Ogygia, Melambola, Hefesia, Miare, and also Ethiopia, by reason of the Ethiopians which liued there, as Stephen and Eustathius do witness. But the name of Egypt comes from one of their kings, brother to Danaus, or from the riuer of Nile, which was sometimes called Egypt: or from the people of Merfeu, descending from the race of Cham, who according to the testimony of Josephus, were called Egyptians. This countrie hath also receiued many names and Epithaphes from diuers authors, for that Apollodorus calles it the region of the Melampodes, by reason of the great fertilitie; and according vnto Plutarch in Osiris, they gaue it the name of Shemia, in the sacred ceremonies of the Egyptians. And it may be, they spake this word in steed of Shamea, as Ortelius hath wittily observed, by reason of Cham the sonne of Noah.

In the sacred booke of the Hebrues, this countrie was called Mesraim, as Josephus doth witness, and Chus, if we shall beleue Arias Montanus. Whereupon I will not omit to say that the Egyptians haue drawne their beginning from Mesraim the sonne of Chus, who came from Cham the sonne of Noah. The Arabians call this countrie Mezre, and the inhabitants Chibit, of his name who first commended in those quarters. The Turkes call them Elchebits, as Piner reports, or Elquibet, according to Marmolus.

This prouince runs a great tract of countrie from South to North. It hath for bounds vpon the West, the desarts of Barze, of Lybia, and Numidia, and the realme of Nubia; vpon the South, the countrie of Bugia, and the riuer of Nile, as Leo Africanus affirmes, for that in this place it winds about something from the West vnto the East. But Plinie (who was followed by many in that respect) sets the end of Egypt vpon that side neere vnto the towne of Siena, which they now call Afne. Others say, that vpon the South side lie the Cataractes, which are very strait precipices, by the which the Nile falling with great abundance of waters, seemes not to flow, but to poure downe with a wonderfull violence. It hath for bounds vpon the East, the desarts of Arabia, which lies betwixt Egypt and the Red sea, and all this countrie is desert, and without any water for the space of eight daies journey: vpon the North, it ioines with our sea, which is called in that place the Egyptian sea, of the countrie to the which it ioines. This shewes sufficiently, that the Ancients haue called that onely Egypt, which is watered by the riuer of Nile, that is to say, the countrie which is enuironed with great desarts, beginning at those places which are neere vnto Siena vnto the Mediterranean sea. And that part which lies on either side of Nile, from Afne vnto Alcaire or Caire, is like vnto a band stretched out at length, if you will except the turnings of the riuer, as Strabo writes, which are very many.

This figure is made by certaine mountaines, neere vnto the which the riuer turning straight and restrained betwixt them, is neuer above five hundred stades broad, or about seven and thirtie miles, neither doth it carrie that breadth in all places: but some modern writers affirme that it is not above seven or eight miles broad, and that sometimes it is so restrained betwixt the mountaines, as it carries not above four or five miles in breadth.

XXXII.

But

But from Caïre or neere vnto it, this riuer diuideth it selfe into two maine branches, and A giues a triangular figure to Ægypt, whereof the two sides are channells falling by two passages into the sea, that is to say, vpon the right hand to the Pelusian mouth, or of Damietta, and on the left hand to the mouth of Canope, where the towne of Rosetta now stands. The Basis of this triangle, is that coast of the Ægyptian sea which lies betwixt the mouth of Damiette, and that of Rosetta, which runs in length about three hundred stades, or one hundred sixtie and two Italian miles, as *Strabo* writes, or according vnto some others of one hundred and seuentie thousand paces: so as the most Northerly part of Ægypt, which they call base Ægypt, hath the forme of an Island, compact in by the sea, and those two channells of Nile, and was comprehended vnder the name B of Delta, by ancient Historiographers, Geographers, and Poets, for that it is very like vnto this Greeke letter.

This Island hath in circuit, as *Strabo* doth write, about three thousand stades, which make three hundred seuentie and fise Italian miles: yet the moderne writers say, that this Delta contains about three hundred miles; for that from the towne of Rosetta vnto Damiette they account one hundred and fortie miles, and euery channell is seuentie miles long. *Ptolome* calls this the great Delta, the which he diuides into the lesser, and the third, calling the lesser Delta, that which lies betwixt the riuers of Bubastes and Busiris, and the third, is that which is contained betwixt the riuers of Bubastes and Atribe. All in a manner take the length of Ægypt, from the towne of Asne, vnto the Mediterranean C sea; and this extent, according vnto *Plinie*, is of fise hundred eightie and fise thousand paces; but some moderne writers say, that it contains about fise hundred thousand.

Leo of Africke extends the length of this countrie beyond Asne, vnto the great and ancient Asne, which is distant from the riuer of Nile about eightie miles towards the East, and to the South, vpon the frontiers of the realme of Nubia, and the inhabitants of Bugia. The same author makes it foure hundred and fiftie Italian miles long: but for that he makes them longer than he should, it is fit according to the opinion, of some to adde a fourth part; so as it would make about fise hundred sixtie and two ordinarie miles. D

It is situated neere to the Tropicke of Cancer, bending towards the Arctike circle, betwixt the seuenth & tenth paralel, especially vnder the second climat: by reason whereof the longest day in Summer is not above thirteene houres and a halfe, and in the most Northerly parts, it exceeds not fourteene houres. It lies betwixt the Meridian of Alexandria and Teneffe or Teneze, whereof the first passeth by the one hundred and sixtieth degree and a halfe, and the other neere to the sixtie three degree and one quarter. We find in authors diuers diuisions of this countrie, for that they which distinguish Asia from Africke by the riuer of Nile, diuide this prouince into three parts, that is to say, into Ægypt of Asia, otherwise called Thebayde, and now Seid or Said; into Ægypt of Africke, which is that part which lies towards the West; and into base Ægypt contained towards the North in the diuision of Nile, vnder the forme of Delta. E

Ægypt was also diuided in old time into high and low. They call that part high Ægypt which is long and straight, and begins at the Cataractes beyond Siena vpon the frontiers of Æthiopia, and ends neere vnto Caïre. Base Ægypt contains that which is enclosed betwixt the two channells of Nile, from Caïre vnto the Mediterranean sea, vnder the forme of the letter Delta, or of a Triangle.

There are others who diuide this prouince into high, middle, and base, the base they take from the frontiers of Æthiopia, and extend it onely vnto Antioe, a towne seated vpon the Nile, which *Leo Africanus* calls Anthius; and it is the same with Thebayde or the countrie of Sahid. For the middle Ægypt, they take that part which is betwixt the towne of Antioe, and the top of the great Delta, which is called Heptapolis and Heptanomia. Base Ægypt is according to their opinions the part contained vnder the figure of Delta, and this was called by the Romanes Amgustam-Nica, or Augustamia. *Iustini* divides it in his new constitutions into the first and second.

Finally,

A Finally, *Leo Africanus* makes mention of the diuision of Ægypt, which was made when the Mahometans became maisters thereof. He diuides it into three regions, that is to say, into that of Sahid, which is earthly, the which runs from the countries of Bugia, vnto Caïre, and this is high Ægypt: Into Iustia, which is in the West countrie of Nile, from Caïre vnto Rosette; and into Bechria, or Merennua, which is vpon the East part neere vnto the riuer of Nile.

We must also vnderstand, that Ægypt was in former times diuided by *Alexander* into diuers gouernements; and that the Romanes did afterwards practise the like. *Herodotus* makes mention of eightene gouernements, or Nomies; *Strabo* nineteene; *Ptolome* six and fentie; *Plinie* about fiftie; but *Ortelius* hath gathered out of diuers Authors about sixtie six Nomies.

As for the townes, some haue written that in former times there were about six and twentie thousand, whenas *Amasis* reigned; and *Diodorus* saith, That in his time there were about three thousand. But *Ortelius* could neuer find but three hundred, notwithstanding all his care and diligence in this search: so as we must conceiue that ancient writers comprehended these bouroughs and villages in this computation: yet we denie not but the Scyrian, Æthiopian, and Roman warres, haue ruined many townes. But leauing this dispute, I say, that the most famous of Ægypt, were Siena and Thebes, which was also called Diospolis, Tentyra, Heliopolis, Memphis, Babylon, Alexandria, Pelusium, and some others.

Siena, now called Asne, is precisely vnder the tropicke of Cancer. In this place (as *Plinie* doth write) they made a verie great pit, where there is no shadow to be scene whenas the Sunne enters into Cancer. The towne of Memphis, seated beyond the riuer of Nile towards the West, was in old time the aboad of the princes of Ægypt, and the Pyramides (whereof writers make so great mention) are not farre from it. Caïre succeeded in the place of this ancient towne, and was the ordinarie aboad of the Soldans of Ægypt. It is true, that many hold that the Caïre is in the same place where in old time Babylon stood: For *Belon*, who hath bene in all those countries, seemes to assure that the towne, called Babylon by the Ancients, was a little aboue Caïre. And in truth D there are many ruines to be scene, and the remainders of goodly and stately buildings in that place, the which is at this day a village, where there remaine good numbers of Christians, Grecians, and Armenians, where there is a chappell to be scene, and a vault vnder ground, where they say that the blessed Virgin lay hidden with her sonne our Saviour, whenas she fled out of Iude.

The towne of Caïre is more long than broad, and of a triangular forme. It is verie great, and walled about, but not of all sides, for that the riuer of Nile borders the greatest part, which serues as a wall. Without the circuit of the walls, there are many buildings, and a fort which is in one of the corners like a rocke where as certaine staires were cut out, the aboad whereof is wholesome and pleasant: for that, taking view from the windowes, they might see the whole countrie of Ægypt. Most of the houses are covered with double slate, by reason of the heat, and the doores are so low and narrow, as they are forced to stoop when they enter into them: yet the houses of great men haue great gates, like vnto those of Europe. There is in this towne a certaine Tower, by means whereof they know how fertile it shall be euery year in Ægypt, obseruing how much the riuer of Nile did rise: for there are diuers markes by the which they doe iudge what the harvest will be: for whenas Nile comes to the highest hole, they haue abundance of come; and after this manner they iudge of their harvest, according to the heighth of the water: yet the Baron of Beaudeau, in his voyage saith, That it was in a Mosque called Elchial, whereas they did measure how much the riuer of Nile did rise by a pillar E which was there; but *Palermes* in his peregrination saith, That they go and obserue the heighth of this riuer, in an Island neere vnto Caïre, whereof we will make mention, speaking of the qualitie of Ægypt.

There is also within the citie of Caïre, a place walled about called Bafestan, whereas they sell much siluer vessell, cloth of gold and siluer, silkes, and some rare spices. Multitudes

tudes of people flocke thither continually, for that whatsoever is rare within the citie, is to be seene there. Some report, That this citie hath aboute eightene miles in circuit, and aboute foure and twentie thousand streets which are chained vpon euery night. There are both within and without the citie goodly gardens, the which, beside ordinarie hearbes, were replenished with canes of Cassia, Tamaris, Palme trees, Siccanores, Oranges, Citrons, and wild Lymons, and also with Canes of Sugar, and the hedges which are about these gardens are full of Camellions. Aboute Matreca, which is a goodly garden nere vnto Caire, there is an Obeliske to be seene, greater than those which are at Alexandria, or that which is to be seene in the Hippodromo at Constantinople.

As for the Pyramides of Egypt (as *Belon* reports) they stand in an eminent place, and begin to shew themselves fortie miles off. The Egyptians (as he saith) call these Pyramides, Pharaons; and they seeme more admirable to them that behold them nere hand, than Authors haue described them: for the antique workes of the Romans, are matters of small moment, in regard of these wonderfull masses of stone. They are to be seene in a verie desart place, foure miles from Caire, and some three stones cast beyond the riuer of Nile. The greatest exceeds all the rest in beautie. It hath at the foot three hundred paces in square, which make one thousand two hundred in circuit, and the height thereof may be six hundred foot. The stones whereof it is made, are in a manner equal, three foot long, and two foot broad, and of the same thickness; and although the top seemes to be made sharpe, by reason of the altitude thereof, yet it is one and twentie foot square.

The Baron of Beauueau (from whom I haue drawne this relation) saith, That entering into it, he first descended some fiftie paces, then mounting about fortie, he went into an alley that was foure foot broad, and fise high, and some thirtie paces long, the which had at the foot of it a little chamber, some eight paces square, but all ruined, and full of ordure; and returning by the same alley, he saw vpon the right hand the mouth of a verie great and deepe Cesterne, then mounting 68 steps, he entered into a verie high chamber, garnished with marble, the which was fortie foot long, and one and twentie broad, where there was to be seene a great hollow stone of Thebain marble, the which was three or foure fingers thicke, twelve spans long, and fise broad. This stone is of such a substance, as striking thereon with another stone, it sounds as cleere as a bell. This was the report of that knight, whereon I will relie, beleueing that a man of his qualitie will describe things as they are, and not falsifie any thing.

Belon saith, That it hath steps without, and three hundred twentie foure paces vpon either side. Moreover, from the basis or foot, vnto the top, there are two hundred and fiftie degrees, whereof euery one is fise foot long, reckoning nine inches to the foot. He saith, That the bredth is such, that a good archer being vpon the top, and shooting an arrow into the aire, it would fall vpon the steps, and not passe the foundation. He reports, That the top is plaine, and hath two paces in Diameter, and that fiftie men may easily stand thereon.

I will not speake of the rest, for that were a superfluous curiositie: but I will onely say, that, a little beneath the Pyramides, the great Colosse of Sphinx is to be seene, nere vnto the channell of Nile. I will omit the description, for that *Plinie*, *Herodotus*, and some others, haue done it sufficiently.

The towne of Alexandria was in former times one of the chiefe cities of the world, for for that it yielded not vnto Rome, in regard of the number of the inhabitants. It is seated (as the Baron of Beauueau reports) in a sandie countrie, and vpon the Sea shore, built like a halfe Moone, more broad than long, and is diuided into old and new. The first is three miles long, hauing within it (besides many rare things) two mountaines of sand that are inclosed. Her auncient walls are yet standing, but within it is little inhabited. All the buildings are hollow, and vaulted vnderneath, and full of Cesternes, the which are supported by pillars of marble, by reason of the necessitie of water, for that they haue no other but that which is brought from an arme of Nile, called Calis, by certaine pipes to fill these cesternes once a yeare, which is the fifteenth day of August. There are

are very faire and great streets, in which there are many antiquities and ruines to be seen, among others the ruines of the pallace of king *Cestes*, father to *S. Katherine*, and nere vnto it six pillars of marble, the which are twentie spans about, and three fadomes high without the ground. There is also to be seene in a street, the place where *S. Marke* was beheaded, and a church where the Cofites keepe the stone vpon the which his head was cut off, and the pulpit wherein he preached. There is also a church dedicated to *S. Katherine*, where there is a square pillar to be seene, vpon the which the head of this virgin was cut off.

Nere vnto the walls of the port, there are two spires to be seene, almost a like, both begun with Hieroglificall letters, whereas the one lies all along, and is almost covered with earth; and the other stands ten fadome high without the ground, and hath eleuen foot in square. A little boue, is the place to be seene, where in old time stood *Cleopatra*s pallace, where she had a gallerie which advanced ouer the sea, as may be seene by the ruines.

Without the towne stands a pillar which *Cesar* caused to be erected in memorie of *Pompey*s defeat, the which is of marble, and of a reasonable heighth: the basis and top are eightie foot, and it hath eight and twentie in circuit. As for the new towne, it is somewhat more pleasant, seated in a plaine, hauing vpon the left hand the old port, the which is defended by a castle of the old towne: but by reason of the difficultie, they doe not more vfe it, but sometimes to lodge their galleys and foists.

Vpon the right hand is the new port, the which is nothing but an open road, subiect to the Northern winds: but it is defended on either side by two castles, which they call *Favilos*, whereof the one stands vpon a little Peninsula, and hath no other fresh water; but what is brought to it by the towne cisterns: the other is right against it; so as all ships must of necessitie passe within the shoot of these two castles, and without these two ports the towne would be soone abandoned by reason of the bad aire.

The Island of Pharos, which they set right against Alexandria, is no more an Island, as in the time of *Cesar* and *Ptolome*: for this place ioines now to the firme land, and hath a castle very incommodious, for that they are forced dayly to carry water vpon cammells, which they draw out of the cisterns of Alexandria. Halfe a dayes journey from Alexandria, stands *Roetta*, a faire towne, seated on the riuer of Nile, about eight miles from the sea. The houses are well built, and enrich with gilding and painting, rare things in those prouinces.

The towne of *Damietta* is also very famous, and seated nere to the Mediterranean sea. The auncients called it *Pelufium*, and it had also the name of *Eliopolis*, of the prince *Eli* or *Aly* who had enuironed it with three walls, *Suidas* calles it the key of Egypt: but *Oriellus* thinks that *Pelufium* is that which at this day we call *Teneze*. Besides these townes, there are also others of good note, as *Michaele*, which is almost as big as *Caire*; and *Fuca*, or *Foua*, which next vnto *Caire* is bigger than any of the rest, and right against it is the Island of *Edibeb*, which the riuer of Nile makes in that place. There are also a great number of townes and villages in Egypt, especially nere to the riuer of Nile, which makes them pleasant, and yelds them great profit.

As for villages, if they be far from Nile, the inhabitants haue built them in high places to auoid the overflowing of the water. Their houses are built of a thicke fat slime or mire, the which is very binding and their coverings are pointed, yet there are some which are made flat.

As for the Troglodites, they held the countrie which lies beyond the banke of the red sea, vpon the right hand of Egypt. *Ptolome* calls them Arabians *Ichthiophages*: and *Cassiodorus* saith that this countrie is now called *Sciſia*; but it seemes that the modemes call it Arabia Trogloditica.

The chiefe places of this countrie are *Grondal* or *Corandal*, with a reasonable good port. *Alcoffer* or *Chozair*, which some take for the auncient *Berenice* of *Ptolome*. There the mountains open to giue passage to the fruits which are brought out of the Abyssines countrie.

There

There is also Suaquen which is the Ptolomais of *Mela*, according to the opinion of *Ortelius*. *Plinie* calls it Epytheras, and *Ptolome* Theron. Neere vnto this towne, there is a very good port. The Turke doth commonly entertaine a Bassa there, who commands all the countrie.

Neere vnto the red sea, and as it were in the head of the Arabian gulf, stands the towne of Suez, which *Peter Gikiez*, and *Belon* take for Arsinoe, mentioned by *Ptolome*. *Zieglerius* holds it to be Potidia, according to *Strabo*: but some others thinke that it is Hero, or the citie of Heros, which did flourish exceedingly in the time of the *Ptolomees*, and of the *Romanes*, by reason of the abundance of merchandise which was brought thither from the Indies, and Arabia, and transported from thence by Caire and Alexandria to Egypt: but at this day it is of no great trafficke, nor much peopled, by reason of the great difficultie of all things; and yet the Turke hath vsed all possible means to people it.

¶ The Qualitie.

Egypt is only watered by the riuer of Nile, which makes the soile very fruitfull. There haue bene many names giuen vnto this riuer, for the which they giue diuers reasons: for *Diodorus* hath called it Aetos, that is to say, Eagle, by reason of the swiftnesse of her course towards the Cataracts. It hath also bene called Egypt, of a king of that countrie, who gaue his name both to the realme and riuer. *Festus* saith that it was called Melus; and *Eustathius* and *Plutarch*, *Mela*: *Cedren* and *Epiphanius* tearme it Chrysothos; that is to say, flowing in gold; and *Denis* giues it the name of Siena: it was also in old time called Syris, Triton, Diris, Astepe, and Astaboras. In holie writ it is called Sihor or Seor, that is to say, trouble, by reason of the slime and mud which it carries with it into Egypt; and it allogues it the name of Gehon, and of Phison.

The Egyptians haue called it Noym: the Abyssins, Tacui, according to *Barius*, or Abanhi, as *Martian* writes; the Africans, Nile; and they of the countrie, Taccasij, and Abanhi. There are diuers opinions touching the spring of this riuer, and all are very vncertaine. But at this day it is certainly knowne that it comes not from the mountaines of the Moone, as *Ptolome* assures, but from a very great lake called Zaire, the which is in high Ethiopia, betwixt the realme of Congo or Manicongo, and the countrie of Monomotapa or Benimotapa, vnder the eleuenth degree, or the height of the Pole Antartick, and it is most certaine, that this riuer flowing through many countries with sundrie turnings serpentwise, make a great number of Islands, whereof the greatest is that of Meroc. But when it enters into Egypt, it runs betwixt the mountaines which restraines it of either side, then it makes the Delta; hauing spread it selfe abroad by many straits and valleys: for as far as the mountaines extend themselves, and are distant one from another; so much doth the riuer extend it selfe, or grows narrower, and makes the habitable countrie of a diuers forme, and then againe it dilates it selfe ouer the champion fields, taking againe her naturall course.

The riuer of Nile, whilest it runs along Egypt, is very like to the riuer of Po, especially from Ferrara vnto the mouth of it; for they may easily passe both vpon the one and the other with full sailes both vpward and downward.

Auncient authors do not agree touching the mouthes of Nile: for some will haue seuen, as *Mela*, *Strabo*, *Diodorus*, and *Herodotus*: others nine, with *Ptolome*, and *Plinie* eleuen. But the Moderns assure that there are but three or foure, as *William* of Tier, and *Peter Belon*, who report what they haue seene, and in like manner some others: for it diuides it selfe into foure branches foure miles from Caire, whereof two make the two chiefe and nauigable mouthes, that is to say, the one Damietta, and the other of Rosetta: yet when it ouerflows, many brookes, into the which the riuer is diuided, are nauigable. But in another season great vessels cannot passe, by reason of the marshes and sands, but they may onely be waded through. Finally this riuer is wonderfull fruitfull, for that it breeds very excellent fish, and moreouer beafts, and fearefull monsters, as horses,

A Horses, Sea-calues, Crocodiles and others, which do much harme to men. They say that there is no wind vpon this riuer, and that the water is sweeter than any other in the world: It may be the reason is for that it is much inflamed with heat, and by that means not too thick, but more subtile, or else by reason of her long course; for they hold that there is not any riuer in the world that flows by so great a tract of land.

Some report, that Nile written in Greeke, (expressing the number which euerie Letter is valued at, containes the whole number of the daies of the year, after this manner: N. 50, E. 5, I. 10, A. 30, O. 70, Z. 200.

The ouerflowing of Egypt begins about the seuenteenth of Iune, at what time the riuer begins to rise, and continues fortie daies together, and did fall during the like time. This happeneth whenas Ethiopia, which is about Egypt, hath greatest store of rayne, especially in the farther mountaines; and when this rayne is past, the ouerflowing ceaseth, and it retires it selfe. And in truth it is an admirable thing to see the rising of this riuer, whenas all others fall, and to see it decrease whenas others begin to swell. During the time of her encrease, vnto the end of her fall, all the townes of Egypt are like vnto Islands, for that they are situated vpon high places, to the end that the ouerflowing of Nile should not annoy them: so as no man can passe but by boat, or the art of swimming; and at this time in a manner all kind of wild beafts that come there are drowned, and such as can escape, saue themselves by retiring vnto hills: As for tame cattell, which they keepe at that time in stables, they are fed by their maisters, who hath made prouision for the feeding of them. Finally, for that the rising of Nile hath bene sometimes lesse, it may be conceiued that in time it will be nothing, and that the banks will equall the height of the riuer.

There are some which hold, (according to the testimonie of *Strabo*) That Egypt was in former times drowned by the Sea, vnto the marshes neere vnto Pelusium, and to the mountaines of Cassia, and Sebonides; but by the means of Nile, which did continually bring slime and mud with her inundation, it became as we now see it. And the reason which confirms this opinion, is, that a great number of shells are found in the sand.

The countrie of Egypt is plaine, low, and without mountaines: so as they cannot see farre. The ayre is hot and offensive; so as to auoid the insupportable heat in Sommer, and to haue some fresh ayre and wind, the inhabitants are accustomed (as *Leo Africanus* reports) to build verie high Towers in all their townes, which haue both above and below a doore right against their houses; so as the wind comes both from below, and from the top: yet this prouince is not subiect to the Southerne winds, which are hottest, like vnto the rest of Africke; but it is chiefly exposed to the Southerne winds, the which are moit there, whereas in other countries they drie.

The countrie is not subject to Earthquakes, nor to rayne, whereof they haue not any need, for that the land is euerie year fattened with the ouerflowing of the riuer of Nile. And if it happens to rayne, the which is verie seldome, it causeth diseases, as Catharres, Feuers, swelling of the cods, and other sicknesses. Finally, the countrie is exceeding fertile, by reason of the ouerflowing of Nile; for want whereof, the dearth is verie great. They haue digged many pits, to the end that such townes as are farre from Nile, in the midst of the prouince, should neuer be vnurnished of water, whenas the riuer retires it selfe. *Trogus* makes mention, that the countrie of Egypt is so fertile, as there is not any one that yeelds so great abundance of all things necessarie for the life of man. Therefore many of the Auncients haue called Egypt, the Store-house of the earth; and *Plinie* assures, that the greatestesse of the Roman empire could not long continue without the come and wealth of Egypt; for that the plenty or famine of the people of Rome depended vpon the riuer of Nile. He saith also, That the countrie of Egypt doth abound with beafts good to eat, as they may the more easily forbear come. The riches of Egypt may sooner be admired, than valued, if we consider the magnificence and pride of the tombes and monuments of kings, the Labyrinths, the Obelisks, the Pyramids, and the Sphinx, which were finished with an incredible charge.

This prouince abounds with all sorts of graines, & pulses. It hath good pastures in every place,

place, and abundance of Oliue trees: yet high Egypt, or the countrie of Sahid, exceeds A all the rest in abundance of pulses, and flax, and in store of cattle, hens, and geese. That part of base Egypt which lyes towards the East, the which is called Errife, yeelds abundance of fruit, Barley, and Rice; and the Westerne part yeelds great store of cotton, and sugar. They go to their harvest in this countrie, in the beginning of Aprill, and presently they thrush their corne, so as by the twentieth of May, there is not an ear to cut. The fields about Nile, for the most part (as *Belon* reports) are full of Rice, and Canes of Sugar. But beyond the banks of Nile, they haue some difficultie to trim and entertaine their gardens, for that they are forced, with certaine vessels that their oxen carrie, to bring water continually for the watering of them.

Besides their hearbes and come, there is verie good wine, and great abundance in divers places; for that neere vnto the Lake called Meotides, they gather excellent good wine, which keepe verie long; but they haue no great store of Oyle, nor vnder woods, and they haue little other timber but Palme trees, which are not worth any thing for building. These Palme Trees grow wonderfull high throughout all the countrie of Egypt, and there hath bene scene (as *Belon* makes mention) coming out of one bodie, twentie great trees seperated. Besides these Palme trees, their gardens are replenished with Siccamores, Cassia, Pomegranets, Oranges, and Tamaris; whereof the greatest part grow exceeding high: but the Tamaris comes not but when it is sowed, and it grows as well in drie as moist ground, as for Siccamores, they are so Greene, as they exceed all other trees in greenesse.

They haue also carefully maintained a shrubbe called Alcana, whereof there are vnderwoods: The leaves are of a yellow colour when they are dried, wherewith the women that liue in the Turkes countrie, diet their hands and feet, and a part of their haire. There is also great store of sweet smelling flowers; for that *Plinie* doth also giue precious perfumes to Egypt, yet he affirms, That their flowers do not commonly smell verie well, for that the aire is full of fogges, by reason of the neerenesse of the riuer of Nile.

Besides cruell and hurtfull beasts, wherewith the countrie abounds, it doth breed a great number of tame cattell, as Bugles, Oxen, Camells, Horses, Asies, Sheepe, and Goats; all which grow verie great, by reason of the temperature of the ayre, the abundance of pasture, & sweetnesse of the feed, being watered by the riuer of Nile. Amongst other cattell, there are sheepe, exceeding great and fat, which haue thicke tailes hanging downe to the ground, and their wooll is blacke. And for that the countrie is verie moorish in Winter, there breed many fowle, especially Storkes, whereof the countrie is so full, as in some grassie places watered by the riuer of Nile, the fields are in a manner all couered. There breeds also in this countrie such abundance of frogges, as if the Storkes did not deuoure them, there would be nothing else fence. There are many Camelions, as *Belon* writes, the which are found among the shrubs, and liue not of the wind, as many haue written; yet they will continue a whole yeare together without eating any kind of sustenance.

The hens do not vse to hatch or discouer their chickens in any part of Egypt, and therefore they vse the heat of fumaces. Moreover, this countrie hath alwaies abounded in metalls, especially in those places which are neere vnto Ethiopia; and the Amethyste, with many other pretious stones, grow there. They doe also find great store of the Eagle stone, called *Acetes*, neere vnto Alexandria, wherewith they may lade whole ships; and these stones haue this speciall vertue, to cause theeues to be discouered and surprised, as *Belon* notes in his obseruations.

The women of Egypt are verie fruitfull for the procreation of children, inasmuch as many times they haue three or foure at a birth, and it hath bene obserued, that the children which were borne in that country, in the eighth month, are not in danger of death, as in other places.

Neere vnto Caire, and in a place called Materea, they find a tree which beares balme; and about Alexandria, they haue a great number of a certaine kind of goats which they call *Gaxelles*; they haue also many Pomegranets, Lymons, Oranges, Citrons, Figges, Cherries,

A cherries, and other kinds of fruits which we haue in these countries. They find also about Alexandria great store of pulses, rice, and barley. It is true that this soile would be barren if the inhabitants were not very careful to manure it; and especially in those places which were far from the riuer of Nile, being forced to bring water with their oxen, and by other means.

The Island of Edibeb abounds in canes of sugar, siccamores, palme trees, all sorts of pulses, and rice. As for Arabia Trogloditica, it is a barren countrie, landie, desert, and not manured, and also little inhabited, by reason that they recover water with great difficultie. And touching the towne of Suez, there is not any water within two miles compass: round about: for they digge their water out of a certaine pit the which is two miles distant from the towne, the which they carry vpon cammells, but it is somewhat bitter and salt.

¶ The Manners of the auncient.

THE Egyptians haue bene alwaies very ingenious and witty; so as *Macrobius* calles Egypt the mother of arts; for that the inhabitants of this countrie haue inuented Geometrie, Arithmetick, Physicke, and other arts. They were first of all giuen to the obleruation of the stars, to Negromancie, and Sorcerie.

C They were the first of all which inuented the names of twelue gods, and which did erect Altars, Idolls, and Temples; and who set the figures of beasts in their statues: the which shewes plainly, that vndoubtedly they tooke their beginning from the Ethiopians, who first of all brought all these things into the world, as *Diodorus Siculus* reports.

The women of Egypt did in old time vse the trade of merchandise, keepe tauernes, and did all offices belonging to men; whereas their husbands were idle, and kept their houses, and if there were any burdens to be borne, the men set them vpon their heads, and the women vpon their shoulders. The men fate downe to make water, and the women on the other side stood right vp; they went to do their businesse in their houses, and did feast it in the open streets.

D No woman of Egypt might be a priest in the Temple of any of their gods or goddesses. And as for the Egyptians they were neuer consecrated to any particular god, but to all together. They had a soueraigne Bishop chosen from among the priests, who at his decease left his sonne to succeed him in his dignitie and soueraigne priesthood. The legitimate children, according to the law of the countrie, did not refuse to nourish their parents, wherunto they were not forced, whereas the women were constrained, if by chance they were vnwillng thereunto.

There haue bene many other people whose custome hath bene in mourning and lamenting for the dead, to couer their heads with dyrt, & to suffer their beards and haire to grow: but the Egyptians did poule their haire, and cut their beards, and did knead passe with their hands and feet, and some say that they first of all brought in circumcision among men. It is the opinion of auncient Greeke authors, who were ignorant of the sacred historie of the Iewes.

They did write from the right hand to the left, like vnto the Hebrewes, Arabians, Turkes, and Persians. The women did carrie but one single roabe, and the men, as more delicate and effeminate, had two. They vsed also two kinds of letters, the one was sacred, and the other common and allowed to all men: but this latter was drawn from the Ethiopians. The priests were bound to shauel all their bodie euery three daies, to the end they might not carrie any filthinesse into the temple and sacrifice. They did wear garments of linnen cloth new washed, white and cleane, saying, that they did cut the forehead to be more neat, and that it was more seemely to be without filthinesse, than in any other sort whatsoeuer. They had shooes made of a certaine wood which they call papiet.

They did not sow any beanes in Egypt, neither was it lawfull for any one of them to eat any if by chance they were brought thither from any other countrie: yea the priests

priests were forbidden to looke on them, for that they held an opinion that this kind of A pulse was impure. Their custome was to wash themselves dayly in cold water, many times thrice a day, and twice in the night. The Egyptian sacrificers did neuer eat the heads of any beasts that had beene sacrificed, but they did first curse them with strange execrations, and with cruell and abominable words, then they fold them to the first stranger that came, or if they found no merchant to buy them, then they cast them into the river of Nile.

All the Egyptians did sacrifice oxen, bulls, and calves: but it was forbidden to sacrifice any kine or heifers; for that they were dedicated to the goddesse Isis, to whom they bare a particular honour. They did liue of drie bread and vied beere, for that they had no wine growing: they did also eat fish sometimes raw, and sometimes dried in the Sunne, or salted, and in their pickle. They did also eat foule raw and salted, and the richest among them did eat quales, and mallards, the which they held for their greatest dainties.

Vhenas they met at any feast, and the banquet ended, some brought in a dead bodie made of wood, or otherwise exceedingly well represented being about two fadomes long, which figure was shewed to euery one that assisted at the feast, saying, eat, and drinke, and behold this; for hauing liued at thine ease, thou shalt be like vnto him after thy death. Vhenas young men met with any that were more aduanced with age, they went out of the way to let them passe, and seeing them to come into any assemblie, they did rise to giue them place: and whenas they encountered in the streets, they saluted one another without any speech, stretching forth their hands, and bending downe vnto their knees. They did wear garments of linnen cloth fringed at their sleeves, the which they called Calafires, casting white cloakes vpon them to couer them: for they were forbidden to wear garments of wooll whenas they entred into their temples, neither durst they burie them with any dead bodie.

They were very sober, for they did neuer set any thing vpon the table, but a peece of weale and a goose, and there was a certaine measure of wine appointed for euery one, to the end they should not fill their bellies more than were fit, nor drinke vntill they were drunke.

Their kings carried themselves so mildly vnto their subiects, as they did winnethe hearts and loue of all men; so as not onely the priests, but all others were more carefull of the preteruation and the prosperitie of their king, than of themselves, their wiues, and children. Vhenas the king died, it was a pittifull thing to see their generall lamentation, rearing their garments, and shutting vp their Temples, going neither to faires nor markets, nor solemnising any feast, defiling their heads with dyrt, for the space of two moneths, and twelue daies, carrying a linnen cloth bound about their armes, and in this manner twice a day there met two or three hundred men and women to renew their mournings and complaints, singing in verse the vertues and holie life of their king who was dead.

During all this time, they did not eat any meat that was roasted, and they did abstaine from wine, and from all kinds of daintie meates. They did not wash nor anoint themselves, neither did they lie in any bed, nor had the companie of their wiues, but during all this time they went and lamented very much for their king, as if their owne children had beene dead. During all this time, they prepared the funeral pompe, and the last day, the bodie was carried before the doore, and to the entrie of the Tombe or Sepulchre, where they did repeat an Abridgement or Sommarie of the life and actions of the deceased king, and then it was lawful for euery man to accuse him.

The sacrificers did also assist in that place, and did commend the forepast life of him, whose bodie lay exposed to the view of the people: who allowed that which was commendable with clapping of their hands & great acclamations, reiecting with a troublesome noise, those things which displeased them in the discourse of his life. This hath oftentimes bin the cause that many kings whom the people hated, and whose actions were disast

A full vnto them, hearing the discourse made, were deprived of the honour of their obsequies, and the pompe accustomed at the funeralls of kings. And this feare caused many of them to liue iustly, for that they were assured the people would not faile to dishonour them, and denie their bodies these last offices.

Finally, the Egyptians haue beene the most superstitious, or rather the most ridiculous of all the Idolaters, for that not content with the statues or images of men; they haue worshipped beasts both aliue and dead, as Cars, Dogges, Rats, Sparrow-hawkes, Goats, Wokes, Crocodiles, and a great number of other beasts. And they were so void of shame to make publique profession of this follie and beastlinesse, as contrariwise they held it worthe of praise and honour, whenas they practised this villanous Idolatrie. They carried the figures and representations of these beasts about their townes and villages, shewing them a farte off as their preferring gods, which they should honour. Whenas any one of these gods of the Egyptians died, they put it into a faire linnen cloth, salting it with great cries and lamentations, and bearing their breasts strangely; then anointing it with the iuyce of Cedar, and other precious and aromaticall drugges, they interred it in a certaine place appointed to that effect, to the end that the dead carcase should not sodenly dissolve. If any man did kill any one of these beasts, there was no meane to saue his life, for that the people flocking together, did murder him most cruelly, neuer expecting how iustice would determine or censure of him: The feare which many had to be thus ill entreated, made them whenas they saw any one of these beasts dead, to flee farre from it, deeply lamenting this losse, and making it knowne that it came not by any fault of his.

The charge of feeding these beastly gods was giuen to men of qualitie, who carried themselves carefully, and entertained them with great charges, for that their food was a kind of delicat drinke made of a certaine graine, and broth composed of wheat flower, and they had also for these beasts, other meates made with milke, and besides that, they did set before them geese, both boyled and roasted, to satisfie them. They gaue to them that liued, raw flesh, and birds taken with nets or otherwise, and to be short, they employed much money, and a great deale of toyle, to entertaine them.

They were so foolish, as seeing these beasts to die, they wept, and mourned heavily, with shews of contrition, as if their children had beene deceased, and they did interre them with much charge and state: so as in the time of Ptolome, surnamed Lagus king of Egypt, an ox being dead at Memphis of meere age, he that had the charge to feed him, spent in his funeralls a great summe of money which he had receiued for his feeding; and moreover, he borrowed of the king fiftie talents of siluer to furnish the charge of these ridiculous obsequies.

As for the honours which they performed to dead men, the Egyptians did also exceed in that charge, for as soone as any one was dead, the friends and kinsfolkes of the deceased comming together, couered their heads with dyrt, and went about the towne lamenting and weeping continually, vntill the bodie were interred. During this time, they neuer washed themselves as of custome, neither did they drinke any wine, nor eat any delicat thing, and the apparell which they vsed, was of small value. Their interments were of three sorts or kinds, the one sumptuous, the second meane, and the third of small importance. In the first, they employed a talent of siluer: in the second, twentie mynes: and the third was performed with so little charge, as it deserves not to be spoken of. They that had the charge of funeralls, as being borne and bred vp to it from their youth, carried the rolls of their charges, to enquire of the parents of the deceased, how much they would spend, and when they had agreed vpon the price, they deliuered the bodie, to the end that the preparations of the obsequies might be made according to their agreement. First, the Register or Scribe, hauing layed the bodie vpon the bare ground, did make vpon the hip, how farte they should launce or cut the bodie vpon the left side. He that had charge to make the incision, taking an Ethiopian stone, did launce the dead bodie, and then fled sodenly and speedily away, being followed by the assistants, who cursed him, and threw stones at him, as if he had committed some crime, for that they were of opinion

that he which had thus opened the bodie of any man, had some secret hatred against the A deceased. They that did embalm the bodie, were held amongst them for men of note and esteeme, and might frequent the Temples, and converse with the sacrificing Priests. Whenas they were nere vnto the bodie, they did open all the bowells, except the heart, and the kidneys, and so did only another waite that place with Phenetian wine, into the which they did put odorous things; then they did first annoint the bodie with the ioyce of Cedar, and then with diuers aromaticall things for the space of a moneth, or more; and not content to haue embalmed it after this sort, they made an infusion of Myrre, Syonmen, and other spices, as well to preserue the bodie long from corruption, as also to giue it a good smell.

The bodie being embalmed after this manner, they deliuered it vnto his kinsfolkes, B having first so placed such a part and member of the bodie; euen the eye browes, as it might be taken for a sleeping man. After this, they began the discourse of his life from his infancie, and related his pieties towards the gods, his knowledge, the innocencie of his manners; then comming to his perfect age, his religion, his iustice, his integritie, his continencie, and his wisdom. Which done, they did call vpon the infernall gods, entreating them to place the dead bodie in the ranke of the happy. The people made answer to these prayers, much commending the dead, as he that enjoyed the happinesse of fortune, foules. Euerie man did interre his dead bodie in his owne Sepulchre: As for such as had no particular place, they put them in their houses in the strongest walls there was, setting the coffin right vp, and walling it with masons worke, to the end that the succours growing rich, and performing their dutie in paying what was due for the deceased, they might haue meanes to interre it honourably.

Whenas they borrowed any money, they were accustomed to lay the bodies of their kinsfolke in pawne; and if they failed to redeeme them, it was a great infamie vnto them; and moreover, they themselves were deprivied of buriall.

To conclude this discourse, the Egyptians held themselves to be all gentlemen, and were in former times verie slouthfull, delicate, inconstant, braggars, great talkers, and of little truth in their discourses. They were naturally proud, furious, and more fitter for mutinies and innouations than to execute any thing well. They were injurious, and no- thing valiant, ignorant of the lawes, and aboue all, could not endure the command of strangers. They were so subiect to mutinies and seditions, and to suffer themselves to be transported, as they haue raised great combuitions for verie light causes.

¶ The manners at this day.

There are few remaining at this day of the right Egyptians, being reduced to a handfull of Christians, and the rest following Mahomet's law, are mixt among the Africans, and the Arabians: for the ancient nobilitie of Egypt, who had retired themselves into maritime places, after that the Roman empire was transported into Greece, they went into the heart of the countrie, into the province of Sahid, or high Egypt, whenas the Mahometans invaded the countrie: yet there is not any nation that retaines more some markes of their antiquitie; for that they doe at this day within their towne wear garments like vnto those which ancient Authours haue described. They that live in townes are of a colour enclining to white; but the countrie people are exceeding tanned and swart: for the most part they are good, full of freedome, and pleasant in their conuersations. But the inhabitants of base Egypt exceed them of the higher part, in civilities: for that part which is in the heart of the province, is not much frequented by strangers, unless it be by a small number of Ethiopians: but in the other which runnes along the Sea coast, there frequent many men from Europe, Barbarie, and Assyria. They are pleasant aboue all other nations, and were alwaies enclined to dauncing and tumbling. They wear strait garments sowed together before, and which hang down to their heeles, having verie strait sleeves: yet in Sommer, they wear a kind of cotton linnen cloth of diuers colours; and in Winter, of woollen cloth, whereof the ground is cotton: yet mer-

A chants and rich butresses make their garments most commonly of some cloth that comes out of Europe. Euerie man wears a turban vpon his head, the which in their vulgar tongue they call Dulipan: and by this attire they distinguish men of diuers sects in Egypt, as also in other countries which are vnder the great Turkes obedience. They do also vse the ancient breeches of Egypt. The women neuer shew themselves in publicke, but their faces are covered, as in all Turkie.

Leo Africanus saith that they doe often vse for their meat new cheese, and very faine, softer milke, and hardened after some sort, the which although they hold for one of their greatest dainties, yet strangers cannot endure the tast of it; and the greatest inconvenience is, for them that come amongst them, that they do most commonly mingle that softer milke with all their meat. They make their houses so low, as they seeme fitter for ducks than men; for that most commonly they do lie and feed vnder trees, especially vnder palme trees, to the end they may refresh themselves with the wind that blowes: for the Egyptians and Arabians aboue all the nations in the world take delight to lie abroad vpon the ground in the night, having nothing but a gowne to cover them.

They are exceeding good swimmers, and become such by constraint: for that whenas the countrie is all covered with the water of the riuer of Nile, they are forced to passe from villager to villager to do their businesse, or else vse small boats as many doe. They of Alexandria, and many other townes of Egypt do naturally speake the Arabian tongue C of Africke: but the Turkes which are mingled amongst them doe vse a very different language.

As for the Troglodites, they are commonly rude, barbarous, and exceeding poore: but besides the originaries, there are many Mahometan Turkes and Arabians which dwell in this province.

¶ The ancient Government.

ALL the countrie of Egypt was in old time diuided into diuers parts and governments, and either had a gouernour, who tooke care of all that was requisite for the managing of affaires. The reueneue, demesnes, and tribute was diuided into three parts or lots, whereof the first was for the sacrificers, who were wonderfully honoured among the people, both for that they were consecrated vnto the gods, and had the charge of sacred things, as also for their singular learning, for the which many were aduanced.

They distributed this reueneue vnto the priests to be employed in sacrifices and ornaments of Temples, and to relieue such as were in necessitie, and had need of some assistance. For the Egyptians did not forget any thing that might serue for the ceremonies of their gods, and they held it vnfit to leaue them without support and entertainment, who imparted knowledge vnto them, and did assist them with counsell, for the profit and aduantage of the commonweale: they were alwaies called to counsell, and to the conclusion of their most important affaires; for that they did provide for things to come, and did foretell the future success, either by the means of Astrologie, or by the inspection of the sacrifices which were offered: moreover being perfect in Histories, they related the deeds of the ancient, to the end their kings seeing them, might take aduice and counsell of what they had to do.

The Egyptians did not follow the custome of the Grecians, who would haue but one man or one woman preide ouer sacred things: for that many had the same honour, and gave themselves to the seruice of the gods, leauing the same charge to their children by inheritance. These persons were freed from all taxes and subsidies, and were honoured aboue all others in the realme next vnto the king.

The other portion of the reuenues of the realme was for the king, who employed it for the charges of the war, and entertainment of his house, and did distribute bountifully to men of valour and worth, giuing to euerie man according to his merit: whereby the people were not burdened with any extraordinary tribute, for that the souldiers were entertained or recompensed with the third part of the reuenues, the which was ordained,

to be end they should the more willingly expose themselves to all dangers and hazards A
for the publicke good.

Their commonweale was also divided into three Estates, for the service and support
of the whole bodie, that is to say, into labourers, shepheards, and artificers. The first
having taken to farme at an vnder rate the lands of the king, priests, or souldiers, employed
themselves from their youth in tillage, wherein continually they spent the remainder of
their daies, whereby they proued the best husbandmen in the world, whether it were
by nature, or that they had it by succession from their aunccestors, or that long experience
had made them so perfect.

The shepheards busied themselves in no other thing but to gouern their troupes, B
as they had learned of their predecessors, spending the rest of their liues in that exercise.

As for the artificers, without doubt mechanicke arts were brought to perfection in
Egypt, for that they meddled with no other thing but what the law did allow them, and
what they had learned and receiued from their aunccestors, and they were not admitted
to the managing of publicke affaires: so as neither the troublefomenesse of him vnder
whom they had passed their apprenticeship, nor the ambition of honors, could hinder them
from attaining to a perfect knowledge of that which they sought.

Their iudgements were not rashly given, but with great discretion, beleeuing that
good deeds were of great consequence for the publicke good. They held an opinion
that the true means to root out wickednesse, was to punish the wicked, support the C
afflicted, and to haue pittie of such as were reduced to any extremitie and miserie, and that
contrariwise all was in confusion and disorder, if through fauour or rewards they suffered
faults which deserved death to be vnpunished: for this cause in the cities of Memphis,
Heliopolis, Ceres, Messer, and Thebes, they did chuse men of good reputation to be
their Iudges, whose decrees were as iust as those of the Areopagites of Athens. These
being created thirtie in number, did chuse him for President and chiefe of the Council,
whom they knew to be most vertuous and wise, & the assemblie did put another Coun-
sellor or Assistant in his place, to the end the number might be perfect. These were en-
tertained with great charge, but aboue all, they gaue a goodly estate to the President,
who did weare a chaine of gold with a medaile enricht with stones, in the which was the D
image of truth, whereby they gaue to vnderstand that truth should guide the princes
heart in all his iudgements.

A decree being drawne vpon any point, and the image of truth laied before, they
brought the bookes of the laws, being eight in number, lest they should stray from ju-
stice in the case propounded: and the custome was, that whosoever did accuse any one
of a crime, he should deliuer it in writing, and set downe in particular how it had beene
done, and how preiudiciall he held the offence to be.

They gaue vnto the accused a sufficient time to make answer to euery one of the
accusers articles, the which he did set downe in writing before the Iudges; and then he
denied the fact, or alleged reasons to iustifie himselfe, or did shew that his offence did
not deserue so great a punishment or fine as that which his accuser had propounded. E
The Iudges hauing heard both parties twice, and the matter being propounded in
counsell, and all matters debated and concluded, the President turning the image of truth
towards the partie which had most right, pronounced the sentence of that which was
in question, and this was their auncient manner of pleading and giuing iudgement in
Egypt.

And for that we haue spoken of the lawes and ordinances in generall, it shall not be
vnfit to examine in particular the auncient statutes of this people, to the end we may
know how much they exceed all others in the well managing of affaires, and whether
their order were not better and more profitable.

First of all, he that did take an oath and forswear himselfe, was without remission put
to death, as consuetud of a double crime, for that he did not obserue the respect which
he ought vnto the gods, and had broken his faith, which is a strict and great bond to en-
sertaine humane societie. He that seeing any passenger stript and robbed, and did not
seeke

A seeke to ayd him, or to hinder his death, or the losse of that which he carried if he might
doe it, was without remission put to death; and whenas he could not releuee him, he was
bound to declare the fact, and the theues names which had committed the crime, if he
knew them; wherein if he failed, he was brought in question, and had a certaine number
of stripes, and was kept three daies in prison without meat. He that accused any one false-
ly, being convicted of slander, suffered the like punishment which the accused should
haue done, if his deposition had beene found true.

The Egyptians were forced by the law to deliuer their names in writing to the presi-
dent, and also to declare vnto him the course of their liues; and if any one were found
B false, or that he liued of some filthie gain, contrarie to the laws, he was put to death by
justice. If any one had wilfully slaine a man of a free condition, or else a slave, without
any iust subiect, without any delay he was put to death by the law, the which had no re-
gard vnto the condition of the murderer, but vnto justice, to the end that men might be
diuerted from doing wrong one vnto another, and that in punishing the murdier com-
mitted in the person of a slave, the life of free men might be more secure.

The Law-giuers of the Egyptians had ordained no punishment against fathers that
should kill their children; but they were onely enjoined to remaine continually three
daies and three nights by the dead bodie; and to the end they should not faile therein,
they set men to guard them. They vied this mild kind of iudgement, for that they held
C it an vnjust thing to make him loose his life that had giuen it vnto his sonne, and they
thought it a more reasonable thing to punish him by a just griefe, and repentance of his
rash choller, than by any other torment, which would be light vnto him in regard of
this sorrow, which would make his life troublefome and worke in death. But if any one
were so vnnatural as to kill his father, they had ordained a cruell punishment; for, after
they had pricked and sliced him with bodkins, and pen-knives, and with sharpe Canes,
they caused him to be burnt aliue, holding it (as indeed it is) for the most detestable and
vnhumane crime in the world, to deprime him of life, of whom he held his being, prefer-
uation, and originarie breeding.

Whenas any woman condemned to die was with child, they attended the time of her
D deliuerie, for that they held it a great iniustice, if with this offence they should punish
an innocent infant, as if they should put two persons to death for one fault. As for
their laws and ordinances concerning warres, they were these: He that abandoned his
ranke in battaile, or refused to obey his Captaine, was held infamous, cassified, and de-
prived of all honour and hope of reward, and he was forbidden euer to carrie armes, or to
returne to his first exercise. This law inuited men to doe wel, and to feare a note so shame-
full, and full of ignominie, more than horrid death.

They that discouered any secrets vnto the enemy, and praised with them, had by ver-
tue of the law their tongues cut out; and whosoever did clip or counterfeit any coyne,
change or spoile weights or measures, falsifie signatures, and counterfeit writings, or cor-
E rupt seedes, instruments, or publique arts, had both his hands cut off, to the end that
the member which had offended, might feele the punishment, and that others taking ex-
ample thereby, might feare to commit the like error.

The laws proceeded verie rigorously against them that forgot themselves to women,
for that he that forced a woman of a free condition, was gelt, and deprived of his priui-
ties; for that, in doing this wrong, he had committed three great and strange offences,
that is to say, the outrage, the rape, and the corruption of another mans wife, and withal,
had caused a confusion and mixture of battards with legitimat and lawfull children. He
that was surprisid in adulterie, without violence, was condemned and doomed to haue a
thousand blowes with rods, and the woman was censured to haue her nose cut off, to
F the end that by the mutilation of that member, she might be punished in that part which
is one of the goodliest ornaments of the face.

As for lawes and ordinances made touching traffique and commerce, they hold that
Bacorides was the Authour. These lawes did inferre, that if any one did denie the receit
of money which had beene lent him without bill, the lender should be credited vpon his
simple

simple oath; for that the Egyptian made great account of the solemnity of oaths, as of a A
holy and religious thing: And therefore, as they did hardly giue credit to those that
swore often, and vpon euery light and triuiall occasion, so they were verie carefull that
good men should not be often forced to sweare, least they should loose the reputation of
their wisdome.

It was in like manner ordained, That it should not be held reasonable, to beleene him,
who had borrowed without bill, whenas he should sweare in his owne cause. The Law-
giuer would not that vsurie, promised by writing, should equal the moytie of that which
had beene lent; and he ordained, That the payment should onely be taken vpon the deb-
tors goods, and that his person should not be arrested and put in prison, nor yet made a B
slauie, for that they held it sufficient that his goods should be subject to the bond, and
that the bodies of citizens were bound to the Commonweale, who would employ
them both in the time of peace and warre: for he held it an vnfit thing, that soldiers,
which did venter their liues for the preseruatiou and good of their countrie, should be im-
prisoned for debt.

The Egyptians had another law touching theft, which was, That whosoever had
resolved to practise it, should cause himselfe to be enrolled in the Register of the sacrifi-
cing Priests, and carrie the thing stolne vnto him, as soone as euer the theft was commit-
ted; and on the other side, he that had lost any thing, must come and set downe before C
the same Iudge, the day and houre of his losse: by this meanes, thefts were easily discour-
red, and he that had lost, recovered his goods againe, onely the fourth part was allotted
for the theefe, to punish him that had bene so careless to keepe his owne, for that the
Lawgiuer held that it was better to loose a part, than all the things which were pilfered
or stolne.

The Egyptian priests did marrie one onely wife: others had as many as they would or
could maintaine. At that time there was not any among them held a bastard, although
he were begotten of some slauie; for that they held the father to be the onely Author
of the generation, and the mother did serue but to receiue the seed, and to giue it nour-
ishment, which was of no great charge, for that they fed their children with rootes of
reeds, and other things which they boyled vpon the embers; or else they gaue them cer- D
taine hearbes which grew in the marshes, the which they boyled or laied vpon the
coales, and sometimes they gaue them raw. They made their children to go barefooted,
and most commonly without garments; wherein they were fauoured by the tempera-
ture of the ayre of that prouince. Finally, all the parents expence in the education of
their children vntill they came to age, could not cost twentie Drachmas, or at the least
did not exceed that summe.

The Priests instructed their children in learning, both sacred and prophane, and especi-
ally Geometrie, and Arithmetike: as for fencing and wrestling, they would not haue
them practise it, for that those exercises were too violent and dangerous, if they should
therein exercise their bodies being yet so tender.

They which trauelled or went to the warre, were entertained without any charge, if
they fell sicke, for that physicians had their wages from the Commonweale, and were
bound by the law to haue a care of sicke persons, and to cure them, following the ordinan-
ces, receipts, and writings of the Auncients of that art, who were in authoritie and reputa-
tion among them. If the physician, hauing followed the rules of the sacred Booke, could
not cure the sicke person, he was not accused of his death; but if he recovered him by
other remedies or medicaments, he was put to death without remission: for that they
held, that the order to physike a sicke person, which had bene long before obscured by
physicians, and inuented with much payne by the Auncients, was farre better than any
new receipts.

As for the kings of Egypt, they did not abuse their power and authoritie so licenti-
ously, as the princes of other nations, who had nothing but their owne will (as a man
may terme it) for a law; for that they were forced in all things to gouerne themselues
according to the laws and statutes of the countrie, as *Diodorus* writes in his second booke.
They

A They that were of the kings traine, and who serued him commonly, were no slaues (were
they strangers, or borne & bred vp in their houses) but the children of gentlemen priests;
who exceeded the age of twentie yeares, and should be more learned and better taught
than all others, to the end the king might be enuied, by the presence of his seruants so
full of vertue, not to do any thing that might be blame worthe, for that they assisted him
day and night, and did obserue his actions.

There were certaine houres appointed both by day and night, wherein the law allow-
ed the king to treat of affaires; for that in the morning he receiued letters, petitions, and
other memorials of that which was to be done, to the end that making answere to all,
B he might prouide for euery thing in due time, and according vnto iustice. This done, be-
ing accompanied by a troupe of men that were of ripe age, and discrete, he washt his
bodie, then being richly attired, he went to make his prayers to the gods, and to offer sa-
crifice in the temple, whither being come, hauing brought the beasts that were appoint-
ed for the sacrifice to the corner of the altar, the priest in the presence of the king, and
all the people hearing him, wished him a long and happie life, so as he carried himselfe
mildly and iustly to his subiects. After his prayers, he began to discourse of the kings ver-
tues, shewing how much he honoured the gods, loued men, and was just, wise, chaste,
true, magnanimous, and liberall. If any error were committed in the gouernement, he
purged and excused the king, laying it vpon his officers, who had giuen him false instru-
ctions, and counselled him ill, contrarie to the law and iustice. This done, the priest ex-
horred the king to liue well, and by this meanes to make himselfe pleasing vnto the gods;
and he counselled him to follow the aduice of such as propounded vertue, and those ex-
ercises which made the life of man glorious.

In the end, the king hauing sacrificed a bull vnto his gods, the priests reading the me-
morable deeds and sayings of the most famous men, he exhorted the king to gouerne
the people with all mildnesse and iustice, after their example, and not to giue himselfe
to couetousnesse and to heape vp treasures. His most priuate actions also, as to walke,
wash, lie with his wife, and such like were limited according vnto the law, the which he
might in no sort exceed.

¶ The Religion.

Egypt is peopled by Mahometans, Christians, and Iewes, in some small number. As
for the Mahometans and Iewes, we will leaue the discourse of their beliefe to ano-
ther place; but to speake something of that of the Christians, they of Egypt are either
strangers, or borne in the countrie. The strangers come thither by reason of trafficke, espe-
cially in the townes of Alexandria and Caire: for this realme being seated betwix the
red sea and the Mediterranean, sees both East and West by reason of the great trafficke;
and is as it were a ladder by the which the wealth and treasures of the Indies, and the
E East passe into Natolia, Africke, and Europe: by reason whereof there come thither not
only Venetians, Florentines, and Ragoulsans in great numbers, but also French and Eng-
lish. The religious of *S. Francis*, who remaine in Ierusalem, employ their spiritual affi-
stance, and go to administer the sacraments, and to preach the word of God to the Chris-
tians which trafficke into Egypt.

The Christians borne in Egypt, which haue remained since the inundation of Barba-
rians, and the crueltye of the Sarrazins, Mammeluz, and Turkes, do not exceed the num-
ber of fiftie thousand persons, which dwell dispersed here and there, especially in the
townes of Caire, Messia, Montsalut, Buque, and Elchiasie, all situate vpon the riuer
of Nile. There are also many at Minia, in which territorie there are diuers monasteries;
F but the most famous of all Egypt are those of *S. Antonie*, *S. Paul*, and of *S. Machaire*. The
first is in the countrie of the Troglodites, vpon a mountaine, whereas they say *S. Antonie*
was beaten by deuils: the second is not far from it, in the midst of the deserts;
and the third is in the deserts of Boulacca, towards the West. This monasterie is called
Nitria, in the Histories of the holie fathers: the reason is, as I suppose, for that in this
coun-

countrie the waters of Nile being made thicke by the heat of the Sunne in low grounds, A turnes into salt, and nyter. There hath been a stately conuent vpon the riuer of Nile, six miles from the towne of Menfia, vnder the name of S. George. There hath bene two hundred Monkes in it, the which was a great commoditie to passengers who were received there, and entreated very courteously: but all the Monkes being dead of the plague, about one hundred and fiftie yeres since, the place was abandoned.

But to speake something of the qualitie of the Christians, they are called Cofires, and Christians of the girdle; for that although they be baptized like vnto vs, yet are they circumcised like vnto the Iewes; so as it seemes their beliefe doth not passe beneath the girdle: but that which is worse, for these thousand yeares they haue followed the heresie of *Butcheres*, who admitted but one nature in Iesus Christ; so as by the meanes of this heresie, they seperat themselves from the vnion of the Church. The occasion of this Schisme was the bad Councell of Ephesus, assembled by *Dyscorses* for the defence of *Eutiches*, who had bene already condemned at the councell of Calcedonia, by six hundred and thirtie fathers assembled by the authoritie of *Leo* the first: and the Cofires fearing that they should maintaine two Hipostates, to attribute two natures to Christ, became Eutichians; for that they would not fall in the error of *Nestorius*.

They say Masse in the Chaldean tongue, saying often, *Alleluia*. They read the Gospell first in the Chaldean tongue, and then in the Arabian. Whenas the priest saith, *Peace be with you, or peace be given you*, the youngest amongst them goes and toucheth the hand of every one that assisteth at this Masse. After the consecration, they giue a little peece of bread to every one of the assistants. They obey the Patriarch of Alexandria, and say that they haue their faith from *Prete Ian*.

THE



A



B

THE COUNTRIES WHICH THE TURKE HOLDS IN ASIA.

The Contents.

C

I  *Auing described all the prouinces and countries which the Turke holds in Europe and Africke, it is fit we should now see what he enioyeth in Asia, before we enter into a distinct discourse, which the Author hath made of the Turkes in general, describing their manners, riches, forces, gouernement, and religion. He begins his description with Asia the Lesse, which is at this day called Natolia, or High Turkie, the which contains many prouinces; and he declares the bounds, vnder what climat, in what paralell, and of what breadth the countrie is. 2. A particular description of the prouinces of High Turkie, and first of Pontus and Bythinia, sometimes diuided, their bounds, and chiefe townes. 3. Asia, her bounds, and chiefe townes. 4. Phrygia, high and low, where are yet to be seene the ruines of the great citie of Troye. 5. Caria, Missia, Ionia, Dorida, Lydia, and Lycia; their limits and townes. 6. Galacia, or Gaulegracia, her bounds, and extent. 7. Pamphylia. 8. Capadocia. 9. Cilicia. 10. Basse Armenia. 11. Turcomania. 12. Georgia. 13. Arabia, diuided into Desert and Stonie. 14. Arab's the Happie, her forme and chiefe townes, amongst the which is Mecca, wher as Mahomet was borne. 15. Idumaea. 16. Syria, diuided into five prouinces, of the which the first is Palestina. 17. Mesopotamia, or Diarbek. 18. The qualitie and bountie of the ayre and soyle of the said prouinces, and wherein they abound: first of all they are remarkable for the great and goodly riuers of Natolia; The woods of Bythinia fit for shipping: The Synnaidike stone like vnto the Alabastrer of Asia: The hot waters of Hierapolis which turnes to stone: The Adamant stone of Caria: The Vermilion of Ionia: The golden sand of the riuers of Lydia, and the Saffron of Tmole. The three kinds of Beasts of Mount Chymera in Lycia, the top whereof is full of Lyons, the miadest of Goats, and the lower part of Serpents. The Wines, Fruits, Mettalls, Silver, Copper, Iron, Alumme, Chryssall, Iaspis, Onix, Alabastrer, Horses, and the Bees of Capadocia of two kinds. The Cedars of Mount Aman, and the Forrest of Myrtle trees in Cilicia, with the Wolues called Squilaques: The Dates, Manna, Corvall, and the Amethyst stone of Arabia the Stonie. The Palme trees, Nard, Cassia, Syonon, Myrrhe, and the Incense of Arabia the Happie. The Roses, Melons, Citrons, Olive trees, Figges, Pomegranets, and vines carrying Grapes thrice a yeare in Palestina. The balme of Idumaea. The Canes of Honie, and the sands of Belo, fit to make glasse in Phenicia. 19. The Nature, Manners, Customs, and Lawes of the ancient Arabians, Sabeans, Nabatheans, Iewes, and Cappadocians. 20. Description of the manner of living prescribed by Moses vnto the Iewes, and their most remarkable lawes. Of the departure of the children of Israel out of Egypt, and their passage into Indea, ill vnderstood by the Pagans. Of three kinds of Iewes, Pharisees, Saducees, and Esseniens. 21. A relation of the manners, disposition, and kind of living of the Turkes, Arabians, Iewes, and other nations inhabiting the prouinces of Asia:*

T t t

Their

Their manner of habit, their meat, their armes, their lodging in Tents, under Palme trees, and in houses under ground. 22. Their wealth, consisting in the traffique of Cotton, the Adamant stone, in mines of Copper, Chalmes, Iron, Alum, Chrysell, Iaspis, the Onix stone, Alabaſter; The tribute of Pilgrims to the Holie Sepulcher, and to Aledina: Spices, pretious stones, pearles, and Incense. 23. The number of the forts and places of most importance of all the provinces of Asia, subiect to the Turke. 24. Of what religion and sects they be, which inhabit these countries: and first of the Christians, Latins, and Greekes, divided into many sects, that is to say, Melchites, Nestorians, Dischoriens, Armenians, Iacobites, Maronites, and Coſtes: Their beginning, and their errors in the faith. 25. A discourse of the Turkes in general, containing an ample relation of their manners, riches, forces, government or policie, and religion. 26. The numbers of the Emperours of Constantinople, as well Christians as Turkes, since that the empire of the West was divided from that of the East, and given to Charlemaigne.

I.



The great Turke holds all the countrie which is betwixt the Euxin or Great Sea, the Aegean Sea, or Archipelagus, the Mediterranean Sea, Egypt, the Arabian and Persian gulphes, the river of Tygris, the Caspian Sea, and the strait of land, or Isthmus, which is betwixt the Caspian Sea, and the Euxin. We will now begin with the Lesser Asia, the which we take here for all the Chersonese, or Peninsula, betwixt the Euxin Sea, and that of Cilicia and Pamphylia, which extends towards the Archipelagus, and is at this day called Naxolia, or high Turke. It contains the provinces of Pontus and Bythinia, the province particularly called Asia, Lycia, Galacia, Pamphylia, Capadocia, Cilicia, and Bala Armenia. It hath for confines or bounds vpon the East, the river of Euphrates, which is now called Apherat or Frat: vpon the South, it confines with the Mediterranean Sea, the which doth sometimes take the name of the Lycian Sea, sometimes of the Pamphylian, or sometimes of the Cilician or Caramanian, according to the countries by the which it passeth: vpon the Western part, the Archipelagus of Greece: and towards the North, the Euxin Sea. It contains a great tract of countrie, for that it lyes betwixt the six and thirtieth degree, and the one and twentieth, and the five and fortieth degree, that is to say, betwixt the middelt of the fourth climar, and the eleuenth parallel, and the middelt of the first climar, and the fifteenth parallel, whereas the change of the longest day is but of an houre: for the longest day of that part which approacheth neere vnto the South, is but of foure teene houres and a halfe, and the remote part towards the North, fifteene houres and a halfe. The bredth of this countrie (as *Plinie* writes) is about two hundred thousand paces, that is to say, from the Ilike Baye, or gulfe of Lajozze, vnto Trebilonda, which is in the countrie of Pontus. Wherein he agreeth with *Herodotus*, who saith, That the Isthmus of Asia the Lesse, contains about five daies journey of a man that traueleth well.

II.

Pontus, and Bythinia, were in old time two provinces diuided by the river of Sanger, which passeth through the middelt, but they were afterwards reduced into one province, the which is called at this day by the name of Bursia, as *Girano* writes, or Becfargial, according to *Castaldus*, and some others. This province is bounded vpon the West, by the mouth of Pontus, by the Bosphorus of Thrace, and by a part of the Propontides: vpon the North, by a part of the Euxin Sea: on the South, by the province called particularly Asia, neere to the river of Rhindace: and on the East, Galacia, neere to Paphlagonia. In this province in old time were to be seene the famous townes of Chalcedonia, Nicomedia, Apamia, Prussia, Nicea, and Heraclea of Pontus. Chalcedonia, a colonie of them of Megara, hath bene famous by reason of the fourth Councell that was held there, but it is now ruined: yet some say, that it is standing right against Constantinople, and diuided by a part of the Bosphorus, for the space of seuen stades, and that it is now called Galata: others say, that at this day it hath the name of Scutare, the which is opposite to Constantinople.

Nico-

A Nycomedea is an auncient towne seated very pleasantly vpon a little hill, as drawing many springs of waters: so as many Turkes and Grecians inhabit there, although it be ruined Prusia, at this day Bursia, or Buise, is a great town standing neere to Mount Olympus. This was in former times the place where the Ottomans kept their court, before the taking of Constantinople. Nicea, now called Nichia, according vnto *Niger*, and Ilnich as others affirme, was in old time the chiefe cite of Bithinia: it is seated neere to the lake of Ilnich.

The province called particularly Asia, now Sabrum, or Sarcum, hath for her bounds (according vnto *Ptolome*) vpon the West, a part of the Propontides, Hellepont, and the Archipelagus: vpon the South, the Rhodian sea, and a part of Lycia and Pamphylia: towards the East, Galacia: and vpon the North, Pontus and Bithinia, with a part of the Propontides. It comprehends the countries of Phrygia, Caria, the two Missias, Eolia, Ionia, Doryda, and Lydia.

Phrygia is diuided into high and low: the high lies towards the East, and bafe Phrygia vpon the West, and this is called Hellepontica, and Troada: *Castaldus* saith, that they now call it Sarcum. High Phrygia hath at this day, as in former times, more villages than towns. In it they reckon the town of Mydaia, sometimes the aboad of king *Mydas* neere to the river of Sanger. Appamia, called also in former times Sibotis, was the greatest towne in Phrygia.

C Bafe Phrygia or Troada is right against Mount Athos. The cite of Troy stood in this countrie, where there is also to be seene Mount Ida, the which is now called Gargara. There are also the admirable ruines of the great cite of Troy, that is to say, the ruinous buildings of some towers, and the foundations of some walls. Without the circuit of the cite walls, vpon the high waies, there are to be seene very great sepulchers of marble the which are of one peece. There are also the ruines of two Castles built of marble, and great auncient Colosses lying vpon the ground, and about the walls, gates almost whole, according to the report of *Belon*, who saith also that the rivers of Synois, Xante, and Scamandra are small brookes, which drie vp in Sommer, and haue no great store of water in Winter. The cite of Pergama was also in Troada, and was the chiefe of that province, and the countrie of the Phylitian *Galen*. There they found out the vse of parchment. There remains nothing at this day but certaine ruines; yet they do still call this place Pergama.

V. Caria, lying betwixt Ionia and Licia, had in former times for her chiefe cite Halicarnassa, at this day called Meſſi. Tabu is a very good towne of Caria. Neere vnto Halicarnassa, on the right hand, begins Mount Taurus. Some place Miles in this countrie; others attribut it to Ionia.

Missia is diuided by *Ptolome* into high and low. In old time there was a towne in this countrie, the which was called Lampſaca, and it is seated vpon the Hellepont right against Callipolis; but it hath been ruined, and the place where it stood is at this day called Alpico, as *Niger* writes, and according to *Sophian*, Lampſica. Abidos, now Aueo, was a colonie of the Milesians. There is the strait of Hellepont, being but seuen stades broad. This towne continues to this day, and is seated in the middelt of a moore, and well fortified, and her castle, with that of Sesse, which is right against it are two keies of the Turkes Empire: for from these two castles, they play with their canons vpon all ships that come into Hellepont, or attempt to go forth without the Turkes permission. There was also in former times to be seene the towne of Adramissum, a colonie of the Athenians, now called Landemitti. The river of Granica is in this countrie, the which *Niger* calls Lafara, whereas *Alexander* vanquished *Darius* Lieutenants.

The countrie of Eolia lies vpon the coast of the Aegean sea, and the maritime townes are Myrina, Cuma, now Caltri, and Focaea, hauing two ports, at this day called Fogia Vecchia, or the old Lease, the which in former times was two miles and a halfe in circumference, as *Titus Livius* reports. Ionia hath in length in a straight line fortie miles, and two hundred along the coast, whereas the towne of Ephesus stands, now called Figena or Fiema, according to *Castaldus*, but retaining the old name as *Sophian* writes. It is famous by reason

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son of the Council which was held there, and of the Temple of *Diana*, numbring among A the seven wonders of the world. Some place Miletum in this province.

Perida runs into the sea like a point, and contains the towne of *Guidos*, famous by reason of *Venus* statue: the place where it was, is called *Capo Chio*, or *Crio*. Some do also put *Hallicarnasse* in this countie, which is now called *Mesi*, as we have said, according vnto *Sophocles*, and *S. Peters* castle, as *Niger* and *Adrianus* writes. It was in this citie that *Maufolus* king of *Caria* did raigne, for whom *Artemesia* caused that stately tombe to be built.

Lycia was also called *Meonia*. The chiefe towne was *Sardis*, whereas *Cressus* made his abode. It was ruined by an Earthquake, and built againe by *Tyberius*. *Lycia* was in old times called *Milia*, and *Ogigia*, as *Stephanus* writes. *Gyrana* affirms, that at this day they have given it the name of *Brichia*. And *Castaldus* ascribes vnto it that of *Aldinelli*: but *Theuet* saith, that the Arabians call it *Bensaacam*: this province stretcheth to the sea, which is called *Lycian*, by reason of the countie, and it hath for bounds vpon the West and North, *Caria*; vpon the East, *Pamphylia*; and vpon the South, it is limited by the *Lycian* sea, about two hundred thousand paces of Navigation. There were in former times fixtie townes, whereof there were six and thirtie standing in the time of *S. Paul*. The chiefe were *Xanthe*, *Patara*, *Pinara*, *Olympe*, *Myrtha*, and *Lamira*: whereof the chiefe was *Patara*. There was also the towne of *Telmela*, neere vnto a Cape or Promontorie of the same name. Ancient authors place here the mountaine of *Chimera* C which burnes in the night. The chiefe towne at this day is *Fisco*, the which hath a very good port.

VI. *Gallacia* or *Gallogrecia* hauing taken that name from the *Gauls*, who mingled themselves with the people of *Asia*, in the time of *Pyrhus* king of the *Epyrotes*, is at this day called *Chiangara*, according to *Castaldus*. It hath for bounds vpon the West *Bythinia* and *Phrygia*; vpon the East, *Cappadocia*; vpon the South, *Pamphylia*; and vpon the North, the *Euxin* sea, whereas the shore runs two hundred and fiftie thousand paces. The most famous towne is *Ancyra*, commonly called *Angoure*, famous by reason of the chamlets both watted and others which are made there. In this province is the countie of *Paphlagonia*, whereas *Synope* is seated vpon a little hill of a Peninsula D of the *Euxin* sea with a good port. There is also *Amisus*, a maritime towne, now called *Symiso*.

VII. *Pamphylia*, which is called by *Plinie* *Popfopia*, carries at this day the name of *Setilia*, as *Gyrana*, and some others affirme. *Theuet* saith that the Arabians do call it, *Zina*; but *Belon* assures that they have given to this province; and to *Cilicia*, the name of *Caramania*, whereas the Turke hath seven *Sangiacs* remaining. It is fronted vpon the East by *Cilicia*, and a part of *Cappadocia*; vpon the West, by *Lycia*, and a part of the province of *Asia*; vpon the North, *Gallacia*; and to the South, the sea of *Pamphylia*, which is alwaies raging. The coast is about one hundred and fiftie thousand paces. Her townes are *Perga*, which is in the middle of the countie vpon the river of *Cataracte*, E then *Syda*, and *Aetalia*, maritime townes. *Aetalia* which is the chiefe of the countie, doth now beare the name of *Satalia*, and is the greatest and strongest of all the townes of that countie, and communicates her name vnto the gulfe which is neere vnto it.

VIII. *Cappadocia*, or *Leucosiria*, according vnto *Strabo*, and some others (now *Almasia*, or *Amasia*, as *Castaldus* affirms, and *Genech*, according vnto *Theuet*, otherwise it is called *Toccatu* *Allelujen*, as *Spines* reports) extends vnto the *Euxin* sea: and it is bounded in vpon the West by *Paphlagonia*, a part of *Pamphylia*, and *Gallacia*; vpon the South, by a part of *Cilicia*; vpon the East, by the *Antitaurus*, a great mountaine neere to base *Armenia*, by the mountaine of *Molchida*, and a part of the river of *Euphrates*; and on the North, by the *Euxin* sea. Her rivers are *Halys*, now called *Ottomagiuch*, sometimes the li- F mit of the realms of *Cressus*; then *Iris*, now called *Casalmach*, & *Thermodon*, now *Portmon*. Her best townes are *Trebyzone*, called *Machomach* by the Barbarians, sometimes the seat of an Empire. Some make *Amasia* the chiefe of *Paphlagonia*; but *Ptolome* & many others teach that it belongs to this province. This towne retains the name vnto this day, and

A and imparts it vnto the neighbour countie. It is seated in a deepe valley vpon the river of *Gazalmach*. This was *Strabos* countie, and at this day the Turke hath a *Begliabey* remaining there, who is called the *Begliabey* of *Amasia* and *Cappadocia*. Some put the towne of *Iconium* in *Cilicia*; but (according to *Ptolome*) it belongs to this countie, and is called *Conia*, or *Cogna*, it stands neere vnto certaine high mountaines, and is wattered by diuers small rivers which flow from them. Her forme is round, and the walls are ancient, and her Towers square. There are eight gates, and a good number of faire *Mosques* and *Stoues*.

Cilicia, which *Iosaphus* calls *Tarles* is by the Hebrews reamed *Chalah*. *Niger* holds, that at this day it is called *Turcomania*, and *Finichia*: but they which giue it the name of *Caramania*, are to be followed; for *Turcomania* is no other thing but high *Armenia*.

Caramania, who doth also comprehend some part of other provinces, besides *Silicia*, and especially *Pamphylia*: it hath for bounds vpon the West, *Pamphylia*; vpon the North, *Mount Taurus*; vpon the East, *Mount Aman*, vulgarly called *Monte Negro*, of the Blacke mountaines; and vpon the South, the Sea of *Cilicia*, being about three hundred thousand paces sayling. The chiefe towne was *Hama*, or *Hamia*, in old time *Tarles*, situated in a goodly valley, and wattered by the river of *Cydrus*. There is also the towne of *Adena*, called by *Ptolome*, *Adana*, the which is great, but lies open, and hath a castle with foure square Towers. *Belon* saith, that in *Cilicia*, there is a towne called *Heraclaea*, the which is verie great, situated neere to *Mount Taurus* in a goodly plaine, and some three daies journey from *Adena*, bending towards the North and West.

C Bafe *Armenia* carries the same name at this day, as *Niger* writes: but *Gyrana* giues it that of *Anadule*; *Castaldus*, *Pegian*, and some others call it *Gench*. In the Booke of *Notices*, it hath the name of *Perme*. Her bounds are vpon the East, the river of *Euphrates*, by the which it is diuided from *Turcomania*, or high *Armenia*; vpon the West, *Cappadocia*; vpon the Southerne part, *Cilicia*, beyond *Mount Taurus*, and a part of *Syria* to *Mount Aman*; and vpon the North part, *Pontus*, at which place they say it ends with an angle, which the river of *Euphrates* and *Antitaurus* make; but the Turke is not absolute maister.

D To end the description of that which the Turke holds in *Asia*, let vs now come to a part of high *Armenia*, comprehended vnder the name of *Turcomania*, which doth also embrace *Georgia*. This province confines vpon the North with *Colchida*, called at this day *Mingrelia*; vpon the West, with *Euphrates*, and Bafe *Armenia*; vpon the East, with the rest of high *Armenia*, which is in *Georgia*; and vpon the South, with *Meopotamia*, now *Diarbec*, and with the nation of the *Curdes*. Her mountaines are *Periandra*, now *Chierder*; *Antitaurus*, at this day called the Blacke mountaine, and some others. The chiefe towne of the countie is *Eschesia*, which some hold to be that which remains of *Artaxata*. Neere vnto high *Armenia*, lies the countie of *Curdistan*, according to the Persians and Turkes, but the Armenians call it *Keldan*. *Castaldus* giues it the name E of *Gorden*, and puts it in the province of high *Armenia*.

Georgia, otherwise called *Gurgestan*, comprehends the ancient *Iberia*, with a part of high *Armenia*, and it may be of *Atropatia*. Vpon the West, this province joynts with *Mingrelia*, or *Colchida*; towards the North, lies *Zemrie*, in old time *Albania*; vpon the East, the middle *Atropatia*, now called *Seruan*; and vpon the South, that part of high *Armenia* which is called *Seruan*. These people have alwaies maintayned their libertie vnto our time, joyning sometimes with the Persians, and sometimes with the Turkes, and there have beene many Lords of the countie: but it is now for the most part vnder the Turkes dominion, who hath many good townes, and strong places, as *Tefla*, *Lori*, *Clifque*, *Gori*, and *Toman*.

All Arabia taken together is a verie great and spacious province, the which is shut vp betwixt two gulfes in the forme of a Peninsula. These gulfes are the one of Arabia, otherwise called the Red sea, vpon the West; and the other the Persian gulfe, vpon the East: vpon the South it hath the Ocean; and vpon the North part, *Syria*, and the famous river of *Euphrates*. This Peninsula of Arabia is diuided into three parts, that is to say,

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into the Defart, the Stonie, and the Happie.

Arabia the Defart, called *Alpreby Arsfides*, Bafe by *Seruius*, and Hollow and Deepe by *Lucian*, is called by the Hebrews, Cedar. The bounds are vpon the East, the mountains of Babylon, and a part of the Persian gulf; vpon the North, Mesopotamia, neere to the riuier of Euphrates, vpon the West, Syria, and Arabia the Stonie; and vpon the South, the Happie mountains.

Arabia Petrea, or the Stonie, joynes to Syria vpon the West and North; and confines with the Defart vpon the East; and vpon the South, it borders with Arabia the Happie. *Plinie*, *Strabo*, and *Ptolome*, call it Nabathæa; *Tyrius* giues it the name of the Second, and some others call it Bafe Arabia. But it hath the name of Petrea, of the towne Petra, which is the chiefe of that prouince. This prouince is at this day called Barra, as *Ziglerus* writes; *Bangauca*, according to *Cassidius*, and *Battha Calba*. Mount Sinay, so famous in the Holie Scripture, whereas the law was giuen vnto *Moyfes*, is in this countrie. This mountaine is verie high and troublesome to ascend, and therefore they haue cut staires in the rocke, to the end that Camells and other beasts might passe more easily. In this mountaine there is a Conuent of Christian Monkes, called Maronites, which liue after the Grecian manner: they are fiftie in number, and receiue Christian Pilgrimes which go thither for deuotion. There is also in this countrie, another famous mountaine called Oreb, and now Orel, the which is not so high as that of Sinay. These two mountaines are by *Ptolome* called Melanes. The chiefe towne of the countrie was called Petra, which the Scripture calls Petra of the Defart, whereas the waies are verie bad to go in. Many hold, that it is the same that Mecca, the place whereas *Mahomet* was borne: the which is not probable, but it seemes rather to be that which the Maps call Petra of Est. And moreover, they hold that Mecca is in Arabia the Happie.

XIII.

Arabia the Happie joynes to the other two in forme of a Peninsule, betwixt the Arabian and Persian gulfs; and the nauigation about this countrie is neere three thousand five hundred and foure miles. *Solyms* and some others call it Happie; and *Virgil*, Panchaia, but at this present it carries the name of Yaman, or Gyamen. The chiefe townes are Medina Tanalbi, Mecca, Ziden, Zibi, and Aden; besides others which are not come to our knowledge.

Medina Tanalbi, that is to say, the Citie of the Prophet, is situated neere to Arabia Petrea, and it is well peopled. *Mahomet*s coffin is there, neere vnto which there are continually about three thousand lampes burning. Mecca, in the which *Mahomet* was borne, is not farre from the auncient Petra; yet it is not the same, but it may rather be the towne of Mechara, mentioned by *Ptolome*. This place is reasonably pleasant, but restrained betwixt mountaines and desarts, and without any walls, hauing in it neere six thousand families. There come yearly three Carauannes, which part from Caire, Damas, and the Indies, and go to Mecca for deuotion, in honour of *Mahomet* who was borne there, then they go to a place called Medina, whereas (they say) the coffin of this false Prophet remaines.

Ziden is a Sea towne, fortie miles distant from Mecca. It hath no walls, but the houses are reasonable faire. Zebeth, or Zibit, is a good towne, and the chiefe of that part of Arabia. It stands in a plaine, betwixt two mountaines, and vpon a riuier of the same name, halfe a dayes journey from the Red Sea. It was taken after Aden by the Turke, who sent a Begliarbey thither with great forces.

Aden is a royall towne, seated vpon the borders of the Red Sea, neere vnto the strait of Babel Mandel: it is the fairest towne of Arabia, and not onely strong by situation, but also by art; where there are two Bostians, a good fort, and a port well defended. It contains about six thousand households, and is well peopled. The Turkes tooke this towne and the whole realme by policie, in the yeare of our Lord God 1538, and they lost their king.

At this present time they haue a Begliarbey there, with good troupes of souldiers for the warre.

XV.

Leauing Arabia, they entred into Idumea, which begins at the lake of Sirbon, and extends

A extends towards the East vnto India. This prouince contains Gaza, a most auncient towne betwixt the which and Caire, stands Cattia, then Ostrafina, Rhinocorura, Alcala, and Azor.

Syria, which is a very great prouince betwixt the riuier of Euphrates, Silicia, Arabia, and the Mediterranean sea, begins in the two and thirtieth degre, and ends in the fix and thirtieth. It is diuided into five prouinces, which be Palestina, Phenicia, Celofyria, Suria, and Comagena: Palestina, which lies betwixt the Mediterranean sea and Arabia, is diuided into two parts by the riuier of Jordan. The Tribe of *Ruben*, and halfe the Tribe of *Manasses* dwelt beyond this riuier, and the others on this side. This latter is subdiuided into three parts, whereof the one is properly called Iudea, the other Samaria, and the third Galile. Iudea lies betwixt the dead sea and the Mediterranean; Ierusalem is the chiefe citie. In this countrie Ierico stands in a pleasant valley, about thirtie miles long, and fiftie broad. Samaria tooke her name of the chiefe towne which is at this day called Naplos. Galile is diuided into bafe and high: the bafe begins at the sea of Tiberiades, being five miles broad, and twelue long, Nazareth standeth almost in the Center: the other begins at the lake of Samaconites, and extends vnto mount Lybanus. In auncient time there was not any prouince proportionably so well peopled as Palestina: for being not above one hundred and sixtie miles long, and sixtie broad, (considering that the bounds of her length were Dan and Bersabe) in the muster which *Dauid* caused to be made, they found a million and three hundred thousand men fit to beare armes, besides the Tribe of *Beniamin*: but now she is stript of all her ornaments, except the beautie and bountie of the soile.

Ierusalem, at the siege of which there died about a million of persons, and one hundred thousand taken prisoners, hath nor at this day above five thousand inhabitants, and if the holiness of the place did not continually draw a great number of Christians thither, this towne would be of no fame. This prouince is crost by the riuier of Iordan, which rising at the foot of Mount Lybanus, from two fountaines, whereof, the one is called Ior, and the other Dan, passeth by two lakes, whereof the first is that of Gallilee, and the other of Tyberiad, the which is the greater: finally, it falls into the dead sea, D called by the Grecians the lake of Alphatires.

Phenicia lies all vpon the sea right against Iudea. Her chiefe townes were Tyre and Sydon, at this day Sait and Sur. Tyre was an Island, but neere vnto the firme land, as *Alexander* filled vp the sea with earth, whereas he besieged the towne. The Prophet *Ezechiel* speaks much of her greatness, wealth, and state. Sydon was in a manner equall to Tyre in beautie and power. Both were famous by reason of the dying of purple, which the Poets do sometimes call Tyrien, sometimes Sydonien. There are scarce any remainders to be seene at this day, no more than of Ioppa, or of Acre.

Suria extends from Tyre vnto the gulf of Lajazze, in which tract are contained the townes of Larut, Tripoli, and Tortolia, whereof Baur and Tripoli are places of great traffike, and in the middest of the countrie, Damas and Laodicæ. Damas is a goodly towne seated in a great valley: the houses are fairer within than without: the streets are narrow and crooked; but that which makes it pleasant, is the abundance of water which passeth by their houses, and waters their gardens at pleasure. There is an excellent castle built by a Florentine Mammelu, who grew very rich, and was gouernour of this towne, which is the chiefe of this prouince.

Celofyria, is properly the countrie betwixt Lybanon, and Antilybanon, from whence springs the riuier of Orontes, now called Farara, vpon the banks whereof stands the famous citie of Antioche, which is now a sepulcher of it selfe, and a heape of ruines, rather than any other thing. But the walls are yet standing, the which are very faire, and so built as three men may march about in front. There are a good number of towers, and a castle built vpon the side of a hill. Moreover there is to be seene the house whereas *S. Peter* kept, with a little place where he baptised many. At the mouth of the riuier of Orontes stands Selencia Pieria, at this day Soldin.

Camogena is that part of Syria, which follows the course of the riuier of Euphrates,

tes, vnto the frontiers of Armenia. Aleppo is the chiefe towne, and holds the third place A among all the townes of the great Turkes Empire. It is built vpon the riuer of Singa, and hath a channell of water vnder ground, from whence flow many fountaines, both publicke and priuat. It imbraceth foure hills, vpon the one of which stands a very strong castle: her suburbs are great; but there is no other building of importance, but the Mosques or Temples, and the store-houses for merchant strangers. We may easily coniecture of the great multitudes of people that are in it, for that in the year 1565 there died in that towne and suburbs about one hundred and twentie thousand persons in three monthes.

XVII.

The Turke did also possesse a part of Media, and the chiefe citie Taurus: but some are B of opinion, that the Sophi hath recovered of late yeares the greatest part: moreover he holds in a manner all Mesopotamia and Diarbecke; and he is maister of a part of Assyria, whereas the citie of Babylon stood, which was built by *Semiramis*, and he also is maister of Chaldea, which is a portion of Assyria, in which is the towne of Bagdet or Bagader built vpon the ruines of Babylon, by a Calife of the Mahometans. Some confound it auncient Babylon, and maintaine that it is the same. He hath Balzere yet in his power, whereas he maintaines a great garrison, and hath alwaies certaine gallies readie to make head against the Portugall.

But for that we haue made a description of all these countries, discoursing of the estates of the things of Persia, and that the Sophy doth dayly win something from the Turke, C and recouer his Estate by little and little, so as we cannot speake certainly of the lords of many of these countries, which change their maisters dayly, so as that which to day belongs vnto one, may to morrow be conquered by another. I will therefore passe them ouer with silence, and speake of the qualitie of those provinces which we haue described.

¶ The Qualitie.

XVIII.

ANatolia doth enioy a sweet and temperat aire, and her fields did yeeld abundance of D graine, with store of good pastures for the feeding of cattell; and to be short, her inhabitants had all and more than was sufficient for the vse of man. But now this country is not so fertile, nor so well manured: yet in those places which are neere vnto the sea it is more fertile; and as the land is better husbanded, so it yeelds more abundantly. The places which are within the heart of the country are for the most part great plains, whereas they sow wheat, barley, and cotton. It is watered by many riuers, whereof the principall are, Iris, Halis, Parthenius, now Dolap, and Sangar, which discharge themselves into the Euxin sea, then Afcagne, now Ilinic, and Phyndace, at this day called Sindj, which fall into the Propontides. Moreover Scamandores, at this present called Symores, which runs into Hellefont, and after it Caique, or Girausti, Hermes, or Sarabat, Caistre, which *Castaldus* calls Chaici, and *Ortelius* Chias, and the riuer Meander, which E hath fix hundred turnings, and is called Madres. All which riuers pay their tribute to the Archipelagus. There is also the riuer of Melas, now called Genflui, which runs into Euphrates, besides many others which discharge their waters into the Mediterranean sea.

Bythnia yeelds much corne, and doth furnish the great Turkes court with meale, especially that which is neere vnto Bursa. This country doth so abound in wood and timber for the making of ships, as it seemes gallies shal readie made into that sea, they are so loone finished. Neere vnto Nicea they find good store of Orpiment or Arsenick.

The particular province of Asia was in old time famous for the Sinnadicke stone, like in a manner to Alabaster, the which they carried to Rome to make pillars.

In Troada the country neere vnto Troy is very leane and barren, and withall it wants water; but the soile neere vnto Pergama is very good and fruitfull. There are also quarries of stone, whereas in former times they haue found men which had hidden themselves during the warres, conuerted into stone. *Strabo* writes, that neere to Hierapolis, there

A there are hot waters which are easily conuerted into a kind of brittle stone: And there are other waters fit for the dying of wooll, as those dyes which are made with hearbes and roots, yeeld vnto it.

As for Caria, in former times they haue much esteemed the soyle neere vnto Magnesia, for that it did beare abundance of wheat, and neere vnto this citie they doe also find the Adamant stone, called by the Latines, Magnes. There are also mountaines in Cunia, whereas they digge a kind of white stone for building, the which shines much. This province hath bene in former times much shaken with earthquakes.

Touching Mistia, some hold that the vines which are in the terretorie of Aspic, or Lampyric, yeeld abundance of graine. In Ionia, they made Vermilion, of a kind of earth which they boyled, and in some places they gathered excellent wines.

Lydia had in former times many riuers which fall from Mount Tmolus, which carried gold among the sand, and it did also yeeld siluer; and moreover, the country was verie fertile, and well manured. The mountaine of Tmolus hath bene much esteemed for the fertility thereof: And among other things, there are great store of vines, and abundance of Saffron.

Lydia is verie rough and troublesome by reason of Mount Taurus, which hath his beginning there. The top of Mount Chimera, was in old time full of Lyons, the middest with goats, by reason of the good pastures, and the feet with Serpents. This was the C cause which made Goets to saine a beast called Chimera, the which had the head and brest of a Lyon, the bellie of a Goat, and the taile of a Dragon. Earthquakes haue done much harme in this country. In Pamphylia, and also in Cilicia, the Goats haue their haire verie soft and delicate, so as it is nothing inferior to silke in softnesse; and moreover, it hath this propertie, that it is as white as snow.

Cappadocia abounds with all sorts of graine, wines, fruit, and also with Siluer, Copper, Yron, Alum, Chrysal, lapis, Onix, and Allabactia, which is not verie faire: And this country doth breed great store of horses. There are others which say that this country is rough, and defective of many things necessarie for the life of man. *Plinie* writes, that neere vnto the riuer of Thermodon, there are two kinds of Bees, whereof the one D make their hodie in trees, and the other vnder ground. The tops of Mount Argea are covered with snow, as well in Sommer as in Winter. The soyle neere to Amasia, or Gazalmac, is wast and desart, and yet verie fit for the breeding of cattell. Neere vnto Conia, there growes great plentie of vines, which yeeld as good wine as any place whatsoever.

Cilicia is diuided into two: one part is called Rough, which lyes towards the West; and the other, Champion or Plaine, vpon the East. This hath goodly riuers, yeelds store of fruit, and all kind of commodities, and doth feed great numbers of horses. The greatest part of Cilicia is reasonably well manured, by reason of the commoditie of riuers wherewith it is watered: yet the soyle is full of clay, and wants wood, so as they are faine E to fetch it from the mountaines, the which are about two daies journey from it, namely from that of Aman, where there growes verie high Cedars, Juniper, and cypress other plants. There are many places in Cilicia, which are verie pleasant, being euer full of greene trees: but there are some places which are wild and barren, which are of a great extent, and not held by any; so as they may feed their swine there, of which they haue great troupes, as also of goats, whereof the inhabitants make great store of butter and cheese. Their goats haire is also verie soft, and as delicate as silke. There are whole forests of myrtle trees, which beare a white fruit, and in like manner of Turpentine trees, and pyne trees. The riuers of this country, are Pirama, now Malmistra, which arising out of the middest of a plaine farre beyond Mount Taurus, makes a noyse like to thunder, the F which is heard farre off: And the riuer of Sidne, which flowing from Antitaurus, is cold, swift, and verie cleere: *Plinie* hath written that the water is good to cure the gout. They find also little Volues there, which go in troupes, the which the Grecians doe vulgarly call Squilaques, the which are so theutish as they feare not to go in the night to them that sleepe, and to steale from them whatsoever they find, as caps, shoes, and such like.

Belon saith, That neere to Heraclea, there is a goodly plaine, which beares all kind of fruit: A trees, and that they beare great numbers of horses.

High Armenia is full of mountains and hills, yet there are vallies which yeeld great store of fruit. Some hold that this countrie is verie fertile, and abounds in cattle; but it is verie subject to snow, the which lyes sometimes verie deepe. Georgia hath many mountains and forrests; by reason whereof it is in a manner inaccessible for any enemy: yet it is fertile, and hath some plaines, and pleasant vallies, watered by diuers riuers, whereof the principall are Cyre, and Araxis.

Arabia the Desart, hath great Wildernesces, and yet there are many bouroughs and inhabitants; especially neere to the riuers of Euphrates, and the mountains of Arabia the Happie; the other part towards the West, is full of land. Arabia Petrea, or the Stonie, is held by the Ancients to be altogether barren; yet that which lies neere to Syria, yeelds more than the rest. It is verie desart, and wants many things necessarie for the life of man; but the chiefe defect is wood and fresh water. There grow Palme trees which beare dates that are great, reddish, and tender, but they are not verie moist. Manna falls in like manner there, and vpon the coast there growes corall which is reasonably faire, but hollow within. They doe also find the Amethyste stone in this countrie.

Arabia the Happie is better manured and tilled than the two other, and is watered by many riuers, whereof some make lakes. It beares barley, and other graine, hony, wax, and diuers fruits, as Apples, Peares, Citrons, and such like: and here they sow twice, as at the Indies. Moreover, this countrie yeelds Palme trees, Nard, Cassia, Synanon, Myrthe, and many odoriferous hearbes, with abundance of Incense. They also find some mettals, and diuers stones, and neere vnto the shore they fish out goodly Pearles. This countrie doth breed verie good horses, and sheepe whose tailes doe sometimes weigh twentie pound. But to speake particularly, the soyle neere vnto Medina is barren, and yeelds little, as also that about Mecca, whereas they find little water.

Palestina is verie pleasant, diuersified with hills and goodly plaines, and watered with many riuers. It raine often, and therefore the land is verie fruitfull; for it yeelds abundance of wheat, and other graines, and fruits. The Roses haue an excellent smell, and there growes store of Rue, Feanell, Sage, and other good hearbes. There are also many Oliue trees, Figge trees, and Pomegranets, and great numbers of Palme trees and vines: for although they prohibit the Turkes to vse wine, yet there is good store in this prouince, and they make their vintage thrice a yeare. It is true, that this countrie yeelds no Apples, Peares, Cherries, Nuts, and other fruits, which we haue commonly in these parts, but they bring them from Damas. In this prouince there is a certaine fruit which they keepe all the yeare vpon the tree, like vnto great Citrons or Apples of Paradise. Moreover, there are excellent good Melons and Cowcumbers, and such other like fruits. It did also yeeld balme, which it wants at this day; but it hath hony, and some wild Canes of Sugar.

There is store of Goats, Hares, Partridges, Quails, and such like: but although I haue E noted it to be fertile, yet there are some places which are in a manner desart, by reason of the great numbers of Rats and Mice which are there; so as if certaine fowles did not deuoure them, the inhabitants of the countrie should not be able to sow any thing that should yeeld encrease. Along the banks of Iordan there grow many willowes, bushes, and sundrie sorts of Canes.

The lake of Samachonita is most commonly drie in the Sommer time, in the which there growes little trees and shrubs, whereas Lyons and other beasts hid themselves. The plaines neere adjacent vnto the lake of Genezareth, are desart, by reason of a tree full of thornes, which grow there in such exceeding abundance, as they cannot sow any thing to prosper.

The Dead Sea, which is fise dayes journey long from North to South, & fise leagues broad from East to West, and as some write, seuentie miles long, and nineteene broad, casts forth a great fume, and such fogges, as it makes all the land barren halfe a league about. This sea hath no fish, neither are there any fowle seene neere vnto it, and if

A if they cast any beast into it, it neuer sinkes, but driues vnto the shore, although the feet rebound.

Galilee is naturally fertile, and yeelds all sortsof trees, and is very well manured; yet the base countrie which lies beyond Iordan is in some places stonie and desart.

Samaria is part hillie and part plaine. The countrie is pleasant, fertile, and abounds with fountaines and fresh waters. There are many gardens, and places full of oliue trees, and all other things necessarie for the life of man. The hills neere to Naplos are couered with fruit trees, and the oliue trees are exceeding big, as *Belon* writes.

B As for Iudea, the countrie which is neere to Ierusalem is well manured, and beares store of apples, almonds, figgs, and oliues. The hillie places are replenished with fruit trees, and aromaticall wild heaubs, and where there are any rockes, they make steps with great care and industrie; so as they plant vines, and other fruit trees, as oliues, figs, and orange trees, which beare abundance of fruit.

Neere vnto the towne of Rama, the soile is good, but there are few inhabitants, by reason whereof the fields are not well tilled, and the Grecians which liue there sow wheat, barley, and some pulses, but there are few vines. The soile which is neere to the towne of Gaza is fertile, and abounds with oliue trees, figgs, oranges, and vines. there grow also some palme trees, but the dates doe seldom ripen, for that the countrie is somewhat cold.

C Iudumca is exceeding fertile in those places which lie neere vnto the sea, and to Iudca, but barren vpon the frontiers of Arabia, where there are many mountains: there growe many palme trees, and in former times they found balme there. They that haue written, say that strangers cannot liue there, by reason of the desarts, and for want of water: yet there are fountaines, but they are hidden, and none but the inhabitants of the countrie know them.

The soile of Phenicia neere vnto Sydon is fertile, and brings forth plentie of canes of hony. That about Acon, or Ptolomaida is also fruitfull, where they haue good pastures, store of vines, and many orchards, whereas they gather diuers fruits. The riuers of Belo, which passeth neere vnto this towne, is famous by reason of the sand which they vse for the making of glasse.

D The countrie about Emiffa or Haman, hath plentie of waters, and yeelds all things necessarie for the life of man, being full of fruit trees.

¶ The Manners of the ancients.

THE Arabians made no esteeme of arts & sciences. They suffered their haire to grow; and as for their beards, some did shau them: very neere, and others not at all. He that was the most ancient among them had power ouer all the rest. They posselt all things in common by families, and they enioied them when in common; so as the first of them that entred into the house and had left his staffe at the doore, enioied the common woman first: and as for the night he spent it with the most ancient. In this sort they all held themselves brethren, and had the companie of their mothers and sisters, so brutish they were. XIX.

Adulterie among them was punished with death, and he was held an adulterer which enioied a woman that was not his knifswoman. All that were borne in the familie were held for lawfull husbands. They had no care of dead bodies: and as for their dead kins, they sent them to be buried in a dunghill. They kept their promise and faith very strictly; and when they would promise any thing vpon their faith, a third person interposed himselfe betwix the two which contracted, and stroke the palme or his hand, so that the which he drew the longest fingers of the contractors, and hauing taken a little of the haire of either of their garments, he dip it in the blood of the palme of his hand, and cast it vpon euen stones prepared fitt to that end in the midst of both parties, and in doing so he called vpon the God *Denis* and *Vrania*: this done the mediator caused one of them to promise, that he was bound by the accord to appeare before a certaine Iudge

Judge which he named vnto him, whether that he which was bound were of the countie or a stranger: and this was found an honest course, and was observed among them which contracted any new friendship or alliance. The sinamon was gathered by the priests of their law, who before sacrificed certaine beasts, and they made this collection between Sunne and Sunne. He that had most authoritie among them diuided the heaps of sinamon with a hatchet, and they first referred a bundle in honour of the Sunne: they held an opinion, that if it were equally diuided, it would take fire by the heat of the Sunne beames, and burne of it selfe.

There were some amongst the Arabians called Ophiophages, for that they lived onely on serpents. Some there were that vsed camells, as well to fight on, as to beare the burdens, and they lived of nothing but milke and flesh. There were others called *Indians*, who applied themselves to manure and till the land. It is said of them, that they found among the clods of earth peeces of gold, round and big as a nut, and that they did set precious stones in them, and made Carcanets, which they did hang about their armes and neckes. They sold their gold to strangers, and to neighbour nations, and gaue three pounds for one of copper, and two of silver for one of any other mettall.

Among the Sabians, it did belong onely to the king to judge of controuerfies. Their kings were chosen by the fauour of the people, who gaue this honour to them that were of some noble familie, out of which they found that some kings had bene formerly chosen. These kings did confidently beleue that if they had gone out of their royall pallace, they should haue bene stoned, and therefore they neuer went out of the gate. They had beds and great chaires, whose feet were of massie silver, and the rest of their furniture was exceeding sumptuous. It was also said of them, that they had bene alwaies free from desire to take from another man by force and rapine.

The Caracens were other Arabians, had all their furnitures of gold and silver, and the entrie of their houses, the walls, and coverings were of Iuorie. The Nabatheans were not so fastidiously as the rest. He among them that had diminished his estate was noted with infamie. The Panchaiens vsed chariots in warre, and they diuided their realme into three parts: in the first ranke they put the priests of their law: in the second, the labourers, and men of trauell: and in the third, the souldiers, among whom were comprehended the shepherds. The priests decided all controuerfies, as well those that concerned priuat men, as the affaires of the common weale, vntill there were question to condemne any one to death.

The labourers hauing gathered in the fruits of the earth, laid them in common, and they that were found the best laborers, were deputed to the number of ten at the request of the rest, and by the resolution of the priests, to distribute the fruits to euery one.

The labourers were bound to vse diligence, to bring in publicke those things which concerned the sacrifices, and other things which were distributed particularly by number and weight, and they had nothing priuat to themselves, but their houses and gardens. As for tributes and other things all was deliuered vnto the priests, who distributed equally to euery man according to his necessitie; and as for themselves they tooke a double share, with the consent of the two other estates. They vsed goodlie apparell, for that their woolls were much finer than any other. Both men and women did indifferently vse girding, and they did weare chaines about their neckes, and bracelets on their armes, and rings of gold at their eares, after the Persian manner, and they were coloured shooes of a strange fashion.

They suffered their souldiers to defend the countie. Their priests lived in great pleasure, yet chastly. They did vse long albes of very fine linnen, and some did weare gownes of exceeding fine wooll. Their head were covered with myters made of goldsmiths work, and they vsed all ornaments of gold like to women, except their eare rings. They did chiefly intend the seruice of their gods, whose deeds they yrecited in musike in hymne.

They bragged that they were descended from *Iupiter*, saying that he came into their countie, whenas consenter amongst men, he gouerned the Empire of the world. It was not lawfull to transport their gold, silver, or other mettalls out of the countie,

no

A no more than for their priests to go out of the temples and sacred places, so that he that was found in any other place, might lawfully be slaine, and the murderer was not to be blamed. They did curiously keepe those presents which had bene in old time giuen vnto their temples. The seat wheron the image of their god stood, was six cubits long, and four broad, and it was all of pure gold verie curiously wrought. All the land round about the temple within two hundred fadomes, was reputed holie, and the reuenue which grew thereby was applied to the seruice of their gods.

The Iewes which did sometimes inhabit Iudea, Samaria, Galilee, and some other countie, receiued precepts for their course of liuing from *Moses*, to whom God prescribed that his people should doe. I should be ouer tedious if I would make a repetition of all their lawes, wherefore I will only set downe the most remarkable, referring the Reader, touching the rest, to that which the holie Scripture, and *Iosephus* hath written.

First of all, he ordained, That children in their youth should be instructed in the law, as in that which contained all good precepts and instructions: That he which blasphemed the name of God, should be hanged, and left vnburied: That nothing that had bene gotten by fornication, should be offered in the temple. He instituted in euery towne, seven men, excellent in iustice and wisdom, to whom he gaue authoritie to judge of all controuerfies, calling two Leuites vnto them, and if there were any great difficultie, he would haue it decided by the chiefe priest of the law. He would not haue credit giuen to one

C witnesse alone, but ordained there should be two at the least, & those without reproach. He would not haue a woman admitted for a witnesse, no more than a man of seruile condition. It was forbidden to gather the fruit of any tree but foure yeres after it had bene planted, and *Moses* commaunded that they should then begin to pay the tyth. He would haue them distribute some part of the fruits gathered (the tyth being paid) vnto their neereft kinsfolkes, and to strangers that were their guests, and that the rest should be his that had planted or sown it. He did forbid them to hinder passengers, to enter into another mans ground, to gather the fruits, whereof they had need for their present necessitie. He did forbid them to marrie those maids who had publickly exposed themselves, or such as had bene formerly married. He ordained, That an vchast maid, which had bene

D taken in marriage for a virgin, should be stoned, or burnt alieue. If any one had the companie of a maiden which was betrothed to another, & that the fault was committed with both their consents, they were both put to death, and if the maiden were forced, he that had done the violence suffered the punishment. She that had been left a widow without children, the brother of her deceased husband was to marrie her, so the end he might continue the race: the which if he did refuse, he was bound to shew good reasons for his refusal before Iudges appointed to that end, who finding his causes iust, did suffer him to marrie elswhere. Mourning for the dead, might not exceed thirtie daies. The son which spake injurious words to his father or mother, was hanged without the towne. It was enacted, That the enemies which should be slaine in battaile, should be interred. A creditor might not keepe a poore debtors pawne above a day, and if the debtor was not able to fastitise, he was bound to serue his creditor vntill the debt was paid. If any one bought a slave of his owne nation, he was to free him within six yeres. He that found any gold or silver, was to crie it publickly. Whosoever found any stray beast, was bound to carrie it backe to the troupe, or to keepe it vntill the owner came to fetch it. Whoso was convicted to haue offered poyson to any one, was forced to take it himselfe. He that had caused another to loose an eye, had one of his owne put out. If a bull had bene the cause of the death of any man, it was beaten downe with stones, and none might eat of the flesh. The sonne should not suffer in his bodie, or goods for his fathers offence, nor contrariwise. *Moses* did also ordaine, That things taken by force from his people by foraine nations, or by any

E of the same nation, should first be demanded by Heraulds, and in case of refusal, they should denounce war. If they were to besiege an enemy, it was not lawfull to touch any fruit trees. All rebells were to be punished with death, and those enemies which did yeeld themselves voluntarily, should be tributaries. In time of warre it was not lawfull for women to manage armes which men did vse. It was forbidden to eat the flesh of any beasts.

Vuuu

Lepers,

Lepers, and such as had an issue of bloud, were expelled out of townes. They in whose house any one was dead, were to absent themselves out of the towne seven dayes. No woman which had beene deliuered of a male child, might enter into the Temple, vntill fortie daies after her deliuerie, and she that had brought forth a female, was to forbear eightie daies. He that had distrustful the chastitie of his wife, was to offer a cake of barley flowre in the temple, and then present her at the doores of the temple; whereas the priest examineth her vpon her oath, If she had been chaste? and after the oath taken, if she had forsworne her selfe, she presently had a dislocation, or an vnknitting of her huckle bone, with a purrification of her bellie, and this miserable woman died in this sort: If she had liued chastly, she was deliuered of the fruit of her wombe within ten moneths, without paine; and then the priest did wipe out her name which was written in parchment, and gaue her drinke. All adulterers, incestuous persons, and Sodomites, were punished with death. Priests which had not their members whole and found, were forbidden to approach neere vnto the Altar, and yet they were to be nourished of that which was offered in the temple. All lands held by the Lewes, was to lie still euerie feuen yeares. All land which bare fruit of it selfe, was common once in fiftie yeares, as well to them of the countrey, as to strangers; and this was called the yeare of Iubilee. Creditors were then to giue a longer time vnto their debtors, or to acquit them of a part. Slaues were to be set at libertie, and lands sold at an vnder rate, were restored to them that sold them.

The Israelites about all other people haue bin verie religious, and giuen to ceremonies. In the beginning they vsed two kinds of sacrifices, whereof the first was called Holocaustum, and was made by the richer sort, wherein the beast that was sacrificed might not be aboute a yeare old. The priests did sprinkle the corner of the Altar with the bloud of the beast sacrificed, and afterwards cut it in peeces, and burnt it vpon the Altar. The people of meaner condition, did sacrifice beafts of more age, and hauing poured the bloud vpon the Altar, they put thereynes, the fat, and bowels, into the fire; the priests had the right thighs, and the rest was to be eaten by them that made the sacrifice within two daies after. They that were poorer, were bound to offer a paire of Pigeons, or two Turtle doves, whereof the one was sacrificed, and the other belonged vnto the priest. He that committed any crime by mischance, was to offer a sheepe of a yeare old, or a goat. He that felt himselfe guiltie of any secret crime, was to sacrifice a sheepe. The priests entertained themselves in the temple with the flesh of all these beafts. We must obserue, that in sacrifices, both publique and priuat, they vsed a measure of flowre to the sacrifice of a lambe; to a rambe, a double measure; and to that of a bull, three measures. They had also a custome to sprinkle their sacrifices with oyle. They sacrificed a lambe euerie day, once in the morning, and once at night. On the Sabbath day, they made a double sacrifice. The first day of euerie moneth, they did sacrifice two oxen, and feuen lambes, a ram, and a goat, to pource sins. Also, they added two goats, whereof the one was put out of the temple, and serued for the sins of the people, the other was carried into the suburbs, and burnt. In March, & in the beginning of their yeare, whenas the Moone was full, and the Sun past by the signe of Aries, they made the sacrifice of the Paschall lambe, for that they came out of Egypt at the same time. They did obserue certaine daies of the Azimes, or vnleauened bread, and during euery one of these daies, they burnt in their sacrifices, two buls, a ram, & feuen lambes, with a goat. The second kind of sacrifice of the Azimes, was at the first coming of new fruits, and corne, which they presented in the temple, with a certaine measure of oyle, and a lambe for a Holocaust. Much more may be spoken of this subject, but it would require a whole volume: wherefore it shall suffice to haue touched the principall points.

Sacred and prophane Authours agree not touching the Iewes: for *Cornelius Tacitus* (who refers not the going of the children of Israell out of Egypt, and their passage to Iudea to the will of God) writes, That there happened a kind of scabbe at that time in Egypt, the which was verie troublesome: so as king *Bochoris* was forced to demaund a remedie of *Iupiter Hammon*; to whom the oracle made answer, That he must pource his realme of the Iewes, who were vnpleading vnto the gods, and send them to liue in some other place: the which he did, and in the end an infinit companie of people infected with

A with this scabbe, being drawn together in one place, one amongst them called *Mosfes*, preuailed so with them, as he perswaded them not to beleue either in God or man, but in him onely, and in this sort they tooke the first way which fortune offered them, and went by hazard; that during their trauell, they had no trouble, but onely thirst, wherewith they had perished, if they had not discovered a troupe of wild asses, the which hauing fed, drew towards a rocke, couered with a forest that was round about it, where hauing found water, they receiued from *Mosfes* ceremonies quite contrarie to those of other men. He saith also, that in the holiest places of their Temple, they did set vp the image of an asse, by the which they had found the place where they quencht their thirst, and had bene set in a good way to come into the countrey, where since they made their aboad, and that they sacrificed a ram to mocke at *Iupiter Hammon*, and an ox in contempt of the Egyptians, who worshipped this beaust vnder the name of the god *Apis*. He saith moreover, that the Iewes abstain from eating of swines flesh, to auoid scabs and leprosie, wherunto this beaust is subiect, and that they forbear all worke vpon the seuenth day, for that they were at rest vpon that day, and for the same reason they passe the seuenth yeare without doing any thing, and that some affirme it was in honour of *Saturne*, by reason of the hunger which they had endured. According to the same author, they did neuer banquet one with another: they lodged apart, and were enclined to whoredome. They first thing they did was to contemne the gods; They were of opinion, that those which died in battle, or for any crime were eternal, and that all should go to heauen or to hell, according to the good or euill, which they had done.

There were three sects among the Iewes, who had a different kind of liuing from the common sort. The first was of Pharasies, the second of Saduces, and the third of Esseniens. The Pharisees led an austere life in shew, interpreting the law of *Mosfes* according to their owne will. They carried papers vpon their foreheads and left armes, wherein the ten commandments of the law were written. These papers were called *Phylacteries*. They also wore greater imbroderies vpon their gownes, and they sowed thorns in them, to the end their pricking might put them in mind of the commandments of the law. They did attribute all things to God, and predestination. It is true, they confesse that the inclination of man did helpe them to do or contemne things that were iust; yet that in all things man was led by destinie, the which they say did consist in the motion of the celestiaall bodies. They did neuer contradict the opinion of their auncients and masters. They did attend the judgement of God at the end of the world, and they did hold that the soules of men were incorruptible, and that onely the soules of such as liued well, passed from one bodie into another, vntill the day of the resurrection, and that these of the wicked were sent into perpetual prison. The Saduces denied this destinie, saying that God knew all things, but it was in the disposition of man to do good or euill. As for the dead, they were of opinion, that after this life they felt neither ioy nor torment. They denied the resurrection of the dead, believing that the soule perished with the bodie, neither did they thinke that there were any Angells. They receiued onely the fise bookes of *Mosfes*. They were very seuer, and did conferre little among themselves. The Esseniens liued altogether like vnto Monkes, and they did abstaine from marriage, and from the companie of women, not in detestation of marriage, or for any desire they had that mankind should perish, but onely for feare of the lightnesse and incontinencie of women, whom they hold to be faithlesse and vnconstant to their husbands. They brought all their goods in common, and held it a dishonour to vse ointments and stoues, and contrariwise, they held it for an honorable thing to be carelesse of their persons, and that it was sufficient to haue their white gownes. They did not speake of any worldly thing before the rising of the Sunne, but they prayed vnto God that the Sunne might rise, and then euery man set his hand to some worke, vntill siue of the clocke, whenas they wash their bodies in water, and tooke their refection with great silence. It was held vnlawfull amongst them to sweare, and they did account it as great and grievous a sinne, as to forswear themselves. They did not receiue any into their sect, before he had been a probationer for the space of a yeare, and hauing receiued him, they made two

years trial to know his manners: if they found him in sinne, they chafed him from A
their company, and enioined him to eat nothing but hearbes, and to doe that penance
vnto the last moment of his life. When ten of them were sitting together, not any one
of them durst speake any thing without the consent of the other nine. They did for-
bear to spit before them, or on the right hand; and they did obserue the Sabbath so
strictly, as they durst not do their necessarie businesse, and whenas they did them, they
carried with them a flate, with the which they made a hole in the ground, to the in-
tent that they might hide it; so much they feared to do any thing that might be in con-
tempt of the holie light. They liued long, by reason of their simple and spare diet,
eating for the most part nothing but the fruit of palme trees. They vned no gold, B
siluer, or wine: and they held him most happie that died for the zeale of iustice. They
said, that although the soules were created from the beginning, yet euery one tooke
him his due time, and that those which went out of the bodies in an estate of
holie and innocencie, went to liue beyond the Ocean, in a certaine place whereas
they enioied all pleasures; whereas on the other side, those which left the bodies in a bad
estate, went into places that were inhabitable by reason of the extremitie of cold. Some
amongst them did foretell things to come; and some also did marrie, but they had the
company of their wiues seldome: and they said, that they tooke wiues least they should
become an example to other men to suffer all the world to perish, if they should haue alto-
gether abstaied.

They of Cappadocia were of that disposition, as they could not liue without kings, C
and they say, that in old time they were very wicked. It is said that the Amazons did
liue in this countie neere vnto the river of Thermodon. In Dorida, Ionia, and Eolia,
there haue beene very rare and excellent men, who haue written better than any other
of Greece. The Phrygians were the first that inuented Southsayings, the flute, and the
instrument of three strings. In Lycia, the towne of Telmeze was famous by reason of
Southsayings, and the interpretation of dreames. The Cilicians haue bene held great
theatres. The Phoenicians inuented letters and navigation, and had more comerce with
foreign nations, than any other people. The Idumeans were in old time barbarous, mu-
sinous and seditious, and loued innovations.

¶ The Manners at this day.

XXI.

IN Natolia the middle part of the countie is inhabited by people which are of base
condition. The naturall Turkes which do remaine in all this countie are more simple
and rude than any other neither are they so cruell, as they which haue left the Chri-
stian religion. There is not any nobilitie by race, but they are all equal, and are held
by the Turkes in manner of slaues. The contrie men are altogether idle and slothfull,
taking little paines to till and manure the ground, especially, they which are of the
richer sort; and if their slaues did not the labour, the land would be soone desart and E
wast. Cappadocia is inhabited by Grecians, Turkes, Iewes, Arabians, and Arme-
nians. There are few people that remaine in Cilicia, and such as doe inhabit in that
countie, as *Belon* reporteth, are neither giuen to the taking of fish, nor to make voiaiges
by sea, and they leaue their land ill husbanded and manured, although it be very good,
and hath many riuers to water it. In Idumea, the inhabitants of Caria vse pigeons to
sende notice to Gaire of that which passeth. They tie letters vnder their wings, and they
neuer stay vntill they come to the pigeon house of the castle, whereas they find their
companions. It is six daies journey from one place vnto another, and by desart countries.
Palestina hath inhabitants in a manner of all nations, as of Arabians, Turkes, F
Iewes, Grecians, Syrians, Armenians, Georgians, Nubiens, Abissines, Indians, Egyp-
tians, and some of other nations. Galile is inhabited for the most part by Ara-
bians, who are little and small of stature, and they carrie a long doliman or coat, which
hangs downe to the calf of the leg, being made of goats haire, white and blacke. They
weare vpon it a gowne longer than the doliman, with sleeves which be long and wide,
they

A they haue blacke caps, and pointed. In their warres, they vse bowes, swordes, and dag-
gers.

As for Iudea, there are many people of all nations which go to Ierusalem, and which
dwell there, and whosoever will enter into the Holie Sepulchre, must pay nine crownes.
Pilgrimes which come thither are receiued according to the religion whereof they make
profession. The Latins are entertained by the religious of the order of S. Francis, who
liue without the towne vpon Mount Syon; the Grecians are receiued by the Caloyers
which liue within the citie, neere to the Holie Sepulchre, and the rest, as Abissins, Geo-
rgians, Armenians, Nestorians, Maronites, and others, lodge with them of their sect,
B wherof euery one hath a particular chappell. The religious of the order of S. Francis,
who are for the most part Italians, haue bene accustomed to create knights of the Holie
Sepulchre, and their great maisters giue patents to Pilgrimes, which are sent thither to
certifie that they haue bene there. Neere vnto Rama, there are none but Greekes,
Turkes, and Arabians, who are verie careful to manure and trim their vines. The Idume-
ans are in a manner like to the Arabians, their neighbours, in behaviour.

The Arabians are swart, witty, subtil, superstitious, giuen to traffique, desirous of re-
uenge and troubles, louing innovations, and the change of affaires. They are all in a
manner theues, and doe much annoy trauellers. They haue more subtiltie and industrie
than force; they fight without order, and trusting in their numbers, they charge their ene-
C mies on euery side, vntill they haue put them to rout. Whenas their enemies assault them,
they are as soone disperst, and doe sometime flie verie sodenly. They are wonderfully
giuen to women, and marrie many, suffering not any one to go abroad but with their
face couered. Many of them liue vnder Palme trees, and in rockes, or in houses which are
vnder ground. They go halfe naked, and weare cloakes and wide breeches. Their armes
are a bow and arrowes, with long darts. They that trauell through Arabia the Desart,
gouerne themselves by the stars, by reason of the sands, and it is not safe traouelling there,
vnlesse one be well accompanied, in regard of the Arabian theues, and withall, he must
carrie victuals with him for many daies. The inhabitants of Arabia Petrea, liue for the
most part of Dates, the which is the best and the most wholesome meat they haue. Vpon
D the shore of the Red Sea, they doe salt and drie great store of fish in the Sunne, the which
keeps long. In Arabia the Happie, there are many which applie themselves only to the
keeping of cattle, and others giue themselves to the trade of merchandise.

Those that are right Arabians, lodge vnder Tents, and they that liue in townes are cal-
led Moores, they liue most commonly of cakes roasted vpon the embers. Oyle is one of
their greatest delights. Their treasure consists in camells, in some horses, and in their
armes, which they leaue for an inheritance. They neuer shooe their horses, and vse verie
light saddles. They haue a great conceit of their nobilitie.

The inhabitants of Turcomania are great theues, who draw their beginning from the
Tartarians, and spend their liues vnder Tents, keeping their flocks: yet there are some
borne in the countie which giue them liues to tillage, and to mechanique arts. There
is good peestrice, and chamler, both watered and plaine, made there.

The Curdes vse the like manners. The Georgians are many in number, and exceeding
valiant, especially they that liue in the mountains. They are verie strong, and haue main-
tained their libertie vnto our daies among the Mahometans, but they haue bene forced
in the end to yeeld vnto the Turkes.

¶ The Riches.

THE principall reuenue of Natolia, consists in Cotton, which grows there abundantly.
Bythnia hath Opiment, which it imparts vnto other nations. Caria makes a good
reuenue of the Adamant stone which it sends forth, Galatia hath mines of copper, which
yeelds them great profit yearly. The Pamphylians make great sums of money of their
chamlets, which are the best that can be seene. The Capadocians are enricht by their sil-
ber, yron, alume, chrystall, jaspis, onix stone, and alabafter. The Cilicians make great
store

Vuuu iij

XXII.

store of Chamlets of Goats haire, for the which they receiue much money from straungers. They of Iudea reape much profit by Pilgrimes which go euerie yeare to the Holie Sepulchre. Phenicia is a countrie of great traffique, and much frequented: but Arabia the Happie exceeds them all in merchandise, and is exceeding rich, by reason of the spices, precious stones, and pearls, which the inhabitants sell to Merchant strangers which trade there. Among other things, it yields Incense sufficient for all the rest of the world. Mecca is a place of great traffique, whether many merchants come from Ethiopia, the Indies, and many other places: It is much inriched euerie yeare by reason of the Pilgrimages, as into the holier Mediba. As for Aden it is a place of more traffique than any other, and exceeding rich, by reason of the abundance of commodities which are brought thither from the Indies, Ethiopia, and Persia, the which are fetcht from thence, and sold by the Merchants at a deare rate; for those people are verie wittie in matters of stratagies.

¶ The Forces.

XXIII.

Of all the towne of Burfa in Bythinia, whereas the Turkish emperours in former times made this residence, is reasonably well fortified. In Caramania stands the towne of Laranda, whose forte is much esteemed, as well for the situation, as for the workmanship and structure. Amasia is in Paphlagonia, where there is a strong castle built vpon a hill, where the Turke entertaines a good garrison. The cite of Trebisonde in Cappadocia is now conuene, for that it is a place of good importance, and well fortified since the Turke held it. In the countrie of Ayaman in Arabia, there are three great townes which are exceeding strong, that is, Mans, Nazua, and Bala, with a great number of good castles. Aden is strong, and hath good bastions, with an exceeding strong castle. The port is well fortified, and the Turke entertaines a great garrison there. He hath also a Bassa at Tabris, with some thousands of soldiers. As for Syria, the castle of Damas is exceeding good, and that of Antioch is not to be contemned. In Comagena, the towne of Aleppo is of great importance, and the castle built on the side of a hill, makes it more strong. The rest that is to be seene in all these countreies of no great note or reckoning: and moreover, I should be verie indiscreet to spend more time about it, seeing I haue a desigine to discourse in generall of the Turkes forces.

¶ The Religion.

XXIII.

Besides the Mahometans which remaine in all these countries whereof we haue made mention, there are many others of diuers religions and sects, whereof we will here make some mention, yet leaving that which we haue formerly spoken of: first of all there are towne which are dispersed ouer all these countries; and as for Christians, there are some which obey the Church of Rome, and others which liue diuided. As for the first, besides the merchants of Venice, Ragoufe, France, and other places, which traffique in great numbers to Tipoli, Damas, Aleppo, and to some other townes of Asia and Syria, and are assisted in spirituall things by the religious of the order of S. Francis, which dwell in Hierusalem, and at Behelem, they find few that liue among the Armenians after the manner of the Latine Church. Alangiacana is a castle, two daies journey from Tauris, the which hath siue and twentie villages vnder tier jurisdiction, that acknowledge the Romish Church, although they speake the Armenian tongue.

XXIX.

The inhabitants of these places were conuerted by father Bartholomew of Bologna, of the order of S. Dominick, who was made Bishop of Armenia, in the yeare of our Lord 1237, vnder Pope Innocent the twelfth. At that time (as we haue said) there were siue towne villages; but at this day there are but twelue, that persist in the obedience of the Church of Rome, and of the other threene. Some haue submitted themselves to the Persians, and others to the Turkes, and the others haue beene ruined during the wars which

A the Turkes haue had against the Persians: and these twelue villages of the Latins make about one thousand and two hundred families. They are assisted in spirituall matters by the religious of Saint Dominick, vnder an Archbishop of the same order, who is made by their Chapter, and by the chiefe of the villages, and then confirmed by the Pope.

It is not long since that the Latins had Churches at Burfa and Trebysonde: but for want of priests, the Churches, and Latin ceremonies haue bene lost: so as the religion of the Armenians, or that of the Grecians hath succeeded them.

Letvs now come to the other Christians, which are diuided into three sects, that is to say, into Melchites, Nestorians and Diocorians. The Melchites haue drawne this name from Melech, which is to say, king or prince, for that those haue followed (as well in the faith, as in Councells) the example of the Emperors of Constantinople, and of this sect, are all they which in Asia hold the religion of the Grecians, vnder the Patriarches of Constantinople, Alexandria, Antioch, and Ierusalem, whereof he of Antioch remains not at Antioch, but at Damas. These four patriarches are chosen by the Bishops of the countrie, and now they seeke no confirmation from the Pope, as they did in former times; but they demand libertie to make their election from the Turks Bassa, and confirmation from the Turke himselfe, and they exercise their iurisdiction vnder this authoritie which is giuen them. The patriarches chuse and consecrate the Archbishops and Bishops which were subiect vnto them. It is true that some haue recourse vnto the Pope to receiue confirmation from him. All these Patriarches, Melchites, and their Archbishops and Bishops are Monkes of S. Basil, of which order there are many conuents through out all the Leuant: but the most famous are those of S. Sabe in Ierusalem, of S. Katherine vpon Mount Sinay, and of the holie mountaine vpon the Archipelagus. These Melchites retaine all the errors which were in old time condemned by the Grecians at the Councell of Florence, and it is thought they are more of this sect in the East, than of all the rest; for all Noraila is full, and in like manner Suria, and it extends into Egypt, and beyond it into Corazzan, a prouince of Persia. They do also put the Georgians among the Melchites, who acknowledge vnder, one Metropolitan, the authoritie of the Patriarch of Constantinople. These call vpon S. George, as their Advocate. There are some among them which haue made themselves Mahometans.

There are also Nestorians in this part which we haue described, of whose errors we haue spoken in the discourse of the Sophies Estate: These Nestorians speake the Chaldean, Arabian, and the Turkish tongues, with that of Curdestan, according to the places whereas they liue; but they celebrat diuine seruice in the Chaldean tongue.

Moreover there are Diocorians, which are diuided into three sects, that is to say, Armeniens, Iacobites, and Cofes. The Armeniens giue the title of Patriarch to many of their Prelats, made partly by the Turkes fauour, (for these farme the impositions and tributes which the Armenian houses pay vnto the Turke) and are chosen by Coadiutors of the said patriarch, with the consent of the Bishops or people. But they giue not the title of vniuersall Patriarch but to two, whereof the one is established ouer high Armenia, and the other ouer the lower. The first remains in the monastirie of Emeazin, neere vnto the towne of Eruan in Persia, and the latter in the towne of Sis in Caramania, neere vnto Tarsis. This sect of Armenians is not much lesse than that of the Melchites: for the townes and prouinces of the two Armenias, of Cilicia, Bythinia, Surya, and Mesopotamia, are full of them; yea there are good numbers in Persia. Moreover there are an infinit number of Armenians in all the townes of the Ottomans Empire, where there is any traffique, as at Burfa, Angora, Trebisonde, Alexandria, Caire, Constantinople, and Caffa. The reasons why they haue so great libertie in all the Turkes Estate, is (besides that they are wittie and politike in trade) in regard of certaine testimonies of affection, which their predecessors gaue to Mahomet, who did recommend them passionately to his successors; so as they haue enioied great priuiledges, by means whereof, they traffike freely with the Mahometans. The Armenians dwell at Sis in Ad, at Maras, and thereabouts, at Tharfat, at Lajazze in Aleppo, and at Duranda. There are about twentie

neighbourhood families of them. They haue eightene monasteries, and foure and twentie A
Bishops.

There is to be seene at Sis, the palace, and ruines of the king of Armenias castle, with
other churches which are neere vnto it, the one of *S. Samsour*, which was the kings, and
the other of *S. Sophia*, which did belong vnto the patriarch. They haue no other ima-
ges but crosses of brass and yron, yet they haue diuers reliques in shrines of filer. The
patriarch was wont to take a maidin, which is the value of a pennie, of euery household:
but the Turkes hath taken this right from him, so as he now liues of offerings and almes:
and to make himselfe more easie, he doth visit the prouince continually, and enter-
taines his familie with amerciaiments which he imposeth vpon them that offend. B
Armenians, by force in their owne language, although they speake many others, and
doe use the Turkish tongue at Constantinople, as they can scarce say the *Pater*
in the Armenian.

They haue many errors which are common to them and to the Dioscorians; but
those which they haue particular to themselves, are, that they consecrate with pure wine:
they use eggs and milke, on the Saturday at night before Easter, and flesh euery Friday,
from Easter vnto the Ascension. They celebrat the Annunciation of the Virgin the sixth
of April, and the Nativite of our Lord, the sixth of Ianuarie, the Purification, the four-
teenth of Februarie. They assure that Iesus Christ was exempt from passions, and the
 necessities of humane nature. They abstaine during five Saturdaies of the yeare to kill
any flesh, and to buy any, in remembrance, of the time when the Idolaters tooke their
children, and sacrificed them to Idolls. In their Masse for the dead they blesse a lambe,
and putting it vnder the priests gowne, they giue it hallowed salt to eat, and then they
carrie it about the Church before they kill it, the Masse being done they eat it. By reason
of these things, some call them Sabbatians, and Iulianists, and adicted to the ceremonies
of the Iewes, and the heresie of *Iulian* the Apostat. Yet they thinke themselves to be confor-
mable to the Roman Church, for that they alone, of all the Easterne sectaries, celebrat
the sacrament with vneleavened bread: and whereas they put no water in their wine,
they say that the Latin Church vsed it in old time. They also make the signe of the Crosse
with two fingers, and not with one like vnto the Iacobites; and they make it first on the
right side, and then on the left, contrarie to the Iacobites. They remember their first vni-
on with the Church of Rome, in the time of Pope *Siluester*, and of the Emperour *Con-*
stantin.

To come vnto the Iacobites you must vnderstand that *Dioscorus* and *Eutyches* dissenting
from the Councell of Chalcedonia, had followers who diuided themselves, as *Leontius*
writes, into twelue sects, among which, was that of the Iacobites, so called of one *Iacob* a
Syrian, who liued in the time of *Pelagius* the second, and of the Emperour *Mauricius*.
They comprehended vnder this name a part of the Chaldeans, which dwell in the towns
and villages of Mesopotamia, Babylon, and Suria, to the number of one hundred and
sixtie thousand families, or thereabouts, and the principall are in Aleppo, at Caramit, and E
in Tur, a mountaine of Mesopotamia.

They were in former times subiect to two Patriarches, whereof the one remained in
the foresaid mountaine of Tur, and the other in the monasterie of Gifran, neere to the
towne of Moydin, which stands vpon so high a mountaine, as they that liue there (as the
Turkes say) neuer see any birds flying ouer their heads. But at this day, the Iacobites
haue but one Patriarch, which is he of Gifran, who for his greater commoditie liues at
Caramit. This Patriarch hath vnder him a Metropolitan in Ierusalem, and another at
Musil, and Archbishops at Damas, Orse, Saur, Caramit, and in Cyprus; and he hath
other Archbishops in the foresaid prouinces, with many monasteries of religious men
of the order of *S. Antonie*.

The Iacobites celebrat in the Chaldean tongue, and speake Arabian, Turkish, and Ar-
menian. Besides their errors common with the Armenians, they haue others. They make
the signe of the Crosse with the finger next vnto their thumbs, to signifie an vnite of na-
ture of will, and of operation in Iesus Christ. They eat (contrarie to the rule and general
custome

A custome of the Christians of the East) milke and flesh on Wednesday, and Friday at
night after Sunne set, saying, That when the day is ended, the terme of abstinence is past,
and that the Thursday and Saturday are begun, and so they eat flesh all the yeare long
but in Lent. Some Arabians, which remaine in the same villages and places where the
Iacobites liue, haue vnited themselues vnto them, and are called by the name of *Xemsi-*
nir; that is to say, Solaires, for that among their other superstitions, they worship and
adore the Sun.

Some thinke that the Maronites are a branch of the Iacobites: for these two sects were
in old time subiect to the Patriarch of Antioch, the which is now in the hands of the Mel-
chites, and remaines at Damas; both vfe the Chaldean tongue, and the same Syrian cha-
racters. They had the same errors touching the vnite, will, and operation of Iesus
Christ: Both pretend the Patriarchship of Antioch, so as the Patriarchs of the Iacobites,
leauing their proper name, take that of *Ignatius*, and they of the Maronites, that of *Peter*,
and both call themselues Patriarchs of Antioch. They denie the name of Maronites, ei-
ther from Marona a village of Mount Lybanon, or from the Abbot *Maron*, or as it is ge-
nerally held, from *Maron* the Arch hereticke. It is the least sect among all the Christians
of the East, there being not about twelue thousand households, and most of them poore.
They liue in the villages of Mount Lybanon, and in the townes of Suria: yet this sect is
most affected to the See of Rome, whereof it hath made profession these foure hundred
C yeares; and *Peter*, Patriarch of the Maronites, sent Embassadors to the Councell of La-
tran, in the yeare of our Lord 1515, Pope *Gregorie* sent two Iesuits vnto them,
who hauing caused a Synod to be called, whereas the Patriarch and his Bishops met,
they brought them to a full profession of the Catholicke faith: so as they burnt their
bookes, which were full of errors, and drew their religious men into two monasteries,
being dispersed here and there, giuing order that children might be instructed in the
Christian religion.

The Patriarch of the Maronites is of the order of *S. Antonie*. He is chosen by the Bi-
shops and religious men, and then confirmed by the Pope. His residence is at Tripoli
of Suria. There are some Conuents of *S. Antonie*, and a small number of Bishops, who
haue no certaine abroad, are as it were his assistants. Among other Saints, they pray
vnto *Maron*; but they say that it is not that Arch-hereticke, but an Abbot of a verie ho-
lie life. Among the Maronites they find some which are called white, who not being
baptised, call themselues Christians, and are content, and doe communicate in secret, and
yet in outward shew they liue like Mahometans.

The Turkes are for the most part Iacobites and Nestorians, but with many other er-
rors, and a wonderfull ignorance of diuine things. There are also many Mahome-
tans among them.

A DISCOVRSE OF THE TVRKES IN GENERALL.

¶ The manners at this day.



He Turkes are partly Originaries, and draw their beginning from the Scythi-
ans or Tartarians, and part of them descend from Christians Apostorats. XXV.
They are for the most part broad faced, their members are well proportio-
ned, and they are naturally bigge and strong. They doe not suffer their haire
to grow, but onely their mustachoes. They are but grosse witted, slow, and ydle, and
slacke in their affaires. They are nothing fit for labour. They are exceeding courteous,
and

and loue money aboue all the nations of the world; for iustice is sold in Turkie (as a man A would buy) for him that offers most, and the Turkes doe no man a kindeesse without a fee. They are humble among themselves, and obey their superiours strictly, keeping great silence, and being very full before them. But they are insupportable, proud to daungers, insolent, braggers, and so arrogant, as they thinke there is not any nation in the world that may be compared to theirs. They shew much vaine glorie and pride in their speech; they are deceitfull, and neuer keepe their words, but when it may be beneficiall vnto them. Moreouer, they are ydle, and giuen to gluttonie and drunkennesse, so as they will sometimes spend three whole daies together in feasting, and they doe willingly waste wine, yea with excessse, notwithstanding that their law forbids it; for the B one of the articles of the better sort is water mixt with sugar, and damaske Rose water, or decoction of prunes, raisins, figges, peares, and other fruits, the which they vse in the Sommer, with yce, which they keepe in Caves, to drinke coole: but they that are of the law of the Alcoran strictly drinke no wine. They are much inclined to whoredome, and are for the most part Sodomites; the which they doe vsually practise in the streets and shops, where they haue alwaies some that are forced to endure that accursed life. They belceue lightly, and are wonderfully superstitious, giuing credit to dreams and imaginations; and they hold that the destinie of euery man, and the houre of his death is written on his forehead, and that no man can see that houre: the which makes them run to rashly into daungers.

The Turkes haue permission to marrie as many wiues as they can enterraine. After A the Turkish manner is great with child, the husband toucheth her no more vntill she be deliuered; but he lies with his slaues, out of the house, where his wife remains. The Turkes haue a kind of marriage made at pleasure, which they call Kebin, the which is often practised by strangers who being out of their countrie, make an agreement with certain women, whom they enjoy during their pleasure, and when they cast them off, they are bound to giue them a certaine summe of Aspres, and to keepe the children. The B Iudges whom they call Cadis, forbid this Kebin, especially amongst Christians, vnlesse it be with an oath of marriage. A Turke hauing had the vse of a Christian woman, is condemned to die, and in like manner the woman, vnlesse she receiue the law of Mahomet: D the like is obserued betwixt a Christian and a Turkish woman, if they haue bene found together. Didorce is allowed among them, in cases of incontinencie and barrennesse, whereof the Iudge deputed for those matters may take knowledge. Bondslaues which are bought, may also marrie, but the children which are borne of that conjunction, remain slaues. The women go seldom out of their lodgings, and their faces are alwaies couered: They are gorgeously attired, and weare much gold and pretious stones; and they haue also a custome to dye their haire, hands, and feet, red; but especially their nails. They go to the stoues or hot-houses twice a weeke, like vnto the men.

The Turkes play neither at cards nor dice. They are charitable, and giue great almes, not onely to them of their owne sect, but also to Christians, and to men of all professi- E on: yea they shew themselves charitable to beasts, for that they sometimes buy birds, and set them at libertie, as it were for charitable sake. Their garments are long, and open before to the foot, except the shirt, which they weare without their breeches, so as it is sometimes seene as they go. Their cloths are of fine wooll, and silke, embroydered sometimes with pearle and pretious stones. Their Turban is white; but they that earne themselves kinsmen to Mahomet, weare it Greene. They neuer take off their Turban whenas they will salute any one, and doe him honour; and with them the left hand is most honourable. They that are rich, and hold any ranke among them, go most commonly on horse- backe. They are slouenly in their feeding, and haue not those delights and dainties that are among vs. They eat thrice a day, that is to say, at the breake of day, at noone, and at F night. They vse not any table cloth, or napkins, and they sit not at the table vpon stools, or in chaires, but on the ground, crosse legged like vnto Taylors, and in this manner they sit about a round table, which is verie low.

They eat all kind of flesh except it be swines flesh, which is forbidden by their law. They

A They feed most commonly vpon rice, and the Turkes of Asia do not willingly eat any fish, but they of Europe loue it much better than flesh. They that are good obseruers of their law, as I haue said, abstaine from wine, and drinke nothing but water, in which they vse in Winter to quench a hot burning cole, least it should offend them. Moreouer, the Turkes vse the juice of poppie much, and there is not any one amongst them but takes it to make them the more hardie, and not to feare daungers. They sit downe when they make water.

Their houses are for the most part of tymler and earth, and are litle and ill built, and they hold it for a great sinne to build any houses that last aboue a mans life: yet they B make faire Mosques or Temples, and goodly Hospitalls to receiue strangers when they passe, as also publicke bathes, to the which they adde faire fountaines, not onely for the commoditie of men, but also of beasts; and to the end they may haue places fit and conuenient to wash themselves in, before they enter into the temples. Moreouer, they are very curious to make aqueducts or conduits of water, and publicke bridges, and to paue high waies, all which things are very stately in Turkie.

They alwaies studie how to haue the aduantage of their neighbors, and what they cannot get by force, they seeke to obtaine it by subtiltie and treacherie. If their enterprises succeed not happily, they are not ashamed to run away: yet they are reasonable good C souldiers, and their best propertie is, they are careful to obserue militarie discipline. They are very obedient to their commanders, enduring labour, and all discommodities patiently; and they content themselves with little meat, and that very course. The armes they vse are lances, bowes, batteile-axes, and swords, which they commonly call Scymeters, the which they most commonly enrich with gold and siluer. They vse great silence and modestie, not onely whenas they campe or stay in any place, but also when they march: for although their numbers be great, yet they most commonly part from any place before day so silently, as few of the neighbours can discouer them. They vse no engines, guidons, or standards, but they haue a lance, which hath certaine tassels of diuers colours on the top of it, by meanes whereof euery man knowes how to retire himselfe to his companie: yet they haue drums and fifes to encourage the souldiers.

D When the Turkish Emperor is in any war, the Turkes which remaine in townes pray for the souldiers which are in the campe, as well in their feasts, as in their assemblies at their temples. They also pray for them that are slaine in any fight, and hold them happie to haue ended their daies after that maner, and not amidst the teares and sighes of their wiues. They describe the victories of their auncestors, and sing them very willingly, believing that this doth auaille much to encourage the souldiers, and to make them more resolute in all their enterprises.

They vse no kind of seale, either in the kings patents, or in any other letters, neither do they make them with any figure. They haue no bells, neither do they suffer the Christians which liue in their countrie to haue any. They put off their shooes whenas they E enter into their mosques, and take them againe at their coming forth. Wherefoeuer they sit either in their houses or in their temples, they haue tapistrie couerlets, or mats, and there are some places which they caule to be planchered, for that they are too low, or else very dyrtie. They are not much giuen to contemplation, nor to learning; yet the Turkish women being married, and hauing issue, are very carefull to breed vp their children, and being of age to learne, they caule them to be instructed; for which there are goodly scholes, wheras they read the lawes published by their princes, in which the children are instructed, to the end they may serue in their mosques, and be capable to gouerne the commonweale.

As for the princes children, they are taught by an old doctor called Hoge, to read the F Arabian and Turkish tongues, the which are very difficult; and being able to read them, they do so often repeat the Alcoran vnto them, as they learne it all by hart, the which not onely the princes children, but others do also learne: and they that are apt for studie, are instructed in the liberrall sciences, especially in Astrologie, Philosophie, and Poesie, but not in Historie, or Rhetoricke, saying, that there is no credit to be giuen to Poetries, and that

that during a princes life, no man speaks truth of him, and that being dead, his memorie is lost: and as for Rhetorick that it is not necessarie, for that nature deliues her meaning in few words: and therefore the Turkes haue no aduocates to breed delays in their suits, as it is generall in most parts of Christendome. Whenas the child is come to the age of fourteeen, being circumcised, he is put into a Serrail, there to be trained vp in the exercise of armes, and to learne to ride, and he is carefully kept (I speake of the princes sonne) least some rogue or queane should corrupt and debosh him. Christian slaues are bred vp by the prince in his Serrail, whom he calls his children, and they are made noble for their lineage, but this title of nobilitie goes not to their issue. In those places they studie, and are trained vp in armes, as the women be to sowe and imbroder.

The Emperor of the Turkes hath a great number of them in diuers Serrails, and many times there are about three hundred in that of Constantinople: the which number encreaseth or decreaseth according to his warres; for that the fairest women that can be found are brought vnto the Turke: of all these, the Sultania lady and mistresse, which is she whom the great Turke fauours most, and hauing had issue by her, she is held for the first and chiefe of all his women: the rest as they are in grace with the prince, are brought vnto him to haue his pleasure of them, and then they are sent backe againe: if happily they be with child, they are put into the number of the Sultanas, and much countenanced by the prince, who doth greatly augment their meanes and reuenues. They that are not pleasing to the prince (for that they are not beautiful) learne to sowe, imbroder, and to make diuers excellent workes, which certaine old matrons teach them, being entertained to that end; and if any desire to learne to read and write, they haue eunuchs among them to teach them. They are all very well bred and entertained, and are appaelled in silke twice a yeare. Such as the prince hath had the vse of, yet haue no children by them, haue learned qualities fit for great ladies, are giuen in marriage to the princes slaues, which are aduanced to dignities, and made gouernors of some countries or frontiers.

The Turkish women are neuer seene in any assemblies of men, and they are strictly forbidden to go to market to buy or sell in any sort whatsoeuer: and in the great Mosques, they haue a place seperated from that of men, and so close, that no man may see them, or enter into them. It is a rare thing to see a man speake to a woman in publicke, once in a yeare. They that are married neuer dallie with their wiues in the presence of others, and the husbands hold their reputation and grauitie with their wiues, who on the other side honour them much.

Great noblemen which cannot remaine continually with their wiues, leaue them vnder the charge of certaine eunuches, who keepe them in such sort, as it is impossible for them to do wrong vnto their honours, or that any one should haue their companies, but their husbands.

The Turkes doe not circumcise their children the eight day after their birth, but when the infant is come to the age of knowledge, to make confession of his faith after this manner, lifting vp his finger, he speakes these words, which are grauen in their temples in the Arabian tongue: There is but one God, whose Prophet Mahomet is, one God, and equall Prophets. The circumcision being ended, they feast three daies together, and then the circumcised is carried to a bath with great pompe, and the guests carrie him backe to the house, where they present him with gifts. Some giue him appaell of silke, others silver vessell, some money, and some horses, according to the qualitie of the circumcised. The women giue shirts, handkerchets, and such like, and euery one giues according to their will and meanes. The women are not circumcised, but onely speake the foresaid words. If any Christian doth willingly confesse Mahomet, and endure circumcision, for which doth often happen by reason of the insupportable yoke, and charge of tributes, they lead him throughout all the streets, and publicke places of the towne, with great honour, and reioicing of the people, by the sound of a drum, to whom they also giue, and then he is free from the paying of any tribute: so as many Grecians and Albanoides, by reason of this gaine and aduantage, accept of circumcision.

¶ The

¶ The Riches.

The Turkes empire comprehends countries that abound in all things: for there is not any countrie richer in wheat, and all other graine, than Egypt, Africke, Surya, and Asia; nor that is more plentifull of all other things, than Hungarie, Greece, and Thrace. In all his countries, he hath towne whose wealth is inestimable, as Constantinople, Caire, Aleppo, and many others. Constantinople is a citie whether merchants come from all parts, and in a manner all the siluer of the Turkes empire is employed there. Aleppo is the greatest towne of Surya, and as it were the center and place whether all the traffique of Asia comes. Caire is as it were the Store house, not onely of the riches of Egypt, and of a good part of Africke, but also of the Indies, whose treasures being brought into these parts by the Red Sea, and afterwards vpon camells, are distributed into countries which lye vpon the Mediterranean Sea.

As for the great Turkes reuenues, some are of opinion, that he hath but eight millions of gold for his ordinarie reuenues; and they say, that although in apparence he should haue much more, by reason of his great and large dominions, yet it proves otherwise; for that the Turkes haue no care but of armes, which (in all mens judgements) are fitter to ruine and destroy, than to preferue and enrich a countrie: and moreover, the Turkes, to entertaine their armies, and to continue their enterprises begun, consume men in such abundant sort, as they scarce leaue sufficient to manage their domesticall and necessarie affaires, by reason whereof, the subjects despairing euer to enjoy their wealth, no not necessarie commodities which they might get by their labour and industrie, employ not themselves to worke, nor in traffique, no farther than bare necessitie doth inforce and constrain them: for what auails it (say they) to sow that which another man must reape? or to reape that which another will wast and consume? for this cause, in the Turkes Estate you shall see great forests, and whole countries lie wast. In these parts, deareth growes by reason of the multitude of people; but in Turkie it proceeds for want of men to labour and manure their land; for that the countrie men and peasants, for the most part, either dye in the voyages which they make, or else in carrying of victuals or other things necessarie for their armies; for often thousand men which they draw from their houses to row in their galleies, scarce the fourth part returns home againe, by reason of the discommodities, the charge of aire, and the great toyle; and the rather, for that the Turkes disarme their galleies euery Winter; so as they that are employed to row, are neuer well accustomed to the Sea, nor to labour.

Moreover, all traffique and commerce is in a manner in the hands of Iewes, and Christians of Europe, as Ragousians, Venetians, French, and English; and in so great a countrie, as they hold in Europe, they haue no other towne of great traffique, than Constantinople, Cassa, Salonica, or Thessalonica: in Asia, Aleppo, Damas, Tripoli, and Adea: in Africke, Caire, Alexandria, and Algier. To conclude in a word, all the mischiefe growes by the abandoning and despoiling of tillage, which is the chiefe ground of reuenues; for it turneth matters to art, and art to merchandise, and whenas tillage failes, all goes to decay.

But although the ordinarie reuenues be no greater, or more copious, than we haue formerly said, (some write that he hath fiftene millions of gold yearely, whereof some are put vp in his coffers and the other ten employed for the entertainment of his Estate) yet doth he make great account of his extraordinary profits, and especially of confiscations, and presents: for the Bashas, and other chiefe officers of that crowne, which sucke the blood of the Turkes subjects, gather together inestimable treasures, which in the end fall for the most part into the great Turkes hands. Some hold, that Abraham Balha did carrie out of that famous citie of Caire, the value of about six millions: Mehemes Visir had a greater summe: Occhiali, besides his other wealth, had fife thousand slaues: Selymus the seconds sister, called Saltana, had 2500 Chequines of rent euery day, and she was so rich, as she began an aqueduct which should go from Caire to Mecca, for the ease of pilgrims, which

Xxxx

which was an enterprife worthie of a great prince, and of an infinit charge. Moreover, A the great Turke may easily find a subject to take away the goods and life of any one at his pleasure. After this, the presents amount to great summes; for there is not any Embassadour that may present himselfe before him without a present, and no man may hope for any office or dignitie, or any thing of importance, but for money; neither doth any man returne from his province where he hath beene Gouvernour, that dares present himselfe before the Turke empty handed: and it is well knowne, that they may not offer any thing of small price to the great Turke.

The Vayvodes of Moldavia, Valachia, and Transilvania, maintaine themselves in their principallities by means of their presents and gifts, and they of Valachia, and B Moldavia, change daily; for that they giue these dignities to him that offers most; who, is able to giue that which they have promised, ruine the countrie, and consume the people. But notwithstanding all this, the Persian warres haue emptied the Turkes coffers, and wasted his treasures; for that on the one side, both at Constantinople, and throughout all his empire, the value of gold and siluer was much augmented for a certain time, so as a crowne was double the value it was accustomed to be, and their gold and siluer much imbased, so as it gaue occasion to the Ianissaries to set fire of Constantinople, which did much terrifie them all, yea the great Turke himselfe: And in Aleppo, they demanded a loane of sixtie thousand crownes from the merchants. And this is all that can be said touching his riches: as for the Tymarets, I will referre the discourse to C that of his forces.

¶ The Forces.

His forces of the great Turke consist in treasure, horsemen, footmen, fleets at Sea, and munition. As for his treasure, we haue already spoken of it: But notwithstanding that we haue said that his revenues are not so great as his large dominions might well require, yet he drawes a profit from his Estate, which is of farre greater importance than his revenues. This profit is nothing else but the great number of his Tymarets; for the Turkish Emperours make themselves immediat maisters and lords of all the lands they get by armes, and leaving what they please to them of the countrie, (the which you must imagine is verie little) they diuide the rest into Tymarets, which are as it were commanderies; the which they giue vnto souldiers, that haue done them good seruices, upon condition, that they shall entertaine so many horses alwaies readie for the warres: And *Georgius Ierosolimitanus* hath written, That there is not any Gouvernour or Basia that enjoyeth any prouince or towne by right of inheritance, or can leaue it to his children, or three hours after his death; without the princes fauour and consent: If any person will haue any certaine possessions, it is lawfull vpon these conditions: They looke vpon exactly and narrowly to the price and reuenues of the said possessions: And the Turke doth also know how many souldiers may be fed and entertained of this yearly reuenue; and then the Gouvernour or Basia is bound to haue alwaies this number of souldiers ready to march to the warres; whensoever they shall be commaunded, else his head must answer it, and there is nothing but sicknesse that can excuse him from following the warre. The prince may also deprive him of this benefit, otherwise he enjoyeth during his life; and when the possession returnes to the prince. After the death of the possessor, if his successours will keepe the accord, they are admitted, else others are admitted to his poeple. This kind of proceeding hath beene one of the best orders which they haue obserued for the good and preservation of the Turkish empire; for that in the souldiers were not interested in the lands, by reason of the commoditie and profit which they draw from thence; all had beene ruined: for the Turkes themselves are accustomed to say, That there growes no grass, whereas the great Turkes horse sets his foot. These Tymarets entertaine about one hundred and fiftie thousand horse, ready to march vpon the first commaund; for the which the prince neuer disburseth a penny, and yet this number of horsemen cannot be entertained for lesse than 14 millions of gold. By reason whereof

A whereof, I wonder at some, who making a comparison of the great Turkes reuenues with those of other Christian princes, make no mention of so great a part of the Ottomans riches. In the warre which the Turke made against the Persian, some twentie or thirtie yeares since, he conquered so great a countrie, as he made foure thousand Tymarets. This erection of Tymarets, and the choise of Azamoglians, or young lads, the which are Christians children, whom he causeth to be taken and trained vp in armes, to make Ianissaries, are the two foundations of the Turkish Empire, and they seeme to be instituted in imitation of the Romans: for the Roman Emperours employed their subjects for the war, whereof the Pretorian armie which was alwaies about the Emperours person was composed: and *Tacitus* writes, that the choise they made of young men to that effect made the Flemings to reuolt. In the same Roman Empire, there were Tymarets giuen for life vnto souldiers, in recompence of their seruices: *Alexander Severus* graunted to the heires of souldiers that they might enioy those prouisions, so as they went to the warres, and not otherwise. *Constantin* the Great gaue vnto his captaines (which had well deserved) the lands which vntill that time had beene only enioied for life: and in France the fees which were but for a certaine time, are become perpetuall vnder some of their kings, desiring to content such as might trouble their Estates.

But to returne to our discourse, this Turkish caualerie workes two important effects, whereof the one is, that it doth so keepe the Turkes subjects in awe, as they cannot stir, but they are presently vpon their backs; and for this cause they are diuided throughout the whole Estate, and are vnder the command of the Begliarbies, and Sanghacs in euery province: the other effect is, that a part of this caualerie is alwaies ready for any enterprife that shall happen: thus it serues as a garrison and support of the Estate, to suppress sedition, and as a chiefe sinew for the warres. Besides those, the Turke entertaines a good number of horsemen about his person; whereof some are called Spahis, and these were Christian slaues, the which were bred vp young in the princes Serrail, and growing great, shewing themselves vertuous, having gotten that degree, which serues as a ladder to rise to greater dignities: these do commonly attend the prince, and are about his person wheresoever he doth go, and they are commonly to the number of 1300. The Caricipes are held to be the choise and floure of all his horsemen, & they are in number eight hundred which march in battaile alwaies about the prince, to serue him as a guard. There is another sort of horsemen which are called Vlulages, and the Spaccoglians, that is to say, young men on horsebacke, being in number about three thousand, and these alwaies march vpon the right hand of the prince. They are men at armes of a good fashion, of whom the prince doth usually make choise, and they are also bred vp young in the Serrail.

The Salichtaires are in like manner horsemen, the which doe amount vnto the number of three thousand, or there abouts, and they do lodge alwaies vpon the left hand of the prince: they haue their breeding like vnto the Spahis, and there is no difference, but that the Spahi marcheth vpon the right hand, and the other vpon the left hand of the prince. And there is another sort of horsemen amongst them, which they call Olofages, amounting vnto the number of two thousand or there abouts, which march vpon the right and left hand of the prince. All these are as it were a nurseie of the chiefe officers of that Empire; for out of these, they doe most commonly chuse their Basias, Begliarbies, and Sanghacs. Moreover, besides these abovementioned, they do also reckon the Alcanzers, and such as come to serue the Turke from Tartaria, Valachia, and Moldavia.

The other part of his forces is his infanterie, which consists chiefly in Ianissaries, in whom are two things to be considered, the nation, and disposition in the manning of armes. As for the nation, they do not commonly receive into the roll of Ianissaries, any men of Asia, but all of Europe; for the Turkes hold the fist to be lost and faint hearted, in effect they haue bin alwaies more ready to flie, than fight. Contrariwise the people of Europe haue alwaies had the reputation of good souldiers, & of valiant. So as in the East, the Asiaticke souldiers vnder the Turke, came the name of Turks, but the Europeans

are called Romy, that is to say, Romanes. As for the disposition, they send euery three A
yeares and fetch in Chriftians children, vniuersitie force them (as in the Persian
warre) to make a quicker and more speedier choise: they make choise of such children
as haue the greatest shewes of magnanimitie, agilitie, and courage, which are the three
parts required in a souldier.

These children are brought vnto Constantinople, where they are visited by the
Aga, and there they loose both their names, and the knowledge of their parents, yea
and of their countrie. After this, some of them are sent into Natolia, and some of them
towards Borsia, Caramania, and other prouinces, to digge and weed the ground,
that they may the better accustomethemselues to industrie and labour, where learning B
the language, law, and vices of those with whom they doe conuerse, they become Ma-
hometans, before they haue discretion to judge of any religion whatsoever. These chil-
dren doe remaine in Natolia, and in some other places, for the space of three or foure
whole yeares, without any charge vnto the prince, being apparelled and entertained
by them for whom they do continually toile and labour: and then they are sent for backe.
Some of those are put into the great Turkes Serrails, the which are at Constantinople,
andat Pera, and they which haue the best faces, and the most aduie bodies are
ordained and kept for the princes owne peculiar seruice. When they come to haue the
name of Azamoglain, some of them are employed in gardens, others in buildings, and
some other for household seruices, and such like.

After a certaine time they are called into the Serrail of the Azamoglain (for so they
are called vntill they be Ianissaries) vnder their Gouernours and Maisters, who doe
commonly teach and instruct them in diuers manuell and painefull exercises, and with
all they haue bare feeding, and very meane clothing: they for the most part lie in great
and spacious roomes, like vnto those of religious men, hauing a light continually burn-
ing, and guards about them, without whose leaue they may not go forth. Afterwards
they learne the exercise of shooting both with a bow and hurquebuze, wherein growing
perfect, they are made Ianissaries, or Spahis, whereof the one hath no lesse then fise A
pes, nor aboue eight a day, and the Spahis haue ten.

Being Ianissaries, they are either sent vnto the warre, or put into garrisons, or else they D
remaine at the port, the which is the great Turkes court; and these latter haue for their
dwelling three great and spacious places, the which are like vnto religious houses, where
they liue, and are gouerned vnder their commanders. The younger do serue the au-
cient to make their prouision, and dresse their meate, and such like, vising great respect
and silence. They which are of one troupe or squadron, eat together at one table, and
sleepe in certaine long halls: if any of them happen to be out of his lodging all night,
the night following he shall be well beaten with a cudgell, wherein he sheweth so great
patience and obedience, as after all this punishment, he kisseth his hand that hath cor-
rected him. They haue many priuiledges, and are respected notwithstanding their in-
fidelities, and feared of all men. In their voiaiges they spoiled and ruined poore Chri- E
stians houses, and they can haue no reuenge but onely in words. When they buy any
thing, they set what price they please: they cannot be judged but by the Aga, or Cap-
taine, and there is neuer any one of them punished with death, without great danger of
a mutinie, so as they seldome put any to death by the course of justice, and they are exe-
cuted very secretly. They haue many presents giuen them, for that some are appointed to
attend vpon Embassadors, and to serue them as a guard; others go with travellers of
qualitie, and such like persons, who desire to passe safely through the Turkes Estate.
They haue a great power in the princes election, for no man can say it is done, vntill they
allow of it, and euery Emperour when he is newly receiued, giues them something, and
encreaseth their pay. The number of Ianissaries which liue at Constantinople, is
about 24 thousand, for in his whole Estate he hath a far greater number. Whenas any
important war happens, part of the Ianissaries march vnder the command and leading
of the Aga, or his Lieutenant. In our time they doe degenerate from their ancient va-
lour, first for that the Turkes of Asia are made Ianissaries, whereas in former times
they

A they receiued none into this number but Chriftians of Europe: and secondly, for that
they marrie against their auncient custome, and without doubt their long aboad in Con-
stantinople, which is one of the delightfullst townes in the world, hath made them effe-
minate and insupportable.

It is generally held that the finewe of the Turkes forces consist in these Ianissaries; be-
sides the which, there are other kinds of foot men, as the Acouizes, which is a forlorne
hope, and receiue no pay, but march before the armie, and (when they see opportunitie)
haue permission to ransacke and spoile, conditionally, that that they giue the fit part of
their bootie vnto the prince. There is also another sort called Azapi, which be footmen
B of small effect, and serue rather with the pickaxe and the spade, than with the sword, and
are fitter to tyre an enemy with their numbers, than to vanquish them with their valour.
These are the last, which are accustomed to fill vp ditches with their dead bodies, and to
make a passage for the Ianissaries to mount vp to their enemies walls. To conclude, there
is such order and discipline obserued in all the Turkes Estate, and the garrisons are so well
maintained, as it is thought he may draw together aboue two hundred thousand men.
Out of his Ianissaries there are chosen one hundred and fiftie Solachi, which are the prin-
ces footmen, either of them hauing fiftene or twentie Apres a day, to spend; their run
about the princes person whensoever he goes abroad. When any of his Ianissaries grow
old, or that vpon any other occasion their seruice is not pleasing vnto the prince, they are
C cashiered, and put out of the roll of Ianissaries, and are sent Aslareri, that is to say, guards of
castles: And their commanders, being depofed for the like reasons, are sent to be captains
of castles, with prouision equal to the pay which they had before.

Whenas the Emperour of the Turkes, leauing Constantinople, goes to the warres,
they carrie two pavillions or tents for him, called Sartorlar, whereof, the same day that
they let vp the one, the other is planted whereas he shall march the next day. These pa-
villions are so great, as seeing them a farre off, they seeme a towne, or some huge build-
ing. The princes campe nere vnto it, and enuiron the emperour pavillions: and then
the kinges, who either a part, or three and three, or two and two, haue their pavillions
set vp. The souldiers haue also tents, for that by their discipline they may not lie abroad.
D Before the armie march, they that make the way, laying of either side heapes of stone
or of wood for a direction, so as they can hardly stray, no not in the night. The Turkes
march from midnight vntill noone the day following. The Emperour goes betwene
two Bafhas, who talke vnto him, and before them certaine souldiers on horsebacke, which
carrie torches when the night is darke.

Moreover, there are capitaines with battle axes to keepe the presse farre off from the
the Emperour, and withall, there are great numbers of guards and archers about the
princes person.

The great Turkes armie is accompanied with an infinit number, both of souldiers with-
out pay, and of pyoners, and of other people necessarie for the warre, which serue to make
E passages, mynes, and trenches, when need requires. This powerfull armie of men is obedi-
ent to their prince, and obserues so good an order, as there is not any souldier, I will not
say insolent, but in any sort vnuly or disobedient, that is not punished with death, or at
the least wile so ill intreated, as he shall not be able to helpe himselfe. When the warre is
ended, all the souldiers present themselves before the commissarie generall of the wars,
to see what number of souldiers haue bene slaine, to the end their places may be prelen-
ty supplied with others.

But leauing any more to speake of their land forces, let vs now come to their Sea pro-
uisions and fortitude: first of all, there is not any prince that hath greater commoditie to
make nauias at sea than the Turke: for the forrests of Albania, and Caramania, but aboue
all, those of Nicomedia, and Trebizonde, are so great, so thicke, and withall so full of
F Tymber trees fit for the building of vessels of all sorts, as it seemes that gallies fall readie
made from these woods into the gulf of Nicomedia, and into the Blacke Sea. Neither
haue they any want of good shipwrights, for that couetousesse hath drawne many
Christian carpenters into his arcell; so as the year after his great losse at Lepanto,

he put an armie to Sea, which had the courage to affront the Christians. He hath also great numbers of men experienced in marine matters; by reason of the gallees which he keeps in guard at Metelin, Rhodes, Cyprus, and Alexandria, and for the retreat he gives to pyrats at Tunes, Bona, Bugia, and Algier, from whence at need he draws commanders, and the chiefe of his mariners. We have seene what he could doe by thearmies which he hath had at Malta, the Curfolaries, Goulette, and Lepanto. Moreover, he hath great store of munition for the wars, and an infinit number of ordnance. He drew from Hungarie, sixe thousand pieces, and woon aboute sixe hundred in Cyprus, and almost as many in Goulette. The Turkes haue pieces of ordnance which are so great, as the verie wind of them (not speaking of the blow) shake walls. They haue great prouision of powder and bullets, as it appeared at Malta, whereas they discharged sixtie thousand shot. At Famagosta, whereas they reckoned eigheteen thousand; and at Goulette, where, in nine and thirte daies, they did beat downe and made euen, with the force of their canon, all the fortifications which the Christians had made in fortie yeares. In those places whereas they cannot vse any artillerie, they employ the pickaxe, or they fill vp the ditches with earth, and when all this will not serue, they heape them vp with the souldiers bodies.

The Turkes haue three things which amaze and terrifie: an infinit number of men, good discipline, and store of munition. Multitude doth naturally breed confusion, by reason whereof, many times great armies haue beene vanquished by small numbers; but the multitude of Turkish armies keepe so good order, as by this means it doth vanquish the lesser number of enemies: so as they surmount others, both in art and numbers, and their discipline is so good, as they yeeld not in that point to the Romans themselves. It consists in many things, that is to say, in the distribution of victualls, for that they liue of a litle bread, baked in the ashes, with Rice, and the poulder of flesh dried in the Sunne: As for wine, it is forbidden them, as it was to the Carthagenians. In the campe, euery ten Turkes haue a commander, whom they obey without replice. There are no women seene in their armies. They obserue a wonderfull silence, and all those souldiers are gouerned by the becke of a hand, or any shew of the countenance; so as sometimes they suffer prisoners to escape, rather than to make a noyce. They punish quarrells and thefts verie seuerely. Whenas they march, they dare not enter into any come fields, or into vines. The valiant are assured of preferment, and cowards haue punishment. They neuer lodge in townes, nor are suffered to enter. The Ottomans are alwaies accustomed to haue some ware with their neighbors, to keepe them in breath. But discipline is a matter of small moment, if it be nonfurnished with armes, and other things necessary for the wars; for that a naked gyant, how strong and mightie so euer he be, may easily be vanquished by a child that is well armed: but the Turke marcheth to the warres with such great preparation of engines, and other necessarie instruments, as it seemes he makes account of no other thing, as may probably be seene by the ruines which he leaues in all the places that he assailes.

He confines with the Persian vpon the East, where you must draw an imaginarie line from Tauris vnto Balzera. He makes warre against the Sophi with aduantage, by reason of his infanterie, which this king wants, and in like manner of his artillerie and munition. If the Persians haue at any time vanquished the Turke in the field, they haue on the other side lost much of their countrie, vntill the time they began to recouer themselves. *Solyman* tooke Mesopotamia, or Diarbeck, from them; *Amurath*, Media, and not onely they themselves haue sustained great losse, but also their friends; for that *Selimus* the first dispossessed the Mammels of the empire of Egypt, and Syria; and *Amurath* the third did in a manner quite ruine and extirpe the Georgians, who were confederats with the Sophi.

He makes warre against the Portugalls, who confine with him vpon the South by the names of the Red Sea with great disadvantage; for that all their quarrells must be decided by Natall forces: wherein the Portugalls haue as much aduantage ouer him, as the Indian Ocean hath of the Persian gulf, or the Red Sea: for at the Indies they haue

places,

A places, ports, and whole estates, and seigneuries, in which are found abundance of timber, victualls, and all preparations for the sea, neither do they want princes which assist them. Contrariwise, the Turke hath no other place of importance within the Persian gulf, but Belzera. The coast of Arabia (whereof he might make vse) hath but foure places, & those are but weak; and withall he can hardly arme so many vessels in that place, as in the red sea, for that the countrie is in a manner quite destitute of timber fit for shipping. Wherefore when he hath intended to arme vpon the red sea, (the which he doth with more difficultie in the Persian gulf) he hath beene forced to transport timber and other materials, from the ports of Bythinia and Caramania, by the riuier of Nile vnto Baire, from whence they carrie it afterwards vpon cammells to Suez, where he hath an arceanall. But as often as he hath attempted any thing against the Portugals, he hath reaped nothing but shame and losse, as it happened in the yere 1538 at Diu, and in the yere 1552 in the Island of Ormus, and in the yere 1580 at Mombazze, whereas the Portugals tooke foure galleis, and a galliot from the Turke, who thought to liue in those seas by the fauor of this king.

He confines vpon the South by the red sea with *Presfe* or *Presbiter Ian*, or the great Neguz, and without doubt he hath an aduantage ouer him, as well in regard of capitaines and souldiers, as of armes and munition: for it is most certaine that this prince hath his countries vnfurnished of strong townes, and his souldiers are without armes: by reason whereof, the prince of Barnagis, who was his lieutenant towards the red sea, lost all that coast, and was forced to pay a tribute vnto the Turke to haue a peace.

He hath much more countrie in Asitick than in Xerif, for that he enioieth all that lies betwixt the red sea, and Velez de la Gomera: yet that which the Xerif holds is more fertile, richer, better vnited, and stronger; but they make not war one against another, by reason of the neighbourhood of the king of Spaine.

We must now looke vnto the Christian princes which confine with him. The first is the king of Poland: we haue seene what these two princes can do one against another in former enterprises. Of the one side, it seemes the Turke doth esteeme, and in a manner feare the Polonians, for that hauing many times been subiect to make war against them, as vnder *Henry* king of Poland, during the warre which *John Vaynoda* of Moldauia had against the Turkes, whereas many Polonians sought against them, and vnder *Sigismund* the third, for the incursions of the Cosaques, and the sturs raised by *John Siamisch* generall of the realme: he did not seeme to haue any feeling thereof with his ordinarie pride, nor sought reuenge of the wrongs which he had endured.

On the other side, the Polonians haue not attempted any thing against the Turke since *Ladislaw*, nor they haue not reliqued the Moldauians, and Valachians their allies, and they haue lost that which they held vpon the Euxine sea; the which hath happened rather through want of courage in their kings, than in the nobilitie. *Stephen Batori* (although a valiant and courageous prince) held the enterprise very dangerous, to encounter with the Turkes, and yet discourting with his familiars, he maintained that with thirte thousand foot, and the horsemen of his realme, he would vndertake a war against him; whereof he had some desigine.

The princes of Austria confine with the Turke, more than any other towards the North: for which cause they spend much in the garrisons of their forts, whereas they entertaine aboute twentie thousand men, part horsemen, part footmen, and with the succours of Germanie ioined to their particular forces, they are more carefull to defend and keepe, than to recouer their owne, or to extend their limits: and *Ferdinand* attempted the enterprises of Buda, and of Posségue, with more courage than good fortune. It is true that the cause thereof did not proceed from the weakenesse of men, but for want of agilitie and adresse. My meaning is that this princes armies were great enough, and supplied with all things necessarie: but they were composed of Germanes and Bohemians, who are slow, and vsit to debate any thing against the Turkes, which be nimble and aduie in militarie factions.

The Venetians confine also with the Turke both by sea and land, for many hundredes of

of

of miles, and they maintaine themselves against them in fortifying their places exceedingly well, and furnishing them with come in time, by the meanes of their trafficke, and they carrie themselves valiantly in all occasions that are offered, as well for the good of their Estates, as of all Christendome.

As for the king of Spaine, who confines in like manner with him, there is no great difference betwixt his forces, and those of the Ottomans: for as for his treasure, we may easily judge by the discourse of this Monarch, that it yeelds nothing to the Turke, although they ascribe thereunto the value of his Timarets, accounting in like manner on the other side, those which are bound to serue the king at their owne charge within his dominions. Moreover the caualarie which the Turke entertaines by meanes of his Timarets, are not so fearefull for their valour, as for their numbers; for that these horsemen are made weak and effeminate by reason of the villages and places which haue beene assigned vnto them, and the desire to enrich themselves with the fruits of their lands, and to leaue something, makes them rather to desire peace than war, so as they do vnwillingly leaue their boules, and go vnto enterprises with more desire to returne and enioy their delights, than to fight. If a little spoile got by armes makes a souldier lesse desirous of war, what will the possession of much wealth do, being accompanied by a wife and children which he hath left at home?

Moreover it is certaine that this caualarie entertained by the meanes of Tymarets, hath rather beene instituted to keepe people subdued in awe, than to go to warre against his enemies: for the Turkes subiects obey him by force, and hate him exceedingly, as well by reason of his religion, as for his maner of gouernment. The Arabians & Moores loue him not for the diuersitie of their sects, and the Christians which make about two third parts of his Empire, detest him, both for his religion, and for his maner of command; so as the greatest part of his caualarie is imploied at home, & cannot go abroad without daunger to his Estat. Moreover his Empire is diuided by so great a tract of countrie, and so dispersed here and there, as he can send no great numbers to any enterprise, nor entertaine his armies long without want and necessitie, if he haue no other aide but that of his Timarets.

Experience of things past do shew that their forces are equal, for that they oppose the sight of the Turkes armie before Malta, to the losse of the king of Spaines armie in the Island of Zerbe, and the taking of Pinion de Velez to the losse of Goulette. These two princes haue had hindrances alike, the one in Persia, and the other in the Low Countries, so as they could not make war one against another with any great forces. The foresaid wars haue beene wonderful chargeable to these two princes, for that those countries lie far from them: but it hath cost the king of Spaine more than the Turke, for that although Persia be far from Constantinople, from whence the greatest part of his forces go, yet it confines with Diarbecke, and some other of his Estates, by meanes whereof, his armie is easily supplied with money and vittuals; whereas the Low Countries lie far diuided from the kings other Estates. We might adde other considerations hereunto, but the desire of breuitie makes me to passe them ouer with silence.

¶ The Gouernment.

The gouernment of the Ottomans is absolute, for that the great Turke is master in such sort of all that is within his Estates, as the inhabitants rearme themselves his slaves: and there is not any one that can say, he is master of the house where he dwells, nor of the lands which he tills; no nor of himselfe, except some families which were priuiledged by Mahomet the second; at Constantinople: and there is not any one in Turkie, how great locuter, that can assure himselfe of the Estate wherein he liues, or of his owne life, vntill it be by speciall grace from the great Turke. He maintaines this absolute power by two meanes, the one is, that he disarms his subiects, the other is, that he puts all things into the hands of such as haue abjured the Christian religion, and haue beene brought by way of rything from his Estates in their infancies. By these two meanes he

enioys

A enjoys two benefites, the one is, that he deprives his prouinces of the flower of their men, for that he makes choyce of the strongest children, and fittest for armes: the other is, that he armes and assures himselfe by this meanes.

The first seat of the Turkish Emperours was at Bursia, or Prussia, a towne in Bythinia, and since it was transported to Adrianopolis, and last of all, to Constantinople, where it now remains. This Emperour hath for his guard about foure thousand Janissaries, whose colonell is called Aga: And besides these, there are fiftene thousand horsemen which receiue pay from the great Turke, and they are diuided into Spahi, Vlofages, Cilistares, besides those horsemen which are vnder the Begliarbeys. All these are payed out of the

B Casne, or the great Turkes Exchequer; besides these, he hath many thousands of Janissaries dispersed throughout his realme, the which are in like manner entertained. And their captaines acknowledge no other superiour than the great Turke. He hath also his Tymarets, of whom we haue spoken in the discourse of this princes forces. All these obey the Sangiacs, and the Sangiacs the Begliarbeys.

The Turkes Court is vulgarly called Capi, that is to say, Port, where there are many offices, to number the which would be tedious. There are offices in the great Serrail for the princes seruice, and these are executed by Eunuches, who haue vnder them other men that be gelt. But before we proceed in the description of officers, we will speake something of their lawes and Iudges.

C The Turkes haue for their lawes the institutions and answers of wise men, seruing as an interpretation to their Alcaron, which is their principall law: and these institutions and laws are contained in ten volumes, which treat of all things that belong to the ciuile conuersation of men: And as affaires haue multiplied, and grew in a manner infinite, so princes haue added new lawes to provide for them. Some prouinces and countries of Turkie are gouerned by customes, and enioy certaine immunities and priuiledges; and their wife Iudges supplie many things which are not written. Among many Iudges and officers for the gouernement of the realme, the prince makes choyce of the wisest and worthiest person that can be found, being of a sincere life, according to their law, and he is called by the name or title of Musfee, that is to say, an interpreter of their Alcaron, and law, and he applies himselfe onely to matters of religion and faith, and is as it were their high priest.

D The Turkes make triall of the knowledge and sufficiencie of their Iudges, before they elect or chuse them, and to this end there are two Cadilesquiers Talismans, that is to say, Doctors of the law, and Examiners, at Constantinople, or else where soeuer the prince remains: These examine the particular Iudges or Cadis of diuers prouinces subject to the Turke: the one doth chuse and examine the Iudges of Europe or Greece, and is called Cadilesquier Romly, before whom the Iudge, after due and sufficient information of his life, studie, and knowledge, sweares vpon the lawes, that he will do right and iustice to euery man, submitting himselfe to yeeld an account of his charge to the said Cadilesquier, when soeuer he shall be called.

E The other Cadilesquier is for Natolia, and other prouinces, who gouernes himselfe like vnto the first, in regard of the Iudges of the countrie: and *Selymu* the first added a third for Ægypt, Syria, Arabia, and Armenia. These Cadilesquiers are soueraigne Iudges in all causes, and as it were Patriarchs, before whom they doe appeale; and they haue authoritie ouer the other Caddis, which are particular Iudges of prouinces. Their office is verie honourable, and are much esteemed by the great Turke. They are called to the princes Councell, called Diuan, with the Bashas, to consult of matters of importance. Among the Bashas, which in former times were but foure, but now is augmented to the number of nine or more, there is one superiour, called the Grand Visir, whom the Turkes call Vizirazem, who is alwaies about the princes person, and not the rest; for that they are employed in charges, and commissions abroad, as in the gouernement of the prouinces, the leading of armies both by sea and land, and the guard of frontiers, or being employed in some other businesse, according to the will of the prince. All the affaires of the Turkes Estate, passe by the hands of these Bashas, but the head Visir or first Bas

hath

hath power over the rest, and they are bound to give him an account of their imploy. A
monarch, and as for himselfe, he hath no superiour, but only the prince, he being the
conductor in the great Turkes mighty monarchie, the which he governess with great
authoritie, and most commonly the Emperour takes counsell of him, and in his most im-

[illegible]

Next unto the Baths in honour, follow the Begliarbeys, which are men of great authority and reputation and have places in Court next unto the Baths. They have the command and government of great countries, and armies, and have vnder their obedience many Sangiacs which be sent as Governors into provinces, whereas they remaine during the prince's pleasure, who chaunge them from one vnto another. The office and charge of these Sangiacs, is to gouerne the Spahi, and Tymarets, to exercise them in armes, and to maintaine them in obedience. The Turkes empire hath beene gouerned before this by many vnto by force of these Begliarbeys, who had vnder them two hundred and thirtie Sangiacs, since which time their number is much encreased; of which number the Begliarbey of Greece, he of Natolia, and the Demaz Begliarbey, or General of the Spahi, are the chiefe. Others retraineth them to a farre lesser number, setting them downe as they follow here in order. The first of the Begliarbeys is he of Greece, in the which is contained all the countries that the Turke holds in Europe; yet some write that he hath a Begliarbey in Hongarie, and another in Scleauonia. He of Greece hath vnder him above thirtie Sangiacs: He hath more entertainment from the prince than any other, and his place is above all the rest.

There are also fix Begliarbeyes in Asia, and one diftinct from Egypt: the first of the fix is called Begliarbey of Natolia, which was called in old time Asia the Leffie. He gouernes Pontus, Bythinia, the prouince of Asia, Lydia, Caria, and Lycia, all which prouinces are now called Natolia. His place in Court is next to the Begliarbey of Greece, and he commands ouer twelve Sangiacs. The Begliarbey of Caramania, which was in old time Cilicia and Pamphylia, hath vnder him seuen Sangiacs. Sema, Caramania, and Toocca

The Begliarbey of Aladue, which is a place betwixt Surya, Caramania, and Toca to, which in former times was called Paphlagonia, and is a myotie of Afia the Lefte, hath the command of Iuen Sangiaucs. Some say that this prouince of Aladue, whenas the prince was there, beides such as had entertainment, made thirtie thousand men, which were bound to lye on horsebacke for the prince, without any pay, yf ouerly their charges and victuals of the countreyn, as Ithace, Cappadocia, and Gallatia, hath

The Begliarby of Amasia, and Toccoato, which was Cappadocia, and Gallatia, hath vnder him foure Sangiacs. The Begliarby of Mesopotamia, or Dyarbeck, vnder whose government is the rest of Armenia the Lesse, and part of the Greater, whereof the other part belongs vnto the Sophi, and to the Curdi, to the confines of Bagadet, hath vnder his commandment, twelue Sangiacs or Gouernours of prouinces.

part belongs vnto the *Serap*, and the other
command, twelue *Sangiacs* or *Gouernours* of provinces.
The *Beglarbey* of *Damas*, *Surya*, and *Iudea*, hath vnder him twelue *Sangiacs*. And
the *Begharbey* of *Caire*, whose power and charge extends vnto *Amech*, that is to say,
the *Arabias*, the which are subject to the *Turkish* empire, and enjoyed by him, but they are

Are not so obedient as the other countries of his Estate, yet Arabia the Happie is more subiect than the other, and he hath vnder him sixteene Sangiacs.

The Turke hath a Begliarbey of the sea, who is Admiral and Commander in all marine causes. This office hath bene created of late years, for that in former times, the Sangiac of Galipoli was wont to be Admiral at sea, and *Barbarosse* was the first that had this charge. The Turke hath foure Arcenalls: the one is at Pera, the which hath one hundred thirte and three places, or lodgings for so many galleis: the second is at Galipoli of twentie lodgings, and the Admiral or General of the sea hath charge of these two, with some of his Sangiacs: the third is at Suz, neere to the Red sea, where there are fife and twentie lodgings: the last is at Balzera vpon the Persian gulf, which contains fiftene galleis, and these two were vnder the Begliarbeyes of Balzera or Caire.

As for his treasure, he hath two officers called *Defterdars*, the which many rightly be called governours of the reuenues: the one hath the charge of the reuenues which are raised in Europe, and the other in Natolia. They are officers of great dignitie, and they keepe an account of the *Cafna*, that is to say, the princes treasure.

The Turkes haue this custome, after they haue once seized vpon any province, to root out all the nobilitie, especially, such as are of the blood roiall: and as for rich and mightie families, they tranſport them into other places, which are accustomed to their government. Yet they suffer euery man to follow what religion he lists, and they force not any one to abjure his: but they do not suffer their subiects to fight, and go to war vnder any other prince.

¶ *The Religion.*

Mahomet the sonne of Abdala, an idolater, of the race of *Ismaell*, and of *Hennina* a Jew, both of base condition, was borne in the year *c* 612. Being grown to some years, the Arabians Scenites accustomed to make incursions, and to fleale, tooke him, and sold him to a merchant of Persia, who finding him fit for trafficke, affected him; and made so great account of him, as after his maisters death, he married the widow. Being thus rich he raised his spirit to higher matters, and made use of the time being then fit for innovations. The Arabians were discontented with the Emperour *Heraclius*. The heresies of *Arriu* and *Nestorum* had miserably torne and dismembred the Church: the Iewes made a great number: the Sarrazins were powerful; and the Roman Empire was full of slaues. *Mahomet* seeing this opportunitie, framed a law, in which every one had his share. He was assisted therein by two Jewes Apostates, and two hereticks, whereof the one was called *Iohna* Nestorian, and the other *Sergius* of the Arrian sect. The chiefe end of this law, was to ouerthrow the diuinitie of Iesus Christ, wickedly opposed by the Jewes and Arabians. First he perswaded his wife, and by her meanes his neighbours, that the Angel *Gabriel* spake vnto him, so as he imputed the falling sickenesse whereunto he was subiect, to the brightnesse of this Angel which threw him to the ground: then he extended it, allowing all that was pleasing to the sense and flesh, and offering libertie to slaues which should receiue this law. So as being pursued by the Maisters of these slaues which had ioined with him, and had revolted, he fled to Medina Tanalbi, where he remained some time. From this flight the Mahometans begin their Hera, or the numbering of their years. But there was nothing that did helpe more to extend the sect of *Mahomet*, than the multitude of his victories, who defeated the Persians, made himselfe master of Arabia, and chased the Romans out of Syria; and his successors did afterwards enlarge their Empire from the riuier of Euphrates, to the Atlanticke sea: they held Spaine, Sicile, and many other provinces, and almost with a continuall course of victories they subdued or afflicted the East and West for three hundred yeeres.

But to returne to the law of *Mahomet*, it maintains circumcision, and the distinction of cleane and vnclene meats, to content the Lewes: it denies the diuinitie of Iesus Christ to please the Arians, who were then powerful: it is full of fables, to content idolaters, and it giues libertie to the flesh wherein most men take delight.

Them

They confesse one God, and honour Iesus Christ, not as the sonne of God, but as a Prophet borne of *Marie* the Virgin; but they belieue not that he died vpon the Crosse. They do not honour images, and will not haue any. Friday is their day of rest, as Sunday is ours. They obserue a Lent of thirtie daies, which they call Ramadan, or Romadon. During the which they eat not any thing in the day time; but whenas night comes, all meats are indifferent but fowles flesh, and in like manner they abstaine from wine and women. After which they haue their Easter, called Bayran, which continues three daies, during which they haue all sorts of pleasures: but this feast falls not out alwaies at one prefix time, but is sometimes in Sommer, sometimes in Winter, sometimes the Spring, and sometimes in Autumne, the which happens for that they account not the day according to the course of the Sunne, but of the Moone: wherefore they do carefully observe the new Moone, and salure it, and weare the signe of the halfe Moone, as we doe now of the Crosse.

They are circumcised, after the maner of the Iewes, but not after the eight day, but after the eight year. They haue no bells, but their priests go to the top of high towers, from whence they call the Turkes with a loud voice, five times a day and night to come to prayers. The Mahometans will not be called Turkes, for that this name in the Hebrew tongue signifies banished, but Musulmans, that is to say, believing well.

There are foure sects, which are as it were foure orders of religious men among the Turkes, which differ in manner of liuing, habit, and ceremonies. These be the *Torlaques*, *Deruis*, *Kalenders*, and *Huguimaels*, which be very wicked and vicious, and deuide the simple people. They conuerse with Christians without any scruple, eat and traffike with them freely, yea and sometimes they marrie their daughters, and suffer them to liue after their owne law and religion. But they hate the Iewes exceedingly, and contemne them as the most vile people in the world, and they do not vouchsafe to eat with them, or to marrie their daughters, no a Iew is not receiued into the number of the Mahometans until he hath beene baptised a Christian.

The Turkes not onely forbear to blasphem the name of God, and *Mahomet*, but also that of Iesus Christ, and the Virgin *Marie*, one of any of the Saints, and they punish blasphemers generously, of what sect or condition soeuer.

They assure themselves, that he that shall strictly obserue the lawes of their *Mahomet*, shall enioy eternall life, and a Paradise full of delights, which shall be a garden enuironed with two goodly riuers, seated vnder a cleere heauen, and a very temperat aire, where they shall haue all the contents they can desire or wish for, that is to say, store of all kinds of exquisite meates, and faire women, which shall serue them in vessells of gold and silver. They hold also that the Angells shall be their cupbearers, & bring them milke in cups of gold, and wine in boules of silver. Contrariwise, they that shall breake the lawes of the Alcoran, are threatened with hell, and eternall death. Yet to mollifie this feare, they haue an opinion that he that shall firmly belieue in the Alcoran when he dies, how great a sinne soeuer he hath beene, shall be saued without all doubt.

The Emperours of Constantinople, as well Christians, as Turkes, since the Empire of the West is diuided from that of the East, and giuen to *Charlemaigne*.

XXVI.

Constantin the sixt, sonne of *Leo* the fourth, was Emperour after his father, in the year of Grace 780. He reigned nine yeares, being very young, with his mother *Trene*; and both being perswaded by *Thersius*, Patriarch of Constantinople, caused a Council to be held of three hundred and fiftie Bishops, by which it was decreed, that images should be restored into Churches, the which *Constantin* the sixt had taken away. Some time after, *Constantin* deprived his mother of the govern.

A gouernement of the empire, and pulled out the eyes, and cut out the tongue of *Nicephorus*, finding that he had a secret designe to make himselfe Emperour. He also put *Marie* his wife, daughter to *Charlemaigne* into a Monasterie, and then he tooke a Concubine by the aduice of his mother, who desired to make her sonne hatefull vnto the people. Soone after, she caused his eyes to be pulled out, and cast him into prison, where he died, in the year 798. Then she reigned alone five yeares, or thereabouts. In her time *Charlemaigne* was crowned Emperour of the West, in the year of Christ 801.

Nicephorus, a Patrician, vsurped the empire from *Trene*, in the year of Grace 803. He was good in the beginning, but afterwards he grew wicked, and was slaine fighting against the Bulgarians.

Stauratius, his sonne, was wounded in the same battaile, and deposed from the empire three moneths after, by *Michael Curopalata*, who had married *Procopia* his sister, and they sent him to end his dayes in a Monasterie.

Michael Curopalata, called *Rangaba*, was Emperour in the year of our Lord God 811. He was faint hearted, and a verie coward, so as in the first battaile which he had against the Bulgarians, he fled, and became a Monke, refusing to hold the imperiall dignitie any longer.

Leo, an Armenian, the fifth of that name, was made Emperour, in the year of our Redemption 813. He was before colonell of the horsemen to *Michael Curopalata*. He caused the generosities of *Michaels* sonnes to be cut off, and banished them. He would not restore the images which he had beaten downe, and was slaine in the Church during diuine seruice, in the eight year of his empire. His wife was put into a monasterie, and his children were hidden.

Michael, the Stuttering, or Thraule, a wicked man, and murderer of *Leo* the fift, was emperour in the year 820. He died of a bloudie fix.

Theophilus, son to *Michael* the Stuttering, came vnto the empire in the year of Christ 829. He was a good Iusticer, but he hated images, and punished such as worshipped them. He grew into an exceeding melancholie, by reason of his continuall losses in battaile, so as leauing his meat, and drinking nothing but water, he fell into a looseness of bodie, whereof he died.

Theodora, after the decease of *Theophilus* her husband, as tutrix to her sonne *Michael*, gouerned the empire happily, in the year of Grace 842, and she restored the images of Saints to Churches. In the end, *Michael* being capable of the gouernement, his mother became a Nunne, and left him the gouernement of the empire, in the year of our Redemption 856.

Michael, the sonne of *Theophilus*, succeeded his father from his infancie. He made *Basil* of Macedonie his companion in the empire, and was presently slaine by this ingratefull wretch, hauing reigned eleuen yeares, nine moneths, and five daies, after the time his mother deuoted her selfe a Nunne, and in all, five and twentie yerres, ten moneths, and foure daies.

Basil of Macedonie was receiued emperour in the yere 867. He was slaine by a stagge which ran him into the bellie with his brow anklers.

Leo the sixt, surnamed the Philosopher, began to gouerne in the year of Christ 886. He went sometimes all alone in a disguised habit, in the night, to see if they kept a good guard: but once the fouldiers beat him, and carried him to prison, for the which he gaue them money in recompence.

Alexander, brother to *Leo* the sixt, succeeded him in the year of our Redemption 904. He was giuen to pleasure and died of bleeding at his nose, and yard, hauing gormandised and played exceedingly at Tennis; for going hot to horsebacke, he brake a vaine, whereof he died.

Constantin the seuenth, sonne to *Leo* the sixt, was at the age of seuen yeares left by his father vnder the charge and gouernement of his mother *Zoa*, and began to hold the empire after his vnkle *Alexander*, in the year of Christ 906. He restored learning in Greece, and left vnto his sonne a booke treating of the affaires of the empire, which the Venetians

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They confesse one God, and honour Iesus Christ, not as the sonne of God, but as a Prophet borne of *Marie* the Virgin; but they believe not that he died vpon the Crosse. They do not honour images, and will not haue any. Friday is their day of rest, as Sunday is ours. They obserue a Lent of thirtie daies, which they call Ramadan, or *Romadan*, during the which they eat not any thing in the day time; but whenas night comes, all meats are indifferent, but swines flesh, and in like manner they abstaine from wine and women. After which they haue their Easter, called *Bayran*, which continues three daies, during which they haue all sorts of pleasures; but this feast falls not our alwaies at one prefixt time; but it is sometimes in Sommer, sometimes in Winter, sometimes the Spring, and continues in Autumne, the which happens for that they account not the day according to the course of the Sunne, but of the Moone: wherefore they do carefully observe the new Moone, and salute it, and weare the signe of the halfe Moone, as we doe that of the Crosse. *They also obserue the fast of the Iewes, but not after the eight day, but af-*

They are circumcised, after the manner of the Jewes, but not after the eighth day, but after the eighth year. They have no bells, but their priests go to the top of high towers, from whence they call the Turkes with a loud voice, five times a day and night to come to prayers. The Mahomedans will not be called Turkes, for that this name in the Hebrew tongue signifies banished, but Musulmans, that is to say, believing well.

There are four sects, which are as it were four orders of religious men among the
Turkes, which differ in manner of living, habit, and ceremonies. These be the Torta-
ques, Deruis, Kalenders, and Hugumiales, which be very wicked and vicious, and
despise the simple people. They converse with Christians without any scruple, eat and traf-
fick with them freely, yea and sometimes they marrie their daughters, and suffer them to
live after their owne law and religion. But they hate the Iewes exceedingly, and con-
temne them as the most vile people in the world, and they do not vouchsafe to eat with
them, or to marrie their daughters, no a Iew is not receiued into the number of the Ma-
hometans vnill he hath bene baptised a Christian.

The Turkes not onely forbore to blasphem the name of God, and *Mahomet*, but also that of Iesus Christ, and the Virgin *Mary*; or of any of the Saints, and they punish blasphemers grievously, of what sect or condition soeuer.

They assure themselves, that he that shall strictly observe the lawes of their *Mahomet* shall enjoy eternall life, and a Paradice full of delights, which shall be a garden environed with two goodly rivers, seated vnder a cleere heauen, and a very temperat aire, where they shall haue all the contents they can desire or wish for, that is to say, store of all kinds of exquisite meates, and faire women, which shall ferue them in vessells of gold and silver. They hold also that the Angells shall be their cupbearers, & bring them milke in cups of gold, and wine in boules of silver. Contrariwise, they that shall breake the lawes of the Alcaron, are threatned with hell, and eternall death. Yet to mollifie this feare, they haue an opinion that he that shall firmly beleue in the Alcaron when he dies, how great a sinner foecer he hath beene, shall be saued without all doubt.

¶ The Emperours of Constantinople, as well Christians, as Turkes, since the
Empire of the west was divided from that of the East, and given
to Charlemagne.

XXVI.

Constantin the first, sonne of *Leo* the fourth, was Emperour after his father, in the year of Grace 780. He reigned nine years, being very young, with his mother *Irene*, and both being perswaded by *Therasius*, Patriarch of Constantinople, caused a Councell to be held of three hundred and fiftie Bishops, the which it was decreed, that images should be restored into Churches, the which *Constantin* the first had taken away. Some time after, *Constantin* deprivied his mother of the gouernance.

A gouernement of the empire, and pulled out the eyes, and cut out the tongue of *Nicéphorus*, finding that he had a secret designe to make himselfe Emperour. He also put *Marie* his wife, daughter to *Charlemaigne* into a Monastrie, and then he tooke a Concubine by the aduice of his mother, who desired to make her sonne hatefull vnto the people. Soone after, she caused his eyes to be pulled out, and cast him into prison, where he died, in the year 798. Then she reigned alone five yeares, or thereabouts. In her time *Charlemaigne* was crowned Emperour of the West, in the year of Christ 801.

Nicephorus, a Patrician, usurped the empire from *Irene*, in the year of Grace 803. He was good in the beginning, but afterwards he grew wicked, and was slain fighting against the Bulgarians.

Stauratius, his sonne, was wounded in the same battaile, and deposed from the empire three moneths after, by *Michael Curopalata*, who had married *Procopia* his sister, and they sent him to end his dayes in a Monasterie.

811. He was faint hearted, and a verie coward, so as in the first battaile which he had against the Bulgarians, he fled, and became a Monke, refusing to hold the imperiall dignitie any longer.

Leo, an Armenian, the fifth of that name, was made Emperour, in the year of our Redemption 813. He was before colonell of the horsemen to *Michael Cwopolas*. He caused the generosities of *Michael's* sonnes to be cut off, and banished them. He would restore the images which he had beaten downe, and was slaine in the Church during diuine seruice, in the eight year of his empire. His wife was put into a monasterie, and his children were hidden.

Michael, the Stuttering, or Thraule, a wicked man, and murthurer of *Leo* the fifth, was
emperour in the yeare 820. He died of a bloudie flux.

Theophilus, son to *Michael* the Suttering, came vnto the empire in the years of Christ
 329. He was a good Iusticer, but he hated images, and punished such as worshipped
 them. He grew into an exceeding melancholie, by reason of his continuall losses in bat-
 taile, so as leaving his meat, and drinking nothing but water, he fell into a loosenesse of
 bodie, whereof he died.

Theodora, after the decease of *Theophilus* her husband, as tutrix to her sonne *Michael*, gouerned the empire happily, in the yeare of Grace 842, and she restored the images of Saints to Churches. In the end, *Michael* being capable of the gouernement, his mother became a Nunne, and left him the gouernement of the empire, in the yeare of our Redemption 856.

Michael, the sonne of *Theophilus*, succeeded his father from his infancy. He made *Basil* of *Macedonie* his companion in the empire, and was presently slaine by this ingratefull wretch, having reigned eleven yeares, nine moneths, and five daies, after the time his mother deuoted her selfe a Nunne, and in all, five and twentie yeeres, ten moneths, and foure teene daies.

Basil of Macedonie was receiued emperour in the yere 867. He was slaine by a stagge which ran him into the bellie with his brow anklers.

He went sometimes all alone in a disguised habit, in the night, to see if they kept a good guard : but once the fouldiers beat him, and carried him to prison, for the which he gaue them money in recompence.

Alexander, brother to Lee the first, succeeded him in the year of our Redemption 904. He was given to pleasure, and died of bleeding at his nose, and yard, having gormandized and played excessively at Tennis; for going hot to horseback, he brake a vaine, whereof he died.

Constantin the seventh, sonne to *Leo* the sixth, was at the age of seven years left by his father vnder the charge and gouernment of his mother *Zoa*, and began to hold the empire after his vnkle *Alexander*, in the year of Christ 906. He restored learning in Greece, and left vnto his sonne a booke treating of the affaires of the empire, which the Venetians

keeps as a great treasure. He reigned foureteeen yeares with his mother *Zoa*, five and a twentieth with *Romain Lecapen*, who thought to chafe him out of the empire, and about fifteteen yeares alone, which was in all neere fiftie yeares.

Romain Lecapen did so trouble *Constantin* in the empire, as he was forced to make him his companion or partaker, in the yeare of our Lord God 920. He gaue his daughter *Helen* in marriage to the said *Constantin*, and would haue vsurped the empire for himselfe, and his sonne *Christopher*: but he was taken in the warres which he had made against *Symeon* the Duke of Bulgaria, by his sonnes *Stephen* and *Constantin*, who disposed him of the empire, and put him into a monasterie: who seeking to doe the like vnto *Constantin*, they were taken and shut vp themselves. Thus *Constantin* remained peaceable and sole Emperour.

Romain the Young, sonne to *Constantin* the seuenth, was Emperour in the yeare 959, vnder the gouernement of *Nicephorus Phocas*. He chaled away his mother and sisters, who got their lining lewdly, and as for himselfe, being giuen to play and gluttonie, he dyed of poyson.

Nicephorus Phocas was Emperour in the yeare of our Redemption 963. He recouered Cilicia, and the greatest part of Natolia, from the Sarrazins, and presently after, he tooke Antioch by night: but for that he layed many impositions vpon his people, by reason of the warres, and caused base money to be coyned, and diminished the weight, he was hated of the subjects, and slaine in the night sleeping in his chamber, by *Iohn Zimisces*: *Theophania* the wife of *Nicephorus* gaue entrie vnto the murtherer, and to them that were with him.

Iohn Zimisces was Emperour in the yeare of Christ 969. He was valiant, and recouered all Bulgaria which the Roxolains held, after which he was poysoned. He made his companions in the empire, *Basil* and *Constantin*, brethren, sonnes to *Romain*, predecessors to *Nicephorus Phocas*.

Basil the second, and *Constantin* the eight, were Emperours in the yeare of Grace 976, vnder whom all Bulgaria was made subject to the empire of Constantinople, hauing alwaies before revolted. *Constantin* was companion in the empire with his brother *Basil*; and after his death was Emperour almost three yeares, and died wallowing in his delights.

Romain Argyre, or *Argyropiles*, sonne in law to *Constantin* the eight, succeeded him, in the yeare of Christ 1034. He was drowned in a bath by the treason of his wife *Zoa*, and her adulterer.

Michael Paphlagon, adulterer to *Zoa*, and who had smothered her husband *Argyropiles* in a bath, was by her made Emperour of Constantinople, in the yeare 1034. He had the falling sicknesse, foaming at the mouth. Being somewhat faire, he was beloued of *Zoa*, but he had no great vnderstanding. In the end, he died of a drop sicke.

Michael Calaphat, adoptiue sonne to *Zoa*, hauing sworne vnto her that he would not hold the empire but from her, was made Emperour in the yeare of our Redemption 1042. E Soone after, he practised against *Zoa*, saying, that she fought to poyson him: whereupon, he put her into a Monasterie, and cut off her haire. But the people mutining against him made *Theodora*, sister to *Zoa*, Emperesse: They drew *Zoa* out of the cloyster, purified *Calaphat*, and put out his eyes, together with his brothers.

Zoa being drawne out of the Monasterie, was restored to the gouernement of the empire, with her sister *Theodora*. The same yeare that *Michael Calaphat* had reigned foure moneths, *Zoa* being fiftie yeares old, yet full of amorous passions, called *Constantin Monomache* from exile; and taking him to be her husband, she made him Emperour, these two women hauing scarce held the empire two moneths.

Constantin the ninth, surnamed *Monomache*, being of the imperial race, was made emperor by his wife *Zoa*, in the yeare 1042. He was effeminate, and giuen to his pleasures, and kept a faire Concubine in stead of his wife; and yet he surmounted two great ciuile wars, and some others. *Zoa* died, being seuentie yeares old, and he being full of the gout, and surprised with a pluresie, died within few yeares after.

Theodora,

A *Theodora* sister to *Zoa*, they hauing jointly held the Empire about three moneths, she gouerned it all alone after the death of *Monomache*, in the yeare 1055, about two yeares. She managed the affaires, so well, as all was in quiet during her gouernment. But for that infirmities opprest her with age, by the persuation of her seruants, she made an old man called *Michael*, partaker of the Empire, and liued not long after.

Michael the auncient was Emperour of Constantinople, with, and after *Theodora*. Hauing scarce reigned a yeare, *Isaac Commenes* depoled him; so as liuing a priuat life, he died soone after.

Isaac Commenes was Emperour in the yeare 1058, hauing deprived *Michael* the Auncient. He was valiant, and of great courage, but arrogant, of a noble familie, and diligent in his affaires. He was surprised with a paine in his side, being a hunting, so as despairing of his health, he became a Monke, and declared *Constantin Ducas* Emperour, with the consent of the Senat and people.

Constantin Ducas the tenth of that name, came vnto the Empire in the yeare 1060. He was deuout, and a great iusticer: but very couetous, and therefore hated of his subiects, and contemned of his enemies. He died being fiftie yeares old, leauing his wife *Eudoxia*, and three of his sonnes, heires of the Empire.

Eudoxia and her sonnes held the Empire after *Constantin Ducas*. This woman might well haue gouerned the State, if forraine warres had not troubled her. But for that strangers inuaded the Empire of all sides, the opinion of such as held that a sufficient man should vndertake the charge, prevailed: so as *Eudoxia* contrarie to the promise made to her dying husband, hauing reigned seuen moneths, and certaine daies, married againe to *Romain Diogines*, whereof the soone repented, being discontented at the arrogance of this man, who would gouerne all.

Romain Diogines held the Empire of Constantinople in the yeare 1068. He was taken in war by the Turkes and the Sultan *Asan*, who did him honour, and sent him backe with presents, hauing concluded a peace with him. But in the meane time all was in combustion at Constantinople: *Eudoxia* was expelled, *Diogines* depoled, and *Michael* of Constantin made Emperour, who put out the eyes of *Diogines*, and then sent him into exile, in which estate he died, and was interred by his wife *Eudoxia*.

Michael surnamed *Parapinace*, by reason of the great famine which was in his time, a man vnfit for such a charge, was made Emperour, in the yeare 1071. Whilest that he busied himselfe to make verses vnder his maister *Pselus*, the Turkes inuaded the Empire in many places, especially towards Asia. It was then thought fit to chuse another Emperour, and *Michael* was put into a Monasterie with his wife and sonne.

Nicephorus Botaniat of the familie of the *Phocas*, was chosen in the place of *Michael Parapinace*, in the yeare 1078. He was delected by the *Commenes*, and put into a monasterie, where he liued not long.

Alexius Commenes, sonne to the Emperour *Isaac*, held the Empire in the yeare 1081. E He fought to crosse the French in the recouerie of the Holie land, but in the end he was forced to promise to furnish them with victuals, and other necessaries. He died of a languishing dis ease, being seuentie yeares old.

Caolan, sonne to *Alexius*, held the Empire, in the yeare 1118. He died hauing hurt himselfe with a dart, the which he himselfe had poisoned, meaning to cast it at a wild boare,

Manuell brother, or as some say, sonne to *Caolan*, obtained the Empire in the yeare 1142. He was a very treacherous prince, and full of wickednesse. He made warre against the Turkes, and hauing reigned neere eight and thirtie yeares, he liued a Monke, and died of sicknesse.

Alexius, sonne to *Manuell*, came to the Empire in the yeare 1180, which he gouerned vnder *Adrian* his cousin german, who was his tutor, then his companion in the Empire, and in the end his murtherer: for he cauled his head secretly to be cut off, and his bodie to be cast into the sea, *Alexius* being then but fiftene yeares old.

Andronic Commenes sonne to *Isaac*, held the Empire in the yeare one thousand one

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hundred eighty and three: *William* king of Sicile made warre against him to reuenge the A death of *Alexius*, and being assailed of all sides, *Isaac Ange* came against him, vanquished him, expelled him the Empire, tooke him, and pulled out one of his eies: he then caused him to be put vpon a the backeward, crowned him with garlike or leekes, and gave him the asses taile in his hand in deed of a scepter: and in this sort, he caused him to be led through Constantinople, the people reuiling him, casting dyrt in his face, and beating him with stones and staves. Being thus bruised and broken, he died, and was hanged, and the women that stoode round him in peeces.

Isaac the younger sonne to the Empire in the yere 1185. His younger brother *Alexius* pulled him out of prison, tooke away the Empire from him, and kept him in prison, vntill such time as *Alexius* the sonne of *Isaac* obtained succours from the French and Venetians, and freed his brother, who died soon after, hauing taken the aire too boldly, after his long retention in prison.

Isaac Ange brother to *Isaac*, was Emperor after him, in the yere 1195. But in the end he was expelled, as hath bene said by *Alexius* sonne to *Isaac*, by the helpe of *Baldwin* and the Venetians.

Alexius the younger sonne to *Isaac Ange*, was restored to the imperiall seat in the year 1203, but as he began to gouerne, *Mursaphile* issued from a base familie, and aduanced by him, slew him. This *Mursaphile* finding afterwards some resistance, fled away by night with his wife, whores, and treasure, and within short space after, he was brought backe a prisoner out of Morea to Constantinople, where he died miserably. So the citie remained to the French, and *Baldwin* was the first Emperor of the French nation in the East.

Baldwin Earle of Flaunders, was made Emperour in the yere 1205. He recovered all that did belong vnto the Empire of Constantinople, except *Adrianopolis*, the which was taken by *Theodore* sonne in law to *Alexius*, the murderer, for the dowrie of his wife, and this *Adrianopolis* was the seat of his Empire. And as the French besieged it, and were ready to take it, *Baldwin* was taken, and put to death, hauing reigned scarce a yere.

Henry brother to *Baldwin*, was Emperor after him, in the yere 1206. He left his daughter to his heire, who was married to *Peter* of Auxerre.

Peter of Courtenay, grandchild to *Lewis* the Grosse, King of France, Earle of Auxerre, succeeded in the Empire, by the meanes of *Toland* his wife, in the yere 1216, whose head was cut off at a banquet by *Theodore Lascares*, who termed himselfe Emperour of *Adrianopolis*, and of Greece, hauing drawne him vnto it vnder a colour of peace, and by a false oath. Some others write that *Lascares* had laid ambushes in the forests of Thessalia, a place called *Tempe*, and that he surprised *Peter*, carried him away, and caused him to die in captiuitie. His wife *Toland* held the Empire two yeres, during his imprisonment.

Robert sonne to *Peter*, hearing newes of his fathers misfortune, went out of France, and came to Constantinople, where he was receiued Emperour in the yere 1220. He tooke to wife a young ladie, promised to a gentleman of Bourgondie, who not able to endure that wrong, came into the pallace, cut off his ladies nose, & cast her mother (who had made this new match) into the sea. The Emperour who went vnto Rome to receiue the crowne, durst not say any thing, but returning with an intent to reuenge it, he died of sickness in Achaia.

Baldwin the second sonne to *Robert*, succeeded his father, in the yere 1228. In the end *Michael Paleologus* entred the citie by intelligence, *Baldwin* being then at the strait of Constantinople with a great armie. At that time the Grecians recovered the Empire of Constantinople, which the French had held neere sixtie yeres.

Michael Paleologus (to whom *Theodore Lascares* dying, left *John Lascares* his sonne in law, as a sheepe vnto the wolfe) surprised Constantinople in the yere 1259, hauing first expelled *William* king of Achaia, with the helpe of the Geneuois, and vsurped his realme. He came to the Councell of Lyons, whereas Pope *Gregorie* and he became good

A good friends, for which cause he was so hated of the Grecians, as after his death, he receiued no honour at his funerals: yet the empire continued in his house neere two hundred yeres, and vntill the Turkes tooke it.

Andronic the second, eldest sonne to *Paleologus*, succeeded his father in the yere of our Lord God 1283. He made his sonne *Michael* (whom some hold to be his sonne in law) companion of partaker in the empire, but he died in the yere of our Redemption 1319: so as he then called another, named *Andronic Constantin* Delpot, to haue part of the empire, in the place of the forenamed *Michael*; whereas, *Andronic*, the sonne of *Michael*, being incensed, tooke armes against the Emperour his Grandfather, and vanquished him with the helpe of the Geneuois, but the Venetians reinstated the old man. In the end, he died, being above seuentie yeres old.

Andronic the third, sonne to *Michael*, continued the warres six yeres together against his grandfather. They did often make a peace, by the meanes of their friends; but it held not, vntill the yere of Grace 1332, whenas young *Andronic* entred by policie into Constantinople, where being entred, he did no harme vnto his grandfather, but suffered him to reigne with him during his life. After the death of his grandfather, he got the victorie of his enemies: then, being about fiftie yeres old, he was surprised with a feauer, and a paine in his head, whereof he died within foure daies.

John Cantacuzen was tutor to *John Paleologus*, and his companion in the empire, in the yere of Grace 1341.

John Paleologus, called also *Caloian*, succeeded his father in the yere of our Saluation 1341. His tutor *John Cantacuzen* was expelled; but five yeres after, he made warre against *Paleologus*, and his mother. He was the first which brought the Turkes armed into Europe. In the end, Constantinople yielded vnto him, and hauing it, he did no harme to any man, carrying himselfe onely for companion of the empire to *John*, to whom he gaue his daughter in marriage. After this, *John Paleologus* being banished, he made war, being assisted by the Turkes, to whom he gaue the first habitation in Europe, and he entred into Constantinople in the yere of our Saluation 1357. Then *Cantacuzen* left the empire, and retired himselfe into a Monasterie, and *Mathew* his sonne, seeking to be companion to *Paleologus*, was forced to desist. *John Paleologus* died in the yere of Christ 1384, hauing reigned fiftene yeres with *Cantacuzen*, and seuen and twentie alone, being in all three and fortie yeres; and *Andronic*, his eldest sonne, who, notwithstanding is not put in the number of Emperours, held the empire three yeres.

Manuel, the sonne of *John Paleologus*, came vnto the empire, in the yere of our Lord God 1387, and the most remarkable thing of his life, was, that he left seuen sons, whereof the eldest, called *John*, succeeded in the empire.

John, eldest sonne to *Manuel*, succeeded in the empire, in the yere of our Saluation 1412. He was more addicted to peace than warre; and being accompanied by all the Princes and Prelats of Greece, he assisted at the Councell of Ferrara, vnder the authority of Pope *Engenius* the fourth, the which was afterwards transported to Florence. Then the two Churches, Greeke, and Latine, were vnitied. Being returned to Constantinople, he liued not long after, and died without any children, in the yere of our Redemption 1445.

Constantine the eleuenth, sonne to *Manuel*, after the death of his brother *John*, came vnto the empire, in the yere of Grace 1445. Being before king of Morea, he was called *Dragon*, for the crueltye he vsed against the Turkes. But whenas Constantinople was taken by *Mahomet* the second, sonne to *Amurath* the second, retiring himselfe to the citie of *Andronic*, he was smothered in the presse, the nine and twentieth of May, in the yere of our Lord God 1453. His head was carried throughout the enemies campe vpon a Lance. Thus Constantinople, raised and enricht by *Constantine* the sonne of *Hellen*, vnder this *Constantine* the sonne of another *Hellen*, was taken, and brought vnder the Turkes subiection.

Although it seemes fit to follow with those Turkish Emperours which haue succeeded him that first made himselfe maister of Constantinople; yet, for that I discourse here of
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He had a son, the Christians; but he repented it soon, and having recovered Tunes and Goulut from the king of Spain, he died, in the year 1574, in the eight of his age. He died all this by his Banns, while that he took his pleasure, being much given to wine and wine. He was the third, who reigned the Empire eight daies after his fathers death, in the year 1574. He began to govern at the age of eight and twentie years, being a great lover of religion, and a great justicer. He was much given to wine, and he was father to one hundred and twentie children, and he died in the year 1595, in the one and twentie yere of his Empire.

He was succeeded by his father Amurath in the year 1595. He slew nineteen of his children, and drowned some of his fathers concubines, whom he found with child of his death. He put to death his eldest son with his mother, for that they were not of his blood. He lived how long he should reign. In the yere 1603, the Sophy of Persia, named Ismael, and Bages from him, with a great part of his countrie, which Se-
 1604, he died, and Saliman the second had usurped. He died of the plague in Ianuarie 1604, having reigned nine years.

Saliman, who reigned this yere 1604, succeeded to his fathers Empire in the yere 1604, being but a yere of his fathers death. In the yere 1605, he tooke Strigonia, and some other places in Hungarie. They say that he causeth his fathers bodie to be carried in a litter, being embalmed, and in a coffin of lead, believing that his desseignes shall succeed, the better. He hath made a truce with the Emperor Rodolphus, and them of the house of Austria, for threene yeres, and hath turned all his forces against the Sophy. He is a young prince, and of great hope.

A DIS-



A DISCOVERSE OF THE EMPIRE OF PRESBITER IOHN.

The Contents.



His opinion of diuers Geographers touching the length, breadth, and limits of the empire of Presbiter Iohn. 2. Titles and qualities which this prince gives himselfe. 3. Description of the provinces subject to Presbiter Iohn, and first of Bar-nagas, the extent, limits of this countrie, and situation of the chiefe towne called Beroc or Barne: and of other Cities, Islands, Lakes, Ports, and famous Promontories. 4. Another description of the countrie which he holds upon the firme land, and of his principall aboad, and cities of Beimalachi, where he keeps his Court. 5. Fertilitye of this countrie, abounding in Barley, Millet, Pease, Beanes, and other unknowne pulses: Sugar, wine, Oranges, Citrons, Lyons, Oyle of Goue, Honie, Wax, Flax, and Cotton: foure footed beasts, and fowle of all sorts, Camells, Elephants, Lyons, Tygres (except Beares, Conies, and Goldfinches) Apes, Partridges, Geese, and Hares: mynes of gold, siluer, yron, and brasse. This countrie is also remarkable for that it hath two Winters, and two Sommers in the yere. 6. The beginning of these Asticipians; inuentors of the ceremonies of sacrifices, and of the Hieroglyphicall letters: Idolaters to their Images, esteeming gold little in regard of Copper: worshipping the Sonne rising, and cursing the setting: putting their dead bodies in vessells of glasse, and beleeuing two diings, the one immortal, the other mortall. 7. Description of Presbiter Iohns Court, his lodging commonly under tents, his apparrell, and baggage when he traueils. 8. Of the disposition, complexion, garments, and manner of building of the moderne inhabitants of this empire: their ordinarie meat, and their custome of feasting upon carpets, without table cloth, upon the ground. Their diuine made of the fruit of Tamerins. Their language, characters, and letters: Their ceremonies in mourning: their navigation. 9. Their riches rising from mynes of gold, siluer, copper, yron, sugar, cotton, &c. And what his reuenues be. 10. The forces of this emperor, what numbers of men he may raise, and with what princes he confines, his allies, and his neigbour enemies. 11. His rigorous and imperious manner of gouernement, whom his subjects honour and respect as God. His beginning and extraction from one of Salomans sones, and the Queene of Saba. Of the succession to the crowne. Of Ecclesiasticall benefices, and administration of the sacraments. Of common women and Brummers. Of the many officers of the crowne, diuided into three ranks. Of the punishment of adulterous women. 12. Two sorts of religion brought into the dominions of Presbiter Iohn, the Christian, and Mahometisme, and after what sort the Christian faith hath crept into these countries. 13. Of the error and false beleefe of the Abyssins retaining circumcision. Their priuies made like Conuents. The forme of their Churches, into the which it is not lawfull to enter with shoes, nor to spit in them: Of their Churchyard, Baptisme, Sacramentall confessions, and marriages. Of the asperse penance of the religious of the order S. Antonie, and of another order

order called Cestifanes; and their ceremonies in the celebration of the holie weeke: and of two notable prophecies importing that the Franks should reigne with them. 14. Embassages for the redemption of the Abyssins, and Presbiter John, with the Church of Rome.

I.



Namely all that have made any mention heretofore of that which the Emperour holds, haue spoken according to the auncient greatness of his predecessours, and not according to the extent of his Estate that now reignes; to whose empire they all giue diuers bounds. Some stretch it from the one vnto the other Tropic, giuing it neere fiftie degrees, or at the least seuen and fortie latitude, which would make one thousand and foure hundred French leagues, and this should be the length: and on the other side, they will haue the breadth, from East to West, that is, from the Red Sea to the Ethiopian. And these, to shew more plainly the bounds, say, That this empire confines vpon the North with Egypt, which liyes towards Nubia; to the East with the Red Sea, & a part of that of the Indies, the gulf called Barbasco, vnto the countrey of Melinda; towards the South, the mountains of Luua, or the Moone, which serue as a naturall wall; and vpon the West, the riuer of Nyger, or Senega, and the realmes of Nubia, and Manicongo, and the riuer of Nile which waters it. And these are the limis which *Belforest* and *Mercator* haue set downe after other Geographers. Others confine it almost after the like manner, giuing it for bounds vpon the North, Nubia, and Bugia, which are neere to Egypt; vpon the South, the mountains of the Moone; to the East, the Red Sea, and the Barbarian gulf, with the countrey of Ajana, and Dancale, which belong to the exterior Ethiopia; and vpon the West, the realmes of Manicongo, and Nubia, with the riuers of Nile, and Senega: this is the opinion of *Magin*, and some others. *Hugh* of Limfot, in his nauigation, faith, That this empire stretcheth from the entrie of the Red Sea vnto the Island of Syria, vnder the Tropic of Cancer, except the side of this gulf, which the Turke hath held twentie yeares: so as (in his opinion) *Presbiter John* should haue vpon the East, the Red Sea; towards the North, Egypt, and the deserts of Nubia; and to the South, the realme of Monoembgi; so as this Emperour should haue about foure hundred Italian miles vnder his command.

II.

But *John de Baro*, being followed by *Boterus*, faith, That at this day the lake of Barcena is the center of his Estate, which extends vpon the East, by the Red sea vnto Suaquem, for the space of one hundred twentie two leagues: but betwixt the Sea and his dominions, there is a ridge of mountains inhabited by Moores, which command also vpon the Sea coast, except it be in the port of Ercocco, which belongs to *Presbiter John*. Vpon the West, there is another ranke of mountains along the current of Nile, inhabited by Idolaters which pay him tribute: we must make the bounds of this empire vpon the North, by an imaginarie line drawne from Suaquem vnto the beginning of the Island of Meroe, called in our time Nobe, which shall extend for the space of one hundred twentie five leagues. Then must you make a bow, but not much bent towards the South, vnto the realme of Adea, (from the mountains whereof, flowes the riuer which *Ptolome* calls Barro, and falls into the Sea beneath Melinda) for the space of two hundred fiftie nine leagues, there bordering vpon it certaine idolatrous blacke Moores, with curled haire: from thence it turnes and ends at the realme of Adel, whereof Arar is the chiefe towne, and in the ninth degree of altitude: so as all this empire should not haue in circuit aboute six hundred seuentie two leagues.

This prince, who sayes that he is issued from *Dauid*, giues himselfe the titles of emperour of high and basse Ethiopia, king of Goë, of the Caffetes, Fatigar, Angola, Bam, and Baliguaze, of Adea, Vangue, Goyame, (where the springs of Nile are) of Amare, Baguamodri, Ambea, Vanguci, Tygremahon, Sabaim, the countrey of the Queene of Abba, and also of Barnagas, and Lord vnto the towne of Nubia, which doth extend to the Red Sea.

III.

But when his empire as it is at this day, we will describe the prouinces with as much breuitie

A breuitie, and as exactly as we can. Among all the prouinces subiect to *Presbiter John*, there is not any one better knowne vnto vs, than that which they call Barnagas, by reason of the neighbourhood of the red sea, right against the which, it extends from Suaquem almost vnto the entrie of the strait: yet it hath not any port vpon the sea but that of Ercocco. The chiefe towne of this countrey is called Beroc or Barue, and stands vpon a very pleasant riuer. Not many yeares since, the Turkes made a great spoile in this countrey, ruining many places, & carrying away a great number of prisoners; but in the end he made an accord with the Bassa (which they call of *Abyssia*, who makes his residence at Suaquem) paying him a thousand ounces of gold.

In the most Westerne part of the prouince of Barnagas, there is a mountaine which being spacious in the beginning, growes straight by little and little, and then it enlargeth it selfe againe like vnto a Mushrom, being a little league in circuit. Vpon the top thereof, there are royall buildings, a Church, a Monasterie, and two very great cellers, with a large peece of ground which may easily enteraine fise hundred men. There is no passage by but one, and that only to a certaine marke, beyond the which they cannot ascend, but with cords and baskets: and to conclude, this place is such, as it cannot be taken by force, by reason of the heighth, nor by famine, for that they haue prouision growing there. Leaving Barnagas, they encounter betwixt the East and South with the mountains of Mandaso, Ofale, and Grare, which diuide *Presbiter Johns* Estate, from the realm of Adel.

In the prouince of Dasila which is subiect to the realme of Barnagas, besides the towne of Ercocco, whereof we haue made mention, they do also reckon those of Sautar, Giabel, Laccari, and Abarach. After that the gulf of Ercocco goes, bending to a place called by the auncients Adulite, the which without doubt is the point of Ercocco, which extends vnto Bebul, with a nooke which the sea makes towards Arabia, vpon the beginning of the strait, by the which they come out of the Arabian gulf, or the red sea, the which in this place is very narrow, and the water shallow, and full of Islands.

Hauing past the towne of Ercocco, which hath opposit vnto it the Island of Mazua, they come to Zagnani and Zama, which are of the prouince of Lacca, then vnto the port of Velle, sometimes Anstifila. Beyond the point of Ercocco, there are two lakes where crocodiles liue as in Nile, and beyond it, they come vnto the port and promontorie called sometimes Mosylon, and now the Cape of Docono, which is in the realm and countrey of Dangali. In this place of Dangali and Docono, the sea makes a little gulf, and sodenly it straitens it selfe againe; so as the channell cannot be aboute ten or twelue good leagues broad: and vpon this channell are fise or six Islands which hinder the passage, so as sailors must haue good experience to auoid the rockes which lie neere vnto these Islands.

Next vnto the countrey of Dangali, they come vnto the port of Zeiloi, or Zeila, and then to Daphne, an ancient port, whereas the towne of Barbara stands, neere to Mount Zellex, after which is the Cape or Promontorie of Guarda Funi, whereas the towne of Iette (in former times called Accanne) is situated: here they double the cape, and from the East, they turne along the coast towards the South, and the inward Ethiopia. Vpon this coast they first find Carfur, sometimes called Opene, and the cape of Zin, and running along this gulf, they find a bending of the sea towards Azun and Zazelle, an old time Effina and Tonica: then they come to Magadazo, whereas the Portugals traffike, and after that to the last maritime prouine, which is Baria, comprehended in the titles of *Presbiter John*, hauing vpon the sea, the two townes of Pare and Braue, whose lands diuide the countrey of the king of great Ethiopia, and of the king of Melinde: but hauing this run along the coast, and it may be surueied more places than was needful, for the description of the Empire of *Presbiter John*, let vs take some view of that which he holds on the firme land.

The realme of Tygremahon lies betwixt the riuers of Marabo, Nile, the red sea, and the realme of Angote. They put this realme among the countreyes subiect to *Presbiter John*, for that their king is his tributarie. The realme of Tygi hath the good towne of *Caxumo*,

Caxum, the which they say, was the aboad of the queene of Saba, who as the *Ethio.* A plant, the which was called Maqueda, and had by *Salomon* a sonne whose name was *Meles*. This was also the place of residence for queene *Candace*.

The realme of Angore is betwixt the realmes of Tygremahon, and Amaran. The provinces of Abugane, and others, are in this realme. There stand also vpon the river of Sabir, the towne of Angore, Bachle, Corcote, and Petmaria, and vpon the river of *Angore*, the towne of Angore, neere to the which stands another towne, whose name is *S. Peter*.

The towne of Amara hath for bounds vpon the North, the realmes of Angore; to the South, the towne of Damut; and towards the West, the towne of *Angore*, and vpon the East, the towne of *Angore*. The realme of Xoa lies betwixt the realmes of *Angore*, and *Angore*.

The towne of *Angore* is greater than any other of this *Ethiopia*, for that according to the towne of *Angore*, the towne of *Angore* extends itselfe from of the realme Gayame, betwixt the towne of *Angore*, in old time called *Meroe*, and this tract of countrie containede therein is hundred miles.

The towne of *Angore* is not subiect to *Presbiter Iohn*, as some thinke, but is inhabited by *Mahomeans*, who are sworn enemies to the *Abyssins*.

The towne of *Angore* lies betwixt the realmes of *Adelafid Xoa*, and that of *Damut* neere vnto *Xoa*, and enclosed betwixt the lake of *Barcena*, and the countrie of *Zan*. Some others hold that the realme of *Damut* lies beyond the realme of *Vand*, and of *Goyand*, towards the West, the which I find more probable.

This is all that can be said concerning this Empire, in the description whereof, the greatest part of *Cosmographia* is made by conjectures, for that the reports which have beene receiued from the *Abyssins*, which have left their countries, are full of ignorance, and of error, as the most part of men in the world would find them distastfull. Finally, they thinke that the towne of *Angore* is the towne of *Angore*, in the towne of *Caxum*, which was the towne of *Angore*, and in a manner his continuall aboad in the towne of *Angore*, as *Herodotus* in *Liby* of *Liby* (who hath run along all the coast of *Ethiopia*, and who could not be deceived by the *Abyssins* in that point) reports.

The Qualitie.

The whole Empire of this great Monarch, to speake in generall, is very fertile: for although it yeelds little wheat, yet it hath store of barley, millet, pease, beanes, and other pulses, whereof some are vnknewne to vs. It yeelds also abundance of sugar: for the *Abyssins* know not the manner how to boile it, nor to refine it. They haue great store of *Vines*, and there groweth such abundance of oranges, cytrons, and lymons, as it almost exceeds belief: but they haue no medons, rootes, nor oliues; yet they make oyle of *Acacia* tree, which the inhabitants call *Gone*. Finally, they haue abundance of honey, for that the bees are kept euen in those places where the men remaine: by reason whereof they haue such store of wax, as they of the countrie haue sufficient to make vessels without any vse of tallow. This countrie doth also beare flax, but the inhabitants haue not the art to make any linnen cloth, the which they make most commonly of cotton, whereof they haue great abundance.

Moreover, this countrie hath in a manner all sorts of foure footed beasts, and all foule, as we haue in Europe of elsewhere, as oxen, sheepe, asses, horses, cammells, and besides elephants, lions, tygers, ocelots, and fowles; but they haue no beares, cunnies, nor *Ants*. These countries haue this incommenience, that there comes sometimes such a plague of grasshoppers, as they darken the aire with their multitudes, & spoile some of the countrie, sometimes another, destroying all their harvest, and eating the leaues of the trees.

The countrie are small, but they haue many races of Arabia and Egypt, and

and they cause their colts to sucke kyne three or foure daies after they are foaled. They haue great Apes, which are exceeding furious.

These countries want no mynes of gold, siluer, yron, and brasse: but the inhabitants know not how to draw it. In the realme of *Zagamedra*, they find mynes of verie pure siluer, the which they cannot draw but by fire, the which doth make it run like long rods. *Goyama* abounds in gold, and in the realme of *Damut* they draw it, and refine it something better.

Their fields are full of partridges, geese, and hares, for that the *Abyssins* neuer hunt. To conclude, there is no countrie fitter for the generation and multiplication of beasts, fowles, and plants, than this: but the inhabitants know not how to vse this happinesse, nor the bountie of their countrie, which might make them liue with as much ease as any people on the earth.

The inhabitants of these countries haue two Sommers, and two Winters, which they doe not distinguish by the heat or cold, but by the continuall showers, or by the faire weather, and cleere skie.

The manners of the Ancients.

The Ancients haue beleued, that the *Ethiopsians* came not from any other place to inhabit that countrie, and that they were the first that instituted the seruice of the gods, and the ceremonies of sacrifices. They vsed two kinds of letters, whereof the one which they called sacred, were vnknewne to all men but the priests; and the other were common to all the people: yet the figures of their letters were not such, as they might frame any Syllables, but did resemble the shapen of some beasts, or the extremities of mans bodie, with many instruments of handicrafts men, and euery figure had his signification; as the Sparrow-hawke did signifie swiftnesse, the Crocodile, euill, the Eye, a careful regard, and so of the rest.

They did hold him most holie among their priests, that did run as if he were frantick: And when they had chosen their king, they did worship him as if he had some diuinitie in him, or at the least that he was giuen them by the diuine providence; and he that was aduanced to this dignitie, was bound to liue according to the lawes, and to doe all things after the custome of the countrie. He might not recompence nor punish any one that was vnder his power: but whenas he desired to haue any one punished for some offence, or crime, he sent a Sargeant, who carried him the marke or signe of his death, and presently he to whom it was brought, vpon the sight thereof, was the executioner of his owne death.

They did so honour their king, as if by chance he were blind of one of his eyes, or lame, or had any other imperfection or disability of bodie, they put out one of their eyes, or brake a legge, or some other part of the bodie, thinking they should performe their duties verie ill, if they should remaine in good estate, whenas their king was mayhed in any part or member. They hold also, that they which were beloued of the king, killed themselves at his death, beleueing that this death would bring them glorie, and that it was a certaine testimonie of true friendship.

The Island of *Meroe* was in ancient time the place of residence or aboad of the kings of *Ethiopia*, and it was inhabited by shepheards, which gaue themselves to hunting, & by labourers which manured the ground. *Herodotus* writes, That the *Ethiopian* *Macrobes* did more esteeme brasse than gold, the which was held for vile among them, as the embassadors of *Cambyses*, going into that countrie, saw fountains all enuironed, & as it were bound with chaines of gold; others say, that it was Latten. The women praefixed ammes, and went to the warre, and making holes in their lips, they put in hoopes of brasse.

Some did worship the Sunne rising, and did curse the setting thereof with a thousand imprecations. Some did cast their dead bodies into riuers, others did put them into vessels of earth, and some layed them in glasse, where they kept them a yeare in their houses, and did worship them with verie great deuotion, offering the first fruits vnto them.

Some hold that they declared him king which did exceed the rest in beautie, and in A knowledge to feed cattell, that was the strongest, and richest: They say also, that they be- lieve in an immortal God, Creator of all things, and King of all the world; and another God, all, and vncertaine. He that was their king, was honoured by them as a God, and in the same manner, he that now the king was knowne to be of greatest merit.

¶ The manners at this day.

VII.

THE inhabitants of the Abyssins, whom the Arabians call Aticlabassa, and some of his subjects call him the name of Bel, or Belul Gian, which is as much to say, as powerful B Prince, and from thence by corruption of language we haue giuen him the name of Presbiter (John) and others call them Acegue, which signifies Emperour, or Ne- cessary, as it is to say, King, according to an auncient custome, hath no certaine aboad; he sometimes in one place, sometimes in another, and he liues most common- ly in the open fields vnder Tents, which they carrie with him to the number of 6000, so his Court contains ten or twelve miles in compass, when euery man is lodged.

He hath great store of vessell of gold and siluer, and other rich moueables. Some say, that he is not blacke, like vnto the other Ethiopians, but inclining something to white, his ordinarie daies journey when he trauels, as also his subjects, is twelve miles. When he trauels the countrey, he is compassed about with certaine red curtaines, which are C high behind him, and of either side. He carries vpon his hand a crowne halfe gold, and halfe siluer, and in his hand a Crosse of siluer. His face is conered with a peece of blew taffeta, the which he lifts vp or pulls downe more or lesse, as he fauours them that haue to doo with him.

The inhabitants of these countreys are blacke, ignorant, and without all knowledge of letters, as some report; yet that great scholler *Escale*, who hath left vs so great cause to commend him, doth witnesse, in his booke of the Correction of times, That they are not ignorant, as some hold them. They haue no vfe of physicke. Their ordinarie garments are of beast skin, or of cloth made of cotton: but the better and richer sort wear sheepe skins, and they that are in greatest dignitie, Lyons, Tygres, and Onces. D

Their houses are low, and of no worth, for they are built of chalke, and of straw, & they are in the lowest roomes. Their doores are alwaies open, but not any one enters into another mans house. They neither haue tables, nor table cloths, and when they eat, they sit on the ground vpon carpets, or some other cloth: There are many among them that eat flesh beefe raw. They vfe no manner of coyne, but in stead thereof, they giue gold by weight. They vfe trucking or changing in all things, and that whereof they make greatest vfe therein, is salt and pepper. They are not much giuen to hunting nor fishing, and there are few handicrafts men among them. They call all the people of Europe, Frances, for that the French haue in former times extended their names vpon all the world, especially in the conquest of the Holie land. But they call all other people that be white, Ghil- E beres. Although they haue vines, yet there is no wine made but in the kings house, and the Patriarcha, whom they call Abuna: but in stead of wine, they make a certaine beue- rage of the fruit of Tamariske, which is somewhat sharpe.

They are for the most part dull witted, and exceeding flow, for they haue flux, and can make no cloth: They haue canes of sugar, and cannot draw it: yron, and haue not the wit to make it, yea they hold smiths to be forcerers and wicked men.

Great men intreat the poorer sort verie roughly, so as they looe but what will serue their necessities, for that the mightier take it from them. Their language is without rule, and to write a letter, they must haue many daies: yet they haue goodly characters, much more pleasing than the Arabians and Turkes, as we may see in the booke of the Correction of Letters, written by *Ioseph Escala*, and in the Onomastick of *Turnerus*. The Noblemen, Bur- gesses, and Common people, haue their dwellings distin- and the meanest may purchase him the title of a gentleman, by some famous exploit.

There is no towne in all the Abyssins countrey that hath above 2000 households, and there

A there are few of that sort. They remaine for the most part disperfed here and there in hamlets. They giue salt for the weight of gold. The people neuer sweare but by the life of their king, wherein the Spaniards doe imitate them. They doe commonly vfe mules to beare their burthens, and to trauell on, but when they moume, for that they hold this colour to be a true sign of sorrow and heauinesse. They lament the death of their friends for the space of forrie daies. Whenas they make any great and statly feast, the second seruice is raw flesh, the which they eat with much spices, and find that it is one of their daintiest dishes.

B They are much giuen to navigation, and in a manner all that are of a free condition at the East Indies are marriners, and well practised in that trade, so as they are imploied in the merchants ships of Goa, China, Bengala, and other places.

C They serue in this trade for little money, and they are readie for all kind of drudgeries, enduring whipping, and other outrages very patiently, differing very little from slaues: They haue for the most part their families in these ships, and they seeme properly borne to be slaues. If any one suffers that which he carries vpon his head to fall into the sea, or any other thing of lesse price, yea when their ships are vnder saile, there is one amongst them that casts himselfe into the sea, and swimming recouers the thing that was lost. They sing in a manner continually when they trauell. And when they haue nothing else to doe, (especially in the Portugals ships) they drinke drunke with their wiues and children, repeating a thousand songs in the midst of their excess. Their wiues doe also weare long breeches, after the marriners fashion, at the East Indies, like vnto the Arabians and Mahometans.

¶ The Riches.

THE gold and siluer which is found in this countrey, will sufficiently proue that there is infinit wealth, besides brasse, yron, and especially sugar, whereof there is great abundance, and might yeeld them much money, if the inhabitants had as well wit, and curiositie to refine it, as they haue good hap to gather it plentifully.

D This prince hath three sorts of reuenues: the first consists in the fruits of his land and demaines, the which he causeth to be tilled and manured by oxen and slaues, which he multiple continually, for that they marrie among themselves, and the children are of their fathers condition: the second kind of his reuenues, grow from his subiects, who pay him so much for euery fire, and the tenth part of all the mineralls which are drawne by any other than himselfe: the latter sort comes from princes which are his subiects, whereof some giue him horses, others oxen, and some lend him cotton, or other things: and these giue him the reuenues of one of their townes; so as it be not that whereas they make their ordinarie aboad.

E Some hold that he hath great treasures, as well of cloth and pretious stones, as of gold, and that he hath great places full, the which may easily be coniscured by a letter written to the king of Portugal, by the which he offered to giue, towards a warre against the Infidell, one hundred thousand drachmas of gold, with great store of men and victuals. Some holds that he laies vp yearly three millions of gold in the Castle of Amara. It is true, that before the time of king *Alexander*, they did not lay vp so much gold, for that they knew not how to purge it, and refine it: but in recompence, they laid vp great store of pretious stones, and peeces of gold. The viceroi of Bámagas giues yearly to *Presbiter John* one hundred and fiftie good horses, with great store of silkes wrought. The king of Tygemaon sends him yearly two hundred Arabian horses, with many peeces of silke and cotton, and a great quantitie of gold: and others send him that whereof they haue abundance, or can easily recouer.

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IX.

¶ The Forces.

X.

The people subiect to this Monarch are not very valiant, both for that he holds them as slaues, as also by reason they want the generositie of courage which makes men apt to armes, and hardie, and resolute in daungers; so as they seeme to haue their hands continually bound by the respect they beare vnto their prince, and the feare they haue of him: as also for that they haue no defensive armes, but some paltrie headpeeces, and shirts of mail, wherewith the Portugals haue furnished them. Vnto the great want of forts, for that these people hauing neither strong places to retire themselves vnto, nor armes wherewithall they should defend themselves, remaine a pray to their enemies. Their offensive armes are arrowes without feathers, and the zagay, or lance like a pike. Moreouer, they haue a Lent of fiftie daies, which doth so extenuate and weaken them, by reason of their great abstinence during that time, as they haue not force to go nor moue for many daies after. This makes the Moores to watch their opportunitie, and to assaile them with great aduantage. And for that, as we haue said, there are no places of note found in all *Presbiter Iohns* countrie, in regard of their strength or otherwise, the Portugals discouraging sometimes with the Abyssins, haue told them, that it were better to auoid the great spoiles which the Mahometans and some other Idolaters do continually make in those countries, carrying away both goods and men (that their prince should build townes and castles, and fortifie them with ditches, walles, and other things necessarie to make a place defensiu: whereunto they haue answered, that the power of their Neguz doth not consist in walles of stone, but in the armes of his people. *Francis Aluares* doth write, that this Monarch may raise a great many hundred thousand of men: yet it hath not bene scene in his greaft necessity, that he hath drawne together such great numbers. He hath a militarie religion, vnder the protection of Saint *Anthony*, to the which euery father of a familie that is a gentleman must appoint one of his sonnes if he haue three, but not the eldest; and of these they make about the number of twelue thousand horse, the which are appointed for the kings guard. The end of this religion, is to defend the frontiers of this Empire, and to make head against the enemies of the faith. Finally, *Presbiter Iohn* confines with three potent and mightie princes, whereof the one is the king of Bourne, the other the Turke, and the third the king of Adel. The king of Bourne doth command in that countrie, the which doth extend from Guangle towards the East about fiftie hundred miles, betwixt the desarts of Ser and Barca, the which countrie is vnequally diuided into plaines and mountaines. The king of Bourne hath a great number of subiects, the which he doth charge with no other impositions than the tenth of their fruius. Their trade is to steale, and robbe their neighbours, and to make them slaues, and then to exchange them for horses with the merchants of Barbarie. He hath vnder him many kingdomes, and doth much annoy the Abyssins, taking all that he finds in their mines, and carrying away the men captiues. These people fight altogether on horsebacke à la genette, with short stirrups: they vse lances with two heads, zagays, and arrowes, and they enuade the countrie sodenly, sometimes of one side, sometimes of another; but these may rather be called theues and murtherers, than enemies. The Turke which confines with the Abyssins vpon the East, and the king of Adel which enuiron their countrie betwixt the East and the South, inuest *Presbiter Iohn* much, and haue restrained the bounds of his Empire, and reduced this countrie to great miserie: besides that the Turkes haue spoiled a part of Barnagas, whereas they entred in the year 1558, and were repulsed, yet they haue taken from *Presbiter Iohn*, all that he held along the coast, and especially, the ports of Suaquem, and Ercocco, at which two places, the mountaines which lie betwixt the Abyssins countrie, and the Red sea, open to make passage for traffick betwixt the Abyssins & Arabians: and not long since, the king of Barnagas was forced to make an accord with the Turke, and to purchase a peace of him, paying a yearly tribute of a thousand ounces of gold. But he receiues no lesse

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A losse by the king of Adel, who confines with the realme of Fatigar, and commaunds vnto the Red Sea, where he hath Assam, Salir, Met, Barbora, Bidar, and Zelle. There are at Barbora, many vessels from Aden, and Cambaia, with their merchandise to exchange, for the which they receive store of flesh, and victuals, honie, and wax for Aden: much gold, iuorie, and other things for Cambaia: and they also draw much victuals from Zeila, for that there is abundance of honie, and wax, store of graine, and diuers fruius which they lade to carrie to Aden, and other places of Arabia; then cattell, especially certaine sheepe, whose tiales weigh fise and twentie pounds or more, hauing the head and necke blacke, and all the rest white, and certaine others which are all white, hauing long tiales, and crooked like vnto the stocke of a vine, with a necke hanging downe like vnto a bull. There are certaine kyne which haue hornes branched like vnto a flagge. There are some blacke, and others redd, hauing one horne in the forehead, a foot and a halfe long, bending backward. The chiefe towne of this realme is Arar, eight and thirtie leagues from Zeila, lying South-East. The king of this countrie, who is a Mahometan, by a perpetuall vow to make warre against the Christians of *Presbiter Iohns* countries, hath purchased himselfe the name of Holie among the Barbarians. He attends vntill the Abyssins are growne weake and consumed, by that long and strict fast of fiftie daies; and whereas they are scarce able to doe any necessarie businesse in their houses, he enters the countrie, spoyle the villages, carries away many Abyssins captiues, and commits a thousand outrages. The Abyssins slaues are of great profit out of their countrie: wherefore princes doe much esteeme them, and among others, these slaues, by means of their industrious seruire, are growne free and rich in Arabia, Cambaia, Bengala, and Sumatra: for that the Mahometan princes of the East, being all tyrans, of the realmes vsurped from idolaters, cannot trust their subiects, when they seeke to assure their Estates, but they make themselves strong by the multitude of slaues that be strangers, to whom they commit the guard of their persons, and the gouernement of the realme. Among all the sorts of slaues, the Abyssins are most esteemed, by reason of their great fidelitie, and their good completion. And for that the king of Adel, by the great number of prisoners which he tooke in the countries of *Presbiter Iohn*, did fill Egypt and Arabia with slaues of that nation, receiuing in exchange, armes, munition, and souldiers, from the Turke, and princes of Arabia: *Claudius*, king of the Abyssins, finding himselfe prest, in the year of our Lord God 1550, by *Gradaamed* king of Adel, who had much annoyed him by the space of foureteeen yeares, by his continuall incursions; and seeing himselfe forced to abandon the frontiers, and to retire into the heart of his Estates, he demanded succours of *Stephen de Gama*, Lieutenant to *Iohn* the third, king of Portugall, at the Indies, who was then in the Red Sea, with a good armie. *Gama* sent *Christopher* his brother vnto him with foure hundred Portugalls, and a good number of Harquebuzes, and other armes. With these he defeated his enemy twice, by reason of the aduantage of his shot: but in the third battaile, the king of Adel hauing received a thousand Turkish Harquebuziers, from the Gouernor of Zebit, with ten pieces of ordnance, the Abyssins were put to rout, and many of the Portugals slaine vpon the place. But the king of Adel hauing sent backe his Turkes, he was sodenly set vpon neere vnto the riuer of Zeila, and to Mount Samal by king *Claudius*, who had sixtie thousand foot, fise thousand Abyssin horses, and the Portugals which remained of the last defeat, whereof one of them wounded *Gradaamed* verie sore. But in the year of our Redemption 1559, king *Claudius* coming to fight with the Moores, was slaine vpon the field, and the king of his enemies did triumph vpon an Assie. He had for successeur *Adamas* his brother, against whom (for that he was halfe a Mahometan) a great part of the Abyssin nobilitie revolted; so as the viceroy of Barnagas defeated him, in the year of our Lord God 1562: but the affaires of Ethiopia wauering thus for a time, they were soone after restored vnder *Alexander*, by the helpe of the Portugals, who brought them offensive and defensive armes, and stirred vp the spirits and courages of the Abyssins by their example in the warre: for all they that remained of the defeat of *Christopher de Gama*, and many others which haue come since, are settled and married there: so as they haue brought in our order and discipline of warre, the vse of

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armes, and the manner how to fortifie the countrie, and places of importance. Some A Florentines haue also travelled into this countrie, partly through curiositie, and partly for traffique.

The Emperour of the Abyssins doth vse to cherish and giue kind entertainment to the Franks (so they call all the people of Europe) and will hardly suffer them to go out of his countrie, when they are once entred. *Prebiter John* hath many enemies, besides those of whom we haue made mention; as the king of Dancali; to whom belongs the port of Suclay, vpon the Red Sea. Moreouer, the Moores, which are in the prouince of Dobre, diuided into foureteene Seigneuries, doe much annoy him: for although they remaine within the confines of *Prebiter Johns* countrie, yet they reuolt often. There B is a law among them, that no man may marrie vntill he hath slaine twelue Christians. In our time, this great prince tooke the king of Mozambique in battaile. He put to rout the Queene of Bersaga, at the Cape of good Hope; defeated *Termides* prince of the Negros, towards the West; and vanquished the king of Manicongo, which is right against the Island of S. Thomas, vnder the Equinoctiall lyne; and afterwards, one of his Captaines put *Asamar*, Basha to the great Turke at Suaquem, thrice to rout, and in the third, he tooke his sonne prisoner, and cut off his head, taking from him many peeces of ordnance.

He holds Egypt in great feare, and many Arabian princes, by reason of the water which he may take from them; for the which they pay him tribute. He may famish C Egypt, as Pope *Pius* the second and other Authours write; taking from it the river of Nile: the which the Abyssins know well; but they say, they forbear to doe it, least the Turkes should ruine the Holie Sepulchre of our Lord and Saviour Christ. To conclude all in a word, there is no doubt but if *Prebiter John* had men out of Europe, which could fortifie his countries in diuers places, fill it with armes after our manner, and instruct the Abyssins, and traine them in our kind of fighting; he should not onely be able to chase the Turke out of all the countries which his predecessors held in old time, but also to giue a law to all his neighbours that assaile him; considering the great abundance of gold, and siluer; that he hath, and also the great numbers of men that lue in his kingdomes and territories. D

¶ The Gouvernment.

XI.

This monarch keeps all his subjects both great and small in wonderfull awe, and doth intreat them more like slaues than subjects, and the better to entertaine them in this estate, he maintaine himselfe in such reputation amongst them, as they hold him for a sacred and diuine person: All bend themselves hearing the name of their prince, and in honour thereof, touch the ground with their hands: They doe reuerence to his Tent, although he be not in it. The kings of the Abyssins had a custome to fiew themselves but once a yeare to their subjects: Then he appeared thrice, that is to say, vpon Christmas day, Easter day, and of the Holie Crosse in September: but since they are growne more familiar.

The king takes away and giues Seigneuries to whom he pleaseth, and it is not lawfull for him that is deputed, to shew any discontent. He disposeth both of religious and lay men, and of their goods, of the collation of holie orders, and the administration of Sacraments: There is not any one among them that hath vassalls, but the King himselfe, to whom the kings that are his subjects come euerie yeare to doe their homage, and to promise obedience.

This prince defendes (as they hold opinion) from a sonne of *Saloman*, called *Melchior*, and the Queene of Saba, and these people receiued the Christian faith vnder Queene *Andiaes*, in whose time the house of *Gaspard* began to raigne in Ethiopia, and from him there descended thirteene generations. *John* the Holie, about the time of the Emperour *Constantin* hauing no children, left the empire to the eldest sonne of *Caic* his brother, and he inueiled *Baltazar* in the realme of *Fatigar*, and *Melchior* in that of *Goyame*: by reason

A son whereof, the bloud royall was diuided into three families, of *Gaspard*, *Melchior*, and *Baltazar*. He ordained that the Empire should be giuen by election to one of those three families, although he were not the eldest, for that the particular realmes remained to the eldest. And to auoid all troubles, he ordained that the Emperours brethren, and his nearest kinsfolkes should be shut vp in the castle of Mount Amara, and carefully kept; willing also that the Emperours sonnes should be put there, except the eldest, in whose place, if he dies, the next is alwaies drawne forth.

This Monarch giues and takes away benefices at his pleasure, and makes no difference betwix the Clergie and Laymen, but the administration of sacraments belongs to the B Abuna, the which is their Patriarch. Incontinent women which make profession of that lewd life, lue without bourroughs and townes, and are paid by the communalities. It is not lawfull for them to enter into any towne, and they must of necessitie beattired in yellow.

The eldest succede in the fathers goods, according to the lawes of the countrie: It is ordained by an ancient law, that the king shall not keepe himselfe retired about two daies, for that if he should stay longer in one place, there would be great want of victuals, considering the infinit number of noblemen, officers, and others which follow the court.

The first ranke of dignitie, and the greatest is that of Bishops, and the Clergie; the second, is of sages and learned men, which they call *Balsamates*, and *Tenquates*; and the nobilitie holds the third: the last are those which receiue pay, to what estate soeuer they are called.

Although that Iudges take knowledge of crimes worthie of death, yet they are bound to make their report to the gouernour of the place where they remaine, who carries the title, and is in effect the kings lieutenant, and represents his person. They haue no written law, but all things are decided according vnto naturall reason.

If a woman be accused of adulterie, the punishment belongs to them that are interested, and find themselves as it were wronged in their honour. The viceroy of *Barnagas* remaines in the towne of *Barue*, and hath vnder him the gouernments of *Danfile*, and D Canfile, which are vpon the frontiers of Egypt.

¶ The Religion.

The subjects of *Prebiter John* are for the most part Christians, who remaine very obedient, and well affected to their prince. There are also some Mahometans which are his tributaries; but these continually seeke meanes to reuolt. But to speake of them that follow the Christian religion, and to discourse of their beliete, which differs something from ours, although we all acknowledge one Saviour, it shal be fit in my opinion to relate after what manner the faith crept into these countries.

E The Abyssins in the beginning receiued Iudaisme, which extended vnto the neighbour countries, by the meanes of *Melchior* the sonne of *Saloman*, of queene *Ataque* his mother, and of the Iewes which accompanie him. At the least, the Abyssins say, that this is found in an old chronicle, the which is kept in the towne of *Caxume*. They receiued the Christian faith by the meanes of queene *Candace* eunuch, who was baptised by *Philip*, as we read in the Acts of the Apostles. The first place which was conuerted to the faith, was that of *Tygia*, and at this day, they make all their publicke instruments and writings in the Tygian tongue. They fell afterwards with the Cofites of Egypt into the error of *Eutiches*, for that they depend of the Patriarch of Alexandria, whom they acknowledge for their head, and from whom they receiue their Abuna or Patriarch: for this people following the authoritie of this Patriarch of Alexandria, and his doctrine, came to be corrupted: for that the brooke must of necessitie fauour like the spring; especially for that the Abyssins could haue no entercourse with them of Rome, but by the meanes of Alexandria and Egypt.

For that the mischiefes doth still encrease, the Abyssins hold with the errors of the Cofites

XIII.

Cofites, many other impertinencies. Their ignorance and error augments by the commerce and conuersation they haue with idolaters and Mahometans which enuiron them round about: yea there are many idolaters which liue in the middelt of the Abyffins, as in the realmes of Damut, Coragae, and Agaos.

But to let you vnderstand their beliete, you must know that the Abyffins hold circumcision obstinately, and not onely the men are circumcised, but also the women. I know not after what manner, the which the Iewes did not vse. Moreover, following the law of *Moses*, they eat not any beast that is not clouen footed; and for this cause they abhor hares, geese, and ducks. They do reuerence Saturday more than Sunday, following therein the Iewes, who were so zealous in the obseruation of the Sabbath day.

Men wear their haire long, and shau the chin and vpper lip, wearing a little croffe about their necks. Contrariwise the priests shau their heads, and wear their beards long, hauing a croffe in their hands, (the which is not allowed among the Laytie, but only with the Lords) and a vessell of holie water, to giue vnto those that shall require it with a blessing; and they are accustomed to cast of this holie water into the meat they eat and into their drinke.

King *Iohn* ordained that there should be but foure parishes in euery towne. These parishes are made like vnto conuents, and in either of them there are thirteene priests to say Masse: and these iudge of ciuile causes, as the Iudges do of criminal in the kings name. Of all the number of priests, they chuse twelue canons, the which do continually assit the Bishop, who is chosen out of that number, as the Archbishop is taken out of the number of the Bishops, and the eldest Bishop is made Archbishop.

The Monkes weare a long garment vnto the ground, the which for the most part is yellow and very hairie: Nuns vse also a long gowne, their heads are shauen, and they are gyrt with a leather belt. They are not shut vp in the Monasteries, but in certaine villages, vnder the obedience of the neereft Conuent.

Their Churches haue two curtaines, the one neere vnto the Altar; and no man enters into this place but the priests: the other in the middelt where the clerkes remaine, at the least they that haue the meaneft orders: wherefore many seeke to be admitted, to the end they may haue access vnto this place.

Euery Church hath but one Altar, on which they say but one Masse a day. The walles of these Churches are couered with the pictures of our Lady, and of Saints, especially, of *S. George* on horsebacke. They haue no grauen images, and some thinke the onely reason is for that they haue not wit enough to make them. They will not allow any to paint Iesus Christ crucified, saying, that they are not worthis to see him in that passion and torment.

They make the bread and wine, which the priests doe afterwards consecrat at Masse, with wonderfull care & ceremonie. They put off their shooes when they enter into their Churches, and they spit not in them, neither do they suffer any beasts to enter into them. If any one passeth on horsebacke before a Church, he lights, to witnesse the honour he beares vnto it. Their Church-yards are enuironed with high walls, to the end no beasts may enter into them. They haue bells of stone which are long and thinne, whereon they strike with a staffe: they haue some also of yron, with a clapper of the same metall, and vse to carrie some in their processions, which they sound.

They do not baptise their male children but fortie daies after their birth, and females after sixtie; and if any die in the meane time without baptism, they say that the mothers receiuing of the communion during the time of her being with child sufficeth: they baptise not but vpon Saturday and Sunday, and they presently giue the Eucharist to them that are baptised. In remembrance of our Sauours baptism, then cause themselves to be baptised euery yere vpon Twelfth day: and to this end, there are pooles, and little lakes, in which they transport themselves.

They confesse themselves standing, and they keepe not much secret in their confession. They communicate vnder both kinds, and they consecrate bread without leauen. They go to the communion with their hands open, and lifted vp before their shoulders, and they

A they receiue standing. They neuer say Masse without Incense, nor without three persons, that is, the Priest, the Deacon, and Subdeacon.

Marriages are made by the meenes of priests, but they are not firme. Priests may marie, but they can haue but one wife, and if she dies, they may marie no more, or if they doe, they become lay men (the which is practised also among the Muscouites) euen as if they had layen with another woman. All the religious men are of the order of *S. Anthony*. It is true, that from this there is another sprung, called *Cestifanez*, which is rather held for Iewish than Christian.

There reignes an heresie in this empire, which holds, that they ought not to worship any other Croffe, than that whereon Iesus Christ was crucified. They giue not the extreme vnction to them that are neere death, but they cast Incense vpon the dead, wash them, wrap them vp, say the office for them, and carrie them to the ground, with a Croffe, Incense, and Holie water. They keepe Lent strictly, and with great abstinence. Their best meats at that time are hearbes, dried rayfins, and some fish; which notwithstanding they vse in few places. But many Priests, Monkes, and Nunnes, eat nothing but hearbes, either during the whole Lent, or euery two daies: yet in the realmes of *Barnagas*, and *Tygremaon*, they eat flesh on Saturday, and Sunday.

Their Monkes and Nunnes do verie austere penances, as to weare a girdle of yron vpon their flesh; to passe the whole Lent, and neuer sit; to remaine in the coldest weather vpon the necke in water, or else in woods, vallies, or caues, farre from all companie. All Clarke fast from Whitsonide vntill Christmas, except Saturday, and Sunday, and lay men from Trinitie Sunday vnto Aduent, Vvednesdaies, and Fridayes. Priests may not marie after they haue taken orders: but they may be receiued being married, vnlesse they haue had two wiues.

In the Helie weeke they neuer say Masse, but on Thursday and Saturday, and during all this weeke, the Abyffins salute not one another, and if they meet, they passe by, and lift not vp their eyes: and men of qualitie, go attired in blacke or blew, and they light no candles in their Churches. Vpon Maundie Thursday they vse the ceremonie to wash the poores feet. On good Friday they doe as so full of pietie, and giue fuch testimonies of sorrow, as it is almost incredible. They beat one another with their fists and rods: And they doe willingly receiue 10 many stripes or blowes from their priest, as the blood runs downe their bodies. During the time that our Sauours bodie lay in the graue, they attire themselves in mourning, and they eat not any thing, neither doe they go out of their Churches.

They hold seuen Churches to be most auncient, for that (say they) they were built whenas they receiued the Gospell. They will haue that of *Caxumo* vnder the name of *S. Mary* of Syon, to be the first, for that the first stone of the Altar was sent them from this mountaine. There are one hundred and fiftie Channons, and as many Monkes. Women enter not into their Churches, vnlesse it be at the towne of *Bazu*, where there are two, one for men, vnder the name of *S. Michael*, and the other for women, vnder the title of *S. Peter*, and *S. Paule*. There are verie many Monasteries: twelue miles from *Chaxune*, there is one, among the rest, which is called *Alleluya*; for that (as they say) a religious man being attentue at his ordinarie prayers, heard the Angells sing *Alleluya* in the place.

Monkes may not marie, and women may not enter into the cloysters of men, nor any beast of that sex. There are many among them that marie two wiues, yea more, at one time, which are not punished: yet it is not lawfull for them to enter into the Church, but they may be diuorced. They feare excommunication wonderfully, and they are to deuout, as many come yearly to the holie Sepulchre.

F They confesse and hold the Church of Rome to be the first in the world, and the Pope for the greatest man that is, and for the Vicar of Iesus Christ, and the successeur of *S. Peter*, and their fear, which they call of *Dauid*, from whom they say they are descended, the second. They haue propheties which import, that they should not haue above one hundred Abunes, that is to say, Patriarchs, from the Church of Alexandria, and that he

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which they had in the yeare of our Lord 1520, was the last, after which they had a new Rector or head from the Church of Rome. They haue the prophesies of two holie Hermits, which say, That the Franks shall joyne themselves with them, and ruine Tor, Ziden, and Mecca, and take Egypt; at what time the way to vnite them vnto the Christians in these parts shall be open: And the Moores haue a prophesie, which saith, That Mecca, whereas the Prophet Mahomet hath his Sepulchre, shall be ruined by the Æthiopians. They haue not the heresie of the Monothelites amongst them, but they hold two natures in Iesus Christ, as we doe: the which appears in their Æthiopian Masse, translated into Latine.

XIII.

Presbiter Iohn saith, in a letter sent vnto the Pope, that it is written in the life of S. Victor, B and in the Bookes of the holie fathers, That a great Christian Lord should make a strict league with the king of Ethiopia.

Now that we haue set downe the Abyssins Estate touching spirituall matters, it shall be futo make some mention of that which hath beene done in our time touching their reconciliation with the Church of Rome; and first we will begin with a famous embassage. A little before our time, David king of the Abyssins, being yet but young, and vnder the gouernement of Hellen his grandmother, moued with the fame of the happie success of the Portugals at the Indies, sent one called Mathew, an Armenian by nation, with an Abyssin Lord, to Alphonso of Albuquerque, viceroy at the Indies, to contract friendship with king D. Emanuel, to whom they brought letters from their prince in a little pipe of gold, and among other things, they presented vnto him a peece of the true Crose in a box of gold.

These being afterwards returned from Portugall to the Indies, were ten yeares after their departure conducted to Ercooco, by Sequeira Generall of the Portugals: And there, by the meanes of the kind reception they gaue vnto Mathew, and of the joy that the Abyssins did shew for his returne, the Portugals were assured of that wherof they doubted, that he was embassadour vnto the great Neguz. With this occasion, Sequeira contracted a league, and made a perpetual peace, in his kings name, with this monarch, whose name the viceroy of Barnagas sware the league.

At the same time, Sequeira sent Roderick de Lima Embassadour to this Princes Court, D with whom went Francis Aluarez, who afterwards writ all this Historie. He returned from his embassage fix yeres after his departure, that is to say, in the yeare of Christ 1526; bringing with him Zagazabe, an embassadour sent by Presbiter Iohn to the king of Portugal, and Francis Aluarez with presents and letters which he sent vnto the Pope. The letters were presented at Bolonia, at the coronation of the Emperour Charles the fift. The Emperour of the Abyssins made mention in his letters, of Pope Eugenius the fourth, who had sent the Councell of Florence to his predecessors; and he remembered the vnion of the Easterne Church with the Roman.

In the yeare of our Redemption 1555, Iohn the third, king of Portugal, had a desigine to trie all possible meanes to reconcile Presbiter Iohn wholly to the Church of Rome; for E although that Davids Embassadour had done his obedience to Clement the seventh in his kings name, yet they doubted (as it was likely) that for want of spirituall helpe, it would be vnprofitable; seeing they still followed the heresies of Eutiches and Dioscores, and depended of the authoritie of the Patriarchs of Alexandria, and received the Abuna from him which was the arbitratour of Ecclesiasticall things, and administratour of the Sacraments, who gaue orders throughout all Æthiopia, and was maister of the ceremonies, and Doctor of the faith. Whereupon they thought they could not doe any thing more profitable, nor more necessarie than to send a lawfull Patriarch from Rome, to gouerne those foules, and with him certaine Priests of good life, and great learning, to conuert and maintaine those people in the true faith, by disputation, preaching, publique and priuat discourses.

It seemed there was a good ouerture for this effect, for that Claude, king of the Abyssins had some yeares before receiued important succours from the Portugals against Gradamet king of Adel, who had reduced him to extremitie, and in a letter written to Stephen de

A de Gama gouernor at the Indies, he had called his brother Christopher de Gama Martyr, for that he died in that war. Having therefore imparted this desseigne, first to Pope Iulio the third, and then to Pope Paul the fourth; they conclude to send thirtene Iesuite Priestes into Æthiopia, men held to be of great pietie & learning. Iohn Nugnez Barette was made Patriarch, and they gaue him two Bishops for coadiutors, Melchior Carnee, and Andrew Onida, with the titles of Bishops of Nicca, and Hierapolis. King Iohn did furnish this Embassage not only with things necessarie for their voyage, but with all that might be desired concerning sacred things, and with rich presents for Presbiter Iohn.

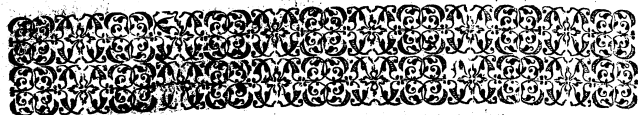
But to make the matter more easie, they sent James Diaz before, from the town of Goa, B into Æthiopia, by commandement from the king of Portugal, and with him Gonçalus Rodrigues to discouer the humor and disposition of the great Neguz, and of his subiects. They hauing had audience of this prince, they deliuered him king Iohns letter, by which he did congratulat with him in the name of all Christians, for that following the example of his father and grandfather, he had embraced the faith and Catholicke religion: wherat this Monarch was amazed, as a matter he had neuer dreamt of; and hauing examined why the king of Portugal had written those words, he excused himselfe vpon his secretaries, or the interpreter of the letters; adding, that although he did much esteeme this king, as his good brother, yet he had neuer any desseigne to stray from the faith of his ancestors. Rodrigues did not faint, but first of all did what he could to draw Claude to the truth, and the greatest difficultie he found, was the ignorance of Councells, and of all ecclesiasticall Historie, which was in the king, and in all the princes of Æthiopia.

Seeing then that the great Neguz gaue him no willing audience, he composed and published a booke in the Chaldean tongue, wherein confuting plainly the errors of the Abyssins, he shewed the foueraigne authorie of the Church of Rome; and this bred a great rumour, so as the king was forced to suppress it cunningly, to free himselfe from danger.

James Diaz seeing that he lost his labour, and that the time of his returne grew neere, tooke leaue of Presbiter Iohn, and hauing giuen an account at Goa, in what estate he had left the businesse, it was not thought conuenient, that the Patriarch should with his person put the reputation of the Holie See to compromise. But they resolved (for that they would not quite abandon so holie an enterprife) to send the Bishop of Hierapolis with two or three of his companions, to treat with more authoritie of that which father Rodrigues had treated of with so small fruit. This Bishop hauing embraced this enterprife with much content, went on his way with father Emannell Fernandes, and some few others. Being come into the Abyssins countrie, he had more subiect to suffer, than to dispute, for that king Claude hauing ben vanquished and slaine, he had for successor Adamas his brother, a sworn enemy to the holie See. This prince drew the bishop and his companions after him to the wars, and entreated them very cruelly, vsing no lesse rigour to the Abyssins that were conuerted. He was afterwards defeated in battaile by the Turkes, who E stript the Bishop and his companions of all they had: so as they fell into so great miserie and paueritie, as all succours fayling them, they were forced to get their liuing by digging of the ground, vntill they all died there except one, who continued there,


and gouerned about fise hundred Catholicks, wherof some were


Portugals, and some Abyssins conuerted, with wonderfull patience.



A DISCOVRSE OF THE KING OF MONOMOTAPA.

The Contents.

1.  Description of the situation, forme, and circuit of the realme of Benomotana, or Monomotapa, and the chiefe towne Benomotaxe. 2. Temperature of the aire of this cuntry, abounding in riuers, carrying golde in their sand, in Forrests, corne, and elephants, in pastures, and mynes of gold. 3. Complexion and good disposition of bodie of these people, being of a meane stature, and blacke of hue, their apparell, and cotton cloth, their manner of liuing, of flesh, rice, fish, millet, and oyle of Saffman: their manner of seruing their king vpon the knee, his guards and armes. The generosity of the women which go to the war like Amazones. 4. Wherein the reuenuen of this prince consists. 5. Politie of this nation, and their speedie execution of iustice, which decides all causes presently by witnesses, and without prisons, and punisheth three crimes severely, sorcerie, theft, and adulterie. 6. Apostacie of this people which had beene conuerted by Goncaluo de Sylua, a Iesuite, whom afterwards they put to death by the perswasion of certaine Mahometans: and how his death was reuenged by the Portugals.

I.  Although we haue no great knowledge of this Estate, yet we must speake something according to that small relation which hath beene made vnto vs: whereby we may make some probable coniecture of diuers other neighbour princes, as of the kings of Adel, Monoemugi, Angola, and Matama, which are not so great and powerful princes, as this whereof we now treat.

The realme then of Benomotana, Benomotaxa or Monomotapa, is of a very great extent, and obeies one prince, which carries the name of Monomotapa, that is to say, Empire, in that cuntry language. This Estate is fashioned like an Island, betwixt two branches of a great riuer, which runs from the lake of Zembre toward the South; and from this lake the riuer of Nile hath her spring, and runs towards the East and North, and Zaire towards the West. The branch of this riuer which encliseth the North part of this Island is called Cuama, and the other which bounds in this Island vpon the West and South, carries the name of Spirito Sancto: then vpon the East it is bordered by the sea. Some hold that this Island hath in circuit seuen hundred and fiftie Spanish leagues, or three thousand Italian miles.

The principall towne of this cuntry is called Benomotaxa, whereas the king makes his ordinarie aboad, and there is another called Simbas. Besides this Island, this king commands ouer other places; for that his Empire extends farre, as well within the land, as along the sea coast, vnto the capes of Mozambique, and Bonne Esperance, and many neigh-

A neighbour kings are his tributaries. Among other realmes, they reckon that of Torre, or of Butue, which runs from the riuer of Spirito Sancto, to the Cape of Courantes, and also farre within the land. There is to be seene in this realme, the famous building of Simbae, built in old time of square stone, wonderfull hard, and of exceeding greatnesse: and some hold, that in this place should be the cuntry of Agysimbe, mentioned by Ptolome, as well by reason of the situation, as for the neceressite of their names.

¶ The Qualitie.

B. **T**his realme is watered by many riuers, as that of Panami, Luanga, Arruya, Mangiano, and others, which carrie gold with them. The ayre is temperat, and the cuntry verie good, and pleasant, yet full of Forrests. It abounds in graine, and diuers beasts, especially Elephants, whereof there are great numbers, as may be easily coniectured by the abundance of Elephants teeth that are brought yearly out of that cuntry, where those beasts are verie huge and great. But to speake something in particular, that part of this Island which extends from the riuer of Cuama to Cape Courantes, hath certaine places within the land, which are coole, healthfull, and verie yeelding. From Cape Courantes vnto Spirito Sancto, there are plaines full of beasts, both great and small, but they are cold by reason of the winds which blow from the Sea, and these plaines want wood. **C.** Along the riuer of Cuama, there are many mountaines covered with trees; hills and valleys, watered with riuers, and places wel peopled, and pleasing, and in these places they find many Elephants. In all this Estate, they haue great store of gold, as well in mynes, as in rockes and riuers. As for the realme of Butue, it is verie rich in mynes of gold: and moreover, there are verie good pastures, but it wants wood: The cold is verie great by reason of the winds which come from the Antarcticke pole.

¶ The Manners.

D. **T**hese people are of a meane stature, blacke, of a good complexion, and aduice. They are apparelled, in cotton cloth, which they make, or is brought from some other places: but the king may not weare cloth comming from any other cuntry, for feare of poyson, or some such like practise, and the people of bale condition are couered with beasts skins. The most warlike people that this prince hath (as some would make vs beleue) are women, who carrie themselves like vnto the ancient Amazones. They handle their bows exceeding well, and they send their male children to their fathers out of the prouince, and retaine their daughters for themselves, and their aboad is vpon the West, neere to the riuer of Nyle. The prince is seired vpon the knee, and it is all one, to sit before him, and to stand amongst vs, the which is not allowed to any but to great persons. They take raffe of all that which is let before him, after that he hath drunk and eat. He doth not commit the guard of his person to many men, as other princes usually do, but hath two hundred great dogs to that end, the which he holds to be the safest guard. **E.** He beares for his armes, a pickaxe, and two darts. The inhabitants of this cuntry liue of flesh, rice, fish, millet, and a certaine oyle called Sufman. They are couragious, and exceed horses in running. They marie as many wiues as they list. In some parts of this monarchie, especially in the realme of Butue, they burne dung for wood.

¶ The Riches, and Forces.

F. **I**t is most certaine, that seeing they haue so great store of that metall which euerie man so much desireth, they cannot be but verie rich. The king exacts no tribute from his subjects but certaine daies seruice, and many presents, without the which no man may shew himselfe before this prince. As for his forces, there are great numbers of men in his cuntries, which liues of litle, and are valiant, but the miserie for them is, that they are ill armed.

¶ The Gouvernement.

V. **T**his monarch keeps about him the heires of princes his vassalls, to assure himselfe of them. He hath not any prisons, for that all causes are decided at the same time when the crime is committed, by witnesses; and they doe not punish any crimes so seuerely, as forcerie, theft, and adulterie. Although they marrie as many wiues as they list, yet the first hath the preheminence ouer the rest, so as her children are heires to her husband, and the other wiues obey and serue her.

¶ The Religion.

VI. **T**he subjects of the king of Monomotapa, are not Idolaters, but worship one onely God, whom they call Mozimo. In the time of *Sebastian*, king of Portugal, the king of Inanior, a vassall to Monomotapa, was conuerted by *Gonsaluo de Silva*, a Iesuit, who soone after baptised the king of Monomotapa, and his wife; the king was called *Sebastian*, and the Queene, *Marie*; after which there were three hundred of the chiefe baptised. But it happened that foure Mahometans, beleued and fauoured of the king, gaue him to vnderstand, that *Gonsaluo* was a Magitian, and that he ruined kingdomes with his inchantments, and that he was come as a spie into his Estate, to make his subjects reuolt: so as the king being young, perswaded by these wretches, resolved to put *Gonsaluo* to death, who was slaine by eight of the kings seruants, whilest he slept after a long prayer, and his bodie was cast into the river of Mensigina, and neere vnto the place, they slew, with the like furie, fiftie persons that were newly conuerted. This furie being past, whenas the chiefe of the realme, and some Portugals, had let the king see the error which he had committed, he excused himselfe as well as he could, and caused some of those Mahometans, which had seduced him, to be slaine, and caused the rest to be sought for, being hidden, to the end he might put them to death: so as it seemed the faith would be more aduanced, than euer in this realme: but the Portugals, in stead of sending new preachers into this countrie, to perserue that which Iesus Christ had gotten, and to make new conquests, resolved to be reuenged by armes. Wherefore, they sent out of Portugal an armie by Sea, with a good number of gentlemen, Portugals, led by *Francis Barret*. The king of Monomotapa, being full of feare at the noyse of this warre, which threatened him, sent to demand a peace of *Barret*: but this generall aspiring to the gold of this realme, contemned all conditions that were offered him: The euent of this enterprise, was, that this armie, which was fearefull to so puissant a monarch, was consumed by the intemperature of the ayre, which is insupportable to them of Europe.

Since some few Christians remained, but the rest liue at this present in darkenesse.

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A DISCOVRSE OF THE REALME OF CONGO.

The Contents.

I **T**he extent and bounds of the realme of Congo, diuided into six prouinces, and a particular description of either of them, with their chiefe townes. 2. The temperature of the ayre of these countreies, held inhabitable by the auncients: the equalitie of daies and nights throughout the yeare, and continuall raine during winter, being then Sommer in our Horizon. 3. Description of the chiefe riuers of those countreies, wherof the most famous are Zaïre, and Lelonde, the which ingender crocodiles, and hippopotames, or sea horses. 4. A particular mention of the singularities which are found in euery prouince: as elephants and tygres in that of Bamba, zebre, a beast like vnto a mule, empanlages, wild bugles, ciuit cats, serpents five and twentie foot long, which the inhabitants of the countrie eat, rammes with wings, cameliens, parrots, and pelicans. In the prouince of Congo, elephants, apes, and chrysell. In the countrie of Pemba, luco, a kind of graine, white millet, Indian figs or barnanes, and certaine palme trees, from which they draw oyle, wine, vinegar, fruit, and bread: mountaines of Iasse & Porphyre. In the Island of Loande, gray cockle shells very glistring and transparent; and that wonderfull tree called Enlanda, which beares a certaine kind of cloth, wherof the people make garments: blacke whales, and pilchards. 5. The colour, countenance, and disposition of bodie of the inhabitants of this countrie, the forme of their houses and buildings: their money for trafficke, and their boats of war wherein they fight: of their fisbing for cockles; and of their custome and manners like to other Negros: their manner of saluting in the morning: of their garments made of mats, or barks of trees: of their drinking, eating, and sleeping: of their curing themselves by the vertue of simples, and herbes knowne vnto them: and of the respect they beare vnto their king. 6. Their riches, consisting in the trafficke of mettalls, elephants, ciuit cats, fisbing of cockles, cloth of Songo, which they draw from palme trees, and Chrysell. 7. The forces of this realme, their armes, and how many thou and men he may arme. 8. What order the king obserues for the government of his realme, his lawes, and the gouernours which he appoints in euery prouince to doe iustice: their militarie discipline, and in what order their armies march, and the three instruments which a generall of an armie doth vse, as signes to make them march or stand, and to signifie his will to all the squadrons. 9. Of the idolatrie of the inhabitants of the realme of Congo: in what time, and by whom the Christian faith was denounced vnto them, and how it is at this day receiued by meanes of the Iesuites which are planted there.

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Although it be impossible to make an exact discourse of those remote countries which lie vnder the burning zoane, hauing bene held by the auncients to be inhabitable, and are not yet fully discovered by any of our moderne writers; yet to discharge my dutie, and to giue the reader some satisfaction, I haue thought it fit to set downe as much as I could learne of this Estate of Congo, the which doubles is very great.

It extends from Saint *Katherines* Cape, which is two degrees and a halfe from the Equinoctiall, bending towards the South, vnto the Cape of Leo. It hath for bounds B vpon the West, the *Aethiopian* sea: to the South, the mountaines of the Moone, and the Cafres: towards the East, the mountaine, from whence flow the riuers which runne vnto the springs of Nile: and vpon the North, the realme of Benin: and this realme which comprehends from the moitie of the third degree towards the South, vnto the thirteenth degree of altitude, containes by this meanes fix hundred and fixtie Italian miles or thereabouts.

The king of Congo doth also command in the Island of Loande, which lies betwixt a branch of the riuer of Dande, the which is now called by the name of Bengo, and the riuer of Coanze. There are moreover certaine Islands which are vpon the riuer of Zaire, whose inhabitants are feudatories to the king of Congo. This realme is C diuided into fix famous prouinces, and those are Bamba, Songo, Sunde, Pango, Batta, and Pemba.

The prouince of Bamba, lies vpon the sea coast, from the riuer of Ambrisi, vnto that of Coanze, and this countrie contains many seignories. The towne of greatest note in this prouince, is called Bamba, for the chiefe townes giue their names to all the rest of the countrie. It stands betwixt the riuers of Lofe and Ambrisi, and it is about one hundred Italian miles from the sea.

The second prouince of the realme of Congo, is called Songo, and lies about the riuers of Zaire and Loango, extending it selfe vnto the riuer of Ambrisi, towards the North, in the seuenth degree and a halfe, and it ends neere to the red rockes of the frontire of the realme of Loango. The chiefe towne of this prouince is called Songo, whereof the countrie takes the name.

The prouince of Sunde is seated about the towne of Congo, to which the Portugals haue giuen the name of *S. Saniour*, and from thence it extends for the space of fortie Italian miles, or eight German leagues, taking five miles for eury league, to the riuer of Zaire. The principall towne is also called Sunde.

The prouince of Pango was in former times a realme by it selfe, and was not subiect to the king of Congo. It confines vpon the North, with the prouince of Sunde, to the South, with that of Batte, towards the West, with the countrie of Congo; and vpon the East, with the mountaines of the Sunne. The capital towne of the countrie is called Pango, and is situated towards the Westerne part of the riuer of Barbela, which comes from the lake whereas the riuer of Nile hath her spring.

The prouince of Batte confines vpon the North, with that of Pango: and towards the East, with the riuer of Barbela; and extending it selfe to the mountaines of the Sunne, and to the foot of the mountaines of Aphronite: vpon the South part of these mountaines it ioines to Barbela, as far as the burnt mountaine. The chiefe towne is Batta, which giues name vnto the prouince like vnto the rest.

In the prouince of Pemba stands the towne of Congo, sometimes called Banze, that is to say, Court, and now *S. Saniour*. It is situated vpon a mountaine, and it is about one hundred and fiftie Italian miles from the sea. There is a mountain of a reasonable heighth, F the which containes about two German leagues: it is full of borroughs, villages, and houses, the which comprehends about one hundred thousand persons.

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¶ The Qualitie.

According to the opinion of the Auncients, this countrie was inhabitable, for that they held all that was vnder the burning Zoane (where they place this countrie) to be so burnt vp, as there was no meanes to liue there. But experience hath proued the contrarie, as *Edward Lupa* a Portugal doth witnesse, who liued long in those parts, with many other Portugals. This Authour reports, That the ayre is so temperat, as Winter is like vnto Autumne, at Rome; so as they change not their garments, neither doe they seeke for any fire in that season. The tops of mountaines are free from any sharpe cold; and generally in Winter the heat is greater than in Sommer, by reason of the raime which falls continually, especially for the space of two houres before noone, and as much after: And this is the heat that is most insupportable to the men of Europe when they come there.

The night is in a manner equal to the day, and throughout the yeare they obserue verie little difference. They haue their Winter when we haue the Spring: it begins the fifteenth day of March, and Sommer in the middle of September. The raime continues fixe moneths, during April, May, Iune, Iulie, and August: you shall seldome see a cleare day during that time; and raime pourses downe so abundantly, as it is in a manner admirable; all the moysture being consumed, and drunke vp by the pores of the dried and parched ground. Sommer, on the other side, is exceeding drie, and it seldome raines during all that season. This is the reason why that riuers are filled vp with a thicke and muddie water, and overflowing the land, leaues vpon it that grosse humour.

In Sommer, they haue the winds, whic *Iulius Caesar*, and *Hippocrates* before him, called Etesies: the Portugals giue it the name of Mefro, or General, for that they be common to that countrie, and we take them for the Easterly winds. This wind causeth raime by the agitation of mists vpon the tops of mountaines, for being encountered, they dissolve into raime, and fall to the ground: And commonly they see mists vpon the tops of mountaines, whenas raime approacheth. This continual raime causeth the swelling of the riuers of Nile, and Nyger, or Senega, and others of this countrie, which discharge themselves into the Ocean or Mediterranean Seas, and doe moysten and fatten the countries which they water. Wherefore, there falling such abundance of raime during their Winter, which is our Sommer, as well in the realme of Congo, as in the countries of *Presbiter John*, it is no wonder at the swelling and inundation of the riuers: yet in *Egypt*, and in the driest countries which are neuer watered with raime, except the country which is about Alexandria, they hold the swelling of Nile for admirable, which neuer failes at a certaine time of the yeare to come and fatten their lands with a slime and muddie water, the which otherwife would yeeld no fruit, vlesse they are watered after this manner: by reason whereof, in former times they did sacrifice to Nile, giuing it the name of good Angel, as *Ptolome* doth witnesse; and the Christians at this day which dwell in those countries, hold the inundation of Nile for a miraculous thing, without the which they should be famished. Wherefore, the West and North-West, which blowes here in the Sommer season, during the which they haue their Winter, gathers mists and vapours together vpon the tops of mountaines, and calls the raime, which there doth temper the Winter, by reason of their hot vapours. It is the raime therefore that doth commonly cause the swelling of Nile, and of other riuers of those countries.

But whenas those people haue their Sommer, their winds are contrarie, being South-East or North-East, the which are cold winds, and refresh the grounds as they doe in our countries: for it makes their skie cleare, whereas they cause mists with vs, and threatens raime, by a naturall disposition of the ayre, ground, and climat. And without doubt it this wind did not coole and refresh the countries of Congo, and *Aethiopia*, the heat would be insupportable. The inhabitants of Greece, Candie, Cyprus, Natolia, Syria, and *Egypt*, enjoy the same wind.

You must all obserue, that no snow falls vpon the mountaines of *Aethiopia*, Congo, Aaaaa iij and

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and the neighbor countries, but vpon those which are towards the Cape of good Hope, A or vpon those which the Portugalls call the mountaines of Snow. If the realme of Congo had snow or yce, without doubt one of these two would be more esteemed than gold, for that by this meanes they might refresh their drinke : wherefore, we must conclude, that it is contrarie to the truth to affirme, that the riuers encrease when the snow melts, for that the continuall raine during five moneths, is the cause.

The chiefe riuier of these countries is that of Zaïre, which comes from the second lake of Nile, and is verie great among all them of Africke. It is eight and twentie miles broad at the mouth. She makes diuers great Islands in her course, and among others receiues the riuier of Vambe and Barbela, which come from the first lake; and also, many others B which haue their springs in the lake of Aquelond.

The principall are Coanze, which bounds the realme of Congo, and Angola: and Belonde, which ingenders Crocodiles, and Sea-horses, from the which the Island of horses hath taken her name. It doth also ingender a fish called Hogge, which are so great and fat, as there are some of five hundred weight, or more.

The Hippopotame, or horse of the riuier, is tawnye, hath little haire, and leapes to land to feed, and in the day time retunes to the water. The Afrikans make some of them tame, and they are exceeding swift, but they must not passe ouer deepe riuers, for they will presently die. There doe also ingender in those riuers certaine water oxen, which liue for some dayes vpon the land. The abundance of water, together with the heat, by reason of the neerenesse of the Sun, makes the countrie exceeding fertile, and to abound in plants, fruit, hearbes, and graine, and it would yeeld much more, if the industrie of the inhabitants did helpe nature.

IIII.

But let vs come to the particularities of the prouinces which we haue described, hauing discoursed in general of all these countries.

In the prouince of Bamba, there is a mountaine, where they find many mynes of silver, and other metall. They haue also in this countrie many Elephants, by reason of the many forests, and riuers. These Elephants are exceeding great, for that they grow vnto the middle of their age, and they liue commonly vnto the age of one hundred and fiftie yeares.

Those which we haue seene in Portugall, and elswhere in Europe, were lesse, for that they were brought away too young. The greatnesse of these beasts may be conceived by their teeth, which haue bene gathered vp, whereof some haue bene two hundred weight. In the language of Congo, the Elephants tooth is called Mene Manzo. The young Elephants are called Moana Manzo. Their eares are not lesse than the greatest Turkish targets; the greatest are six foot long, fashioned like an egge, and they are narrow towards the shoulder. With the motion of their eares and tayle, they driue away flies, and they kill them when they rest vpon them, drawing together their skin. The haire of their tayle is verie thicke, and like to little blacke shining reeds, and those of the younger are the fairest and strongest, and of greater price.

Without doubt the Auncients did not know the nature of the Elephant, whenas they said they could not bend their hammes, and therefore they did leane against some tree to sleepe, and by this meanes were easie to be taken: for the Portugals and Flemings haue seene the contrarie, for they get vp into trees drawing vp their haunches to gather leaues or boughes, or sleepe easily downe when they drinke in any place where the water is low, the which they could not doe if they had no ioynts.

This prouince hath Tygres of the same forme we see them painted in these parts. These beasts, as Edward doth witness, doe neuer set vpon white men, but they often assaile the Negroes; so as at a time finding two men, the one white, and the other blacke, sleepe together, these beasts did furiously fall vpon the blacke man, and neuer offered to hurt the white. Whenas they are prest with the sharpnesse of hunger, they fall vpon tame cattell, whenas they find nothing in the field. The people of Congo call them Engoi. They hold that the arme holes of this beast are venomous, and that if any eat them, he dyes mad.

The

A The same prouince breeds another beast called Zebre by the inhabitants, the which is like vnto a mule, but it ingenders. Finally, the disposition of the haire is very strange; for from the ridge of the backe to the bellie, there are lines or strikes of three colours, white, blacke, and yellow, all being ordered by a just proportion, and euery strike being of the breadth of three fingers. These beasts multiply greatly, for that they haue young euery year. They are wild, & exceeding swift; so as the Portugals among their prouers, haue that of the swiftnesse of the Zebre. This beast being made tame, might serue for a horse in the war, bearing and drawing men and burdens, to the end we may see how God hath provided for things necessarie.

B But for that this countrie wants horses, and the inhabitants haue not the art to make the Zebre tame, nor know how to vse oxen, notwithstanding they haue many in these countries: the men do the office of beasts; for being set at the corners of streets or highwaies, they carrie litters or chaires: so as they that are to make a journey speedily, change the men often that carrie them, and by this meanes they soone dispatch the way they are to go.

They do also find other beasts, whereof some are as big as an ox, others are lesse, which they call Empanlages: then they haue wild bugles or oxen, woolues which smell very farre off, and which doe exceedingly loue a certaine oyle which they draw out of palme trees. Moreover, they haue foxes, stags, goats, conies, and hares, in great abundance, for that they pursue them not to death when they hunt, as they doe in Europe. They C haue great numbers of Ciuit Cats, the which they take and make tame, to the end they may get the good scent which comes from this beast, the which is wonderfull pleasing vnto them.

There are diuers sorts of serpents and vipers, whereof some are five and twentie foot long, and five broad, hauing the bellie very large, and the throat so wide, as they will deuoure a stag, or any other beast of the like bignesse. They liue as well vpon the land, as in the water. When they are full they sleepe willingly, and then the inhabitants kill them, and feed vpon their flesh, which they hold to be better than that of any foule. Finally, there are vipers whose poison is so strong, as when they haue bitten any one, he dies within five and twentie houres. There are also to be seene certaine beasts as big as a ram, hauing wings like a dragon, they haue a taile, a long beake, and many rankes of teeth. They liue of raw flesh, and haue but two legs: their skinne is red mixt with greene and blew.

The same prouince hath also camelions, with great store of hens, turkies, peacocks, geese, ducks, tame & wild partridges, pheasants, pigeons, turtles, eagles, falcons, sparrow-hawks, and pelicans: and this countrie abounds in parrots both greene and gray; and there are great numbers of red birds, which are exceeding faire, with many other kinds of small birds, which sing like vnto them of the Canaries.

The prouince of Congo breeds many elephants, and there are diuers sorts of apes, E the which will play a thousand trickes, seeking to imitat men. There are many kind and diuers of those other beasts whereof we haue made mention. Besides all these things, there grows great store of chrystal, and other metalls, among the which, the inhabitants preferre yron.

In the countrie of Pemba, they find yron in that great mountaine whereof we haue made mention in the description of prouinces. The soile of this mountaine is very fruitful, by reason of the bountie of the aire. It hath excellent good water, which neer hurts any man that drinke it. There is store of grasse, and abundance of cattell, and fruit trees, which are continually greene. This soile yeelds all kind of graine that is ordinarie in those countries, especially, that which they call Luco, the which they esteeme as much as we do our best wheat: it is like vnto mustard seed, but that it is somewhat bigger. They grind it in a hand mill, and it makes good meale, of a good tast, and very pleasing. The bread which is made thereof, yeelds nothing in bountie to ours. There is great abundance of this graine in Congo, whether it hath bene brought of late yeares from

from the countie whereas Nile hath her spring, especially from that, whereas Nile fills A the second lake.

This province doth also beare abundance of white millet, which they call mazze, that is so say, graine of Congo. It doth also yeld meaz or Turkie wheat, which they esteeme B little, and the inhabitants call it Mazza Mamprito, that is to say, corne of Portugal. There is store of rice, but they esteeme it not. The same province hath diuers fruit trees, whereof the poore people liue, as cytron and lymon trees, which beare fruit of a wonderfull pleasing tast. There grow bananes, which some hold to be the same that the Egyptians and Syrians call muse, and some others Indian figs: there tast is very good and pleasing, hauing a sweetnesse mixt with sharpnesse, and it is a good food, and hath B nothing hurtfull.

The fields are full of diuers sorts of palme trees, whereof the one beares dates, and the others nuts. There is also another kind of palme tree, vnto the other two, from the which, they draw oyle, wine, vineger, fruit, and bread. They draw oyle from the fruit, as from oliues, and this oyle hath the colour and substance of our butter: yet it is somewhat greene, tending to yellow. They vie it in steed of oile and butter, putting it in their lamps, and rubbing their bodies, that they may run more nimbly. To conclude, it is of great vse in time of necessitie, for that they of these countie which haue trauelled thither, had died for hunger without this oyle. They draw wine from the tops of the trees which they pierce, and then there runs out liquor which is white, cleere, and fresh. First of all it is sweet, and then it growes sower; so as they may put it vpon their fallers in steed of vineger. This liquor being taken fresh prouokes vine; so as there are few in these countie that are troubled with grauell or the stone. Moreouer, when they drinke much, it makes them drunke, and doth nourish exceedingly. They make bread of the stones or shells of this fruit, and these stones are fashioned like an almond, but harder. The meat that is within is of a very good tast, and this fruit is greene both within and without, and it is good raw, or roasted. There are other trees which beare a fruit called Cola, as big as a pineapple, and somewhat like vnto chestnuts, in the which there be foure stones, the which are red, or incarnat, the which they breake with their teeth, and rouse them in their mouthes to disalter them. These fruits being cast into the water, make it sharpe and pleasing to the tast, they fortifie the stomack, and correct the corruption of the liuer. D There are other kinds of wild palme trees, which beare great store of fruit good to eat, and whose leaves serue to couer their cottages, and to make baskets, and other thing necessary for the houshold. There are yet other trees called ogegues, which carrie fruit like to yellow plummies, whose tast and smell is very pleasant. Besides these fruits, they haue others which may serue for phisicke, and are also of a good tast, as the Tamarindes, which are sweet and sharpe, and are good against burning fevers. The Moores and Turks which trauell by land, take the pappe of the Tamerinde, and mingle it with water, the which they drinke to coole the liuer, the reins, and the inward parts, as also to keepe the bodie soluble, vsing Cassia for the same effect. This province hath Melons, cucumbers, and such like, in great abundance. E

There is moreouer great store of stone, and mountaines of as goodly marble as can be seene, which were sufficient to build a whole Temple: and besides there are mountaines of Iaspis and Porphyrie, as also of white marble, and of many other colours, and it is this marble which at Rome they call of Numidia, and of Aficke. And in some there grow Iacinth stones, which may easily be seperated from the rest. They may make whole pillars, obeliskes, and other workes, which would be very faire, yea admirable, by reason of the Iacynth which are mixt among the stone. There are other rockes, in which they find mettals, as brasse which is greene and yellow, whereof they may make goodly statues, and other things. F

But I am resolu'd in the conclusion hereof to speake something of the river of Zaïre, which is the greatest river of the realme of Congo, and comes partly from the same lake, from whence Nile hath her spring. This river hath such abundance of water, as it

A it is almost incredible, being fve miles and a halfe broad, before it comes vnto the sea, and when it enters, her water runs among the salt, and looeth not her freshnesse for the space of eight, ten, yea sixteene leagues: whereby Sea men doe easily know where they are. They may go with their boats fve leagues vp the river verie safely, but afterwards they find the water verie violent and forcible, for that the rivers falls in that place from a precipice with a great noyse, like vnto Nyle, and Danowe in some places.

As for the river of Lelonde, which runs at the foot of the mountaine, where the royal towne of Congo is built, whereas the raine ceaseth, it dries vp, and one may easily wade ouer it.

B They find vpon the shore of the Island of Loande, certaine cockles, which be gray, and verie glittering; and although there be some vpon the other shores of the realmes of Congo, yet those of Loande are most esteemed. There growes also a strange tree called Enfanda, the which is alwaies greene, and hath many vertues. The branches grow verie high, and there hang downe certaine small theeds, which comming to the ground, take root; so as these trees multiply strangely. Vpon the first barke of this tree, there growes a kind of linnen cloth, which being made cleane, serues to make garments for the common people.

In that part which is neereft to the firme land, there growes certaine trees, at the foot whereof salt water springs vp. There they find oysters as bigge as a mans hand, of a verie good tast, the which are well knowne to the inhabitants, who call them Ambizimitare, as a man would say, fish of a stoane. Neere vnto this Island, about the exterior part, there are many blacke Whales seene, which commonly make warre together; so as many die, which the inhabitants fish for, and hauing caught them, they take their fat, with the which, being mingled with pitch, they calke their ships. Here they also find many Pilchards, and verie great store of Soles, Sturgeons, Mulets, and Crasfishes, which are of good substance.

¶ The Manners.

D The inhabitants of these countie are blacke, yet some women incline to yellow. V. These for the most part haue their haire blacke or reddish. The men are of a meane stature, and in a manner therein like vnto the Portugals. They haue all the apple of the eye of diuers colours, blacke, and of the colour of salt water. Their lips are thicke, but not so great as the inhabitants of Nubia, and other Negros. Their faces are also verie different, for some are leane, others are fat, and some are betwixt both, like vnto the Portugals, and they differ something from other Negros, which are foule, and ill fauoured.

They of the province of Bamba, are so strong, as they will cut a slave a sunder in the middest, and they will strike off the head of an oxe at one blow. They of the province E of Songo are continually in warre with the Anzicans their neighbours: And as for the inhabitants of the province of Sunde, they esteeme yron more than all other mettals in the world, as we haue formerly made mention, whereof they make swords, knives, and other things, which are verie profitable, whereas other mettals serue not for so necessary uses.

In the province of Pemba, in which the towne of Congo stands, the inhabitants cut the branches of certaine trees called Ogegues, and make hedges, alleys, and abours, to keepe them from the Sunne. They carie Tamarinde in their mouthes, to prevent thirst. The houses of the inhabitants of Congo, are low, and verie narrow; not for want of materials, (as we haue shewed discourfing of their quarries of stone and marble, besides the which, there is store of lyme and tymber;) but by reason of the little industrie of the inhabitants, who know not how to build, nor haue any carpenters, nor masons, for the erecting of houses. They of Congo vse cockles in steed of gold and coyne, and make their traffike therewith.

The Islanders of the river of Zaïre haue in former times had great warres against them, and

and they did fight in boats which they made of the bodies of trees made hollow. This A tree is called Liconde, and it is sometimes of that bignesse, as two or three men, yea more, cannot sadome it; so as many times a boat made of one of the biggest trees, will be able to containe two hundred men. They make these boats to go verie swiftly, euerie man holds his oare, and a bow, and when they are to fight, they let slip their oares, and vse their bows against their enemies.

As for them of the Island of Loande, they fish for their cockles after this manner. The women go a little into the sea, and bring forth baskets full of sand, the which they lay vp on the shore, and then they take the sand from the cockles, which are verie small, and of diuers formes: for there be some males, and some females, and these haue the best colour, and are most pleasing to the sight. All things are bought with these cockles, yea gold, siluer, and victuals. To conclude, they not onely take away the vse of gold coyned, or of any other mettall, in all the countries subiect to the king of Congo, but also in other parts of Africke, and in the realme of China, and some places at the Indies: for in Ethiopia they giue pepper in stead of gold or siluer coyned, and in the realme of Tombur, neere to the riuer of Senega, they giue cockles. These Islanders haue boats made of Palme trees, or Indian nut trees, which go with sayles and oares. They are such expert and cunning swimmers, as many times they swim over the strait, to go to the firme land.

But to speake in generall of the manners of all the inhabitants of Congo, they participate much with the other Negroes, at the least with them that are their neighbours. They alwayes poure something out of the pot before they take any drinke. They doe neuer drinke whilest they dyne: but after their meat, they quench their thirst with store of water, or with the wine of Palme trees, or else with water mixt with honie. Whenas they meet in a morning, or in the day time, they salute one another: And whenas they wil honour any one, they kneele downe, and clap their hands, remaining in that sort vntill the other hath rendered the salutation, with these words, *Fuio, Fuio, Fuio*, with the which they wish them good lucke.

They steale willingly from strangers, but they vse no theft among themselves. The women are all giuen to make loue, especially with strangers, not caring for their reputations, so as they may satisfie their lustfull desires. The women and men go equally bare headed, hauing their haire artificially bound vp, and yet it is but short. Some weare hats of the barked of a tree, or else made of Indian nuts. Some haue great bunches of feathers tyed to their haire with wyre. There are many, both men and women, which weare verie heauie pendants at their eares. Their garments are in a manner all of mats made of the barked of trees, and red: They weare vpon these mats, Ape skins, and of other beasts. Many weare girdles of Bugle skins, and some of them are about two or three foot broad. Many of the women weare hoopoes of yron, copper, or tynne, about their thighs, and the ends are so artificially joyned, as they can hardly be discerned: And there are some men which delight to go after that manner. They lye on the ground vpon mats, and eat diuers fruits, fish, and fesh, all which they put together in a dish. The chiefe among them doe most commonly eat alone vpon mats. They neuer doe their businesse vpon the ground, holding it a sinne; but they make great broad holes. They vse drums, which are narrow beneath, and wide aboue, and flutes made of Elephants teeth. This is practised most commonly by them that liue in the countrie, for in towne they liue more daintily, and with more ciuilitie.

The inhabitants of Congo doe honour vnto their kings, sweeping all the way verie carefully where he is to passe. I haue said that the men went clothed with mats: but now they imitat the Portugals much. And as for the women, they haue three iupes one vpon another, wherewith they couer the lower part of their bodies. Euerie iupe hath a girdle, and the lowest goes downe to their heeles, the second vnto their knees, and the third vnto their thighs; and in stead of welts, they haue tassels of diuers colours. Before they couer themselves with a vayne, and behind with a little cloake, and all is made of the leaues of Palme trees. They couer their heads with a kind of bonnet, like vnto men, and haue

A haue their faces bare. It is true that women of base condition and slaues haue nothing couered but the lower part. But now women of qualitie seeke to attire themselves after the Portugal manner, wearing vpon their heads velvet caps, with pretious stones, and chains of gold; yet the meaner sort follow the auncient custome.

The king eats after the Portugall manner, and doth iustice publickly without any great formalitie; for that all things are debated before him in few words. The courtiers vse flutes, by the sound whereof they daunce a la morello, keeping time with great grauitie, and an aduice disposition that is very pleasing. They all know the vertues of many herbes, so as euerie one is his owne physitian and Chyrurgeon. They cure the feuer with the wood of sandal in poulder, and the paine in the head by opening a veine. They purge themselves with a certaine poulder made of the barked of trees.

¶ The Riches.

WE may easily coniecture of the wealth of the inhabitants of the realme of Congo, seeing they haue such abundance of mettalls, as they may impart to their neighbours, retaining a great quantitie to themselves. And if we shall consider their elephants, we may easily imagine, that they receiue in exchange for their teeth, whereof they haue great numbers, matters of no small price. If in like manner we shall cast our eyes vpon the ciuit cats, wherewith they abound, we shall soone see how much they are sought vnto by forraine merchants which traffike into these countries. If passing on, we shall looke vnto their king, there is no man would doubt, but that he which hath all these countries vnder his obedience is exceeding rich. It is impossible to say what he drawes from his Estates, for that he hath not his reuenue in coine, like vnto our princes; but we may confidently asseme that this king receiues great riches from all parts; for if his subiects be very rich by reason of their great traffike, their king must needs be held verie rich, powerfull, and as well furnished with all things, as any monarch in Africke.

The fishing of sea cockles in the Island of Loande, is very beneficiall to this prince: and he doth commonly entertaine a gouernour in this Island, who hath a care of this fishing. He drawes much from the prouince of Pemba, which is held to be verie rich, by reason of her mines of siluer, and other mettalls, as also for their sea cockles which they find along the shoare, which serue in those countries in stead of coyne. They haue also great traffike of slaues, whereof the Portugalls buy a great number, sending them to sell in other prouinces. After this, the linnen cloth of the prouince of Songo (which is made of Indian palme trees) is much sought after, as also in the prouince of Sundel, and the Portugals do willingly buy it. The Chrystall which they find in this prouince is of no little esteeme, and yeelds the inhabitants some commoditie; but yet not so great as the rest abouementioned. This king doth also receiue great presents from the king of Angola, the which is a kind of tribute.

¶ The Forces.

THIS monarch hath so many men in his dominions, and so apt to armes, as he wll trouble him very much that shall strempt any thing against his Estate: yet he wants towne and places of strength, and hath nothing vpon the frontie that is defensible. His people are not well armed; so as they of Europe should annoy them very much, if they should enter into this countrie with any good numbers. But as for their neighbors, they are able to prescribe them a law, and to keepe them vnder, or to subduethem, if they once assaile them.

But to speake something in particular, Pamba is the bulwarke of all the realme of Congo. From thence they draw their souldiers which make warre against the rebells, for that the inhabitants of this countrie are very valiant, and accustomed to warre; so as vpon any vrgent necessitie, the king may easily raise foure hundred thousand men armed after the countrie manner.

These

VI.

VII.

These men (who are exceeding strong, as hath beene said) weare swords, that reach A and broad, like vnto the Swisses, and these the Portugals do bring them. Besides these swords, they are good archers, and handle their targets well, the which are made of the barks of trees.

The gouernour of Batta hath harguebufiers, for that neere vnto the mountaines of the Sunne and Aphronite, towards the East and West countries of Nile, there are certaine men called Giacuas, among them of Congo, and in their owne language, they are called Agag, who are furious and watchfull to get some spoile; so as they make dayly incursions into the neighbor prouinces, especially, into that of Batta, by reason whereof the inhabitants are alwaies watchfull, and readie to arme vpon the least bruit of their coming. B This prouince may send to the warres seuentie or eightie thousand good souldiers well armed, and fit for any good exploit. You may easily judge of the rest, by these two prouinces whercof we haue made mention.

¶ The Government.

VIII.

THE king hath a gouernour in euery prouince, who makes his aboad in the chiefe town of his gouernment. He hath many noblemen in his dominions, but they all acknowledge the king for absolute lord of what they hold. These lords are called Mani, as Mani Loanda, Mani Coanza, &c. Lord of Loanda, Lord of Goanza. The king is wonderfully honoured by his subiects: & there is a good policie obserued throughout all his realm by the meanes of his gouernours. They haue no written lawes and ordinances, but they judge according to their ancient customes, and the equitie of euery mans cause. Among the rest, there is one law, that no man may sell Zebras skinned, vnlesse with all he sell that which is vnder the arme holes (the which is venomous) to take away all meanes and subiect to do ill. And as for the sea hags, the fishermen are bound to bring it presently vnto the king vpon paine of death.

The inhabitants of Cong obserue these orders in time of war: they are all footmen, and they stretch themselves out, or march close together, according to the commoditie of the place, or they diuide themselves into diuers squadrons. The armie doth march, and D is gouerned by the signalls and cries which come from the generall being in the midst: for be it to beginne the battaile, or that he will haue the armie turne to the right hand, or to the left, aduance, or retire, or doe any other thing, he hath particular signes, and certaine cries which declare his will, and what they must doe. He hath three chiefe instruments which he vseth to giue any signe: for, first they vse instruments of wood, which make a horrible noise whenas they sound them, or else drummes, putting a skin on the barks of some hollow tree, and they beat them with stickes of Iuorie. They haue also a triangular instrument like vnto a pyramed turned vprward, which being made of plates of yron closely ioined together, is beaten with stickes of wood. Lastly they vse elephants teeth, the which are made hollow, and pierced on the side like vnto phypes; E these make a warlike sound, the which puts courage into the souldiers, and makes them contemne dangers.

The generall of the armie is forced to carrie a great number of these kinds of instruments, both great and small: for whenas he giues a signe to the whole armie, he vsseth the great instrument: if to a part, then he vseth a lesse; so as euery troupe hath a particular signe, the which they vnderstand. The souldiers haue also signalls amongst themselves; for the foremost are for the most part men exceeding active; who in the midst of the fight, giue courage to the rest with little bells, and instruct them how to auoid dangers.

Whenas they beginne to fight, they open their ranks, that they may the more easily F cast their darts, and auoid their enemies blowes by their disposition: whenas the foremost seeme to be wearie, they presently sound a retreat, and then they that fight retire by little and little, to giue place to them that are fresh; and this they do sometimes until that both armies ioine.

There

A There is not any one in the realme of Congo that hath any thing proper to himselfe, or that can dispose of any thing to his heires, for that all belongs vnto the king, who giues and takes away at his pleasure. The kings children are subiect to this law, so as if they pay not that yearly, which they owe vnto the king, they are deprived of that which they hold.

The Gouernour of the prouince of Batta, who is of the blood royall, fits alwaies neere vnto the king, and hath such authoritie in consultations, as no man dares contradict him. He eats sometime at the kings table, but standing, and no man receiues this honour, no not the kings owne children. He carries with him flute players, and other musitions B like vnto the king, and he hath this priuiledge, to haue Harquebuziers of his own gouernment, the which is not graunted vnto the kings children, to whom, if need require, they giue Harquebuziers that be strangers.

They seldome put any criminall offender to death, and if any one of Congo hath a suit against one of Portugal, it is decided according to the laws of Portugal.

¶ The Religion.

IX.

ALTHOUGH that the faith and Christian religion be crept into this realme, yet it is full of idolaters, whereof some worship the Sunne as husband and to the Moone, and hold it C for their soueraigne god: and they do also honour the Moone, as his wife, giuing it the second ranke. Some others worship those beasts which are like vnto dragons, whereof we haue made mention, treating of the qualitie of the countrie. And some worship the Earth, as the nurse and mother of all things. To conclude, they are so full of foolish errors, as we may iustly say, that in all their beliefe, they know not what they beleue. But it shall be firs to let the Reader see by what meanes the name of Christ hath beene planted in these countries, and in what esteeme and honour it is at this day.

The realme of Congo was conuerted vnto the Christian faith by the meanes of D. John the second, king of Portugal, after this manner: James Cano, a Captaine to this king, coasting Africke by his commaundement, after a long voyage came vnto the great riuer D of Zaire, and continuing his nauigation, he discovered many lands, whereas he found the inhabitants much more tractable than those which had beene formerly discovered. And to giue a more particular account vnto his king, he resolved to go to the Court of this realme, where being arriued, and courteously entertained, he began to shew the vanitie of idolatrie, and the greatnesse of the Christian faith, and he found this prince so well disposed, as returning into Portugal, he not onely carried an Embassadour backe with him, but also some noblemens children, to the end they might learne the Christian faith, and be well instructed, then hauing receiued baptisme, he sent backe vnto their houses, with certaine Portugal Priests fit to preach the Gospell, and to plant the faith in this realme.

E These children continued two yeares in Portugal; and were well entertained, carefully instructed in the Christian faith, and baptised with great tolemnitie. Being confirmed in the faith, King John sent them into their countries, with an honourable embassage, and withall, three Friars of the order of S. Dominicke, men of integritie, and of great learning, to instruct that nation. Being arriued at Congo, they first conuerted the kings vnkle together with a sonne of his. The King and Queene were afterwards baptised, and this prince in short time caused a goodly Church to be build vnder the name of the Holie Crosse.

The king was christened by the name of John, his queene by that of Elinor, and their eldest sonne was called Alphonso. This prince was excellent in bountie and liberalitie, F who not content with his owne conuersion, employed himselfe with great loue an zeale to conuert the subiects: but we must not thinke, that the word of God, or his Crosse, can be planted without much paine. These fathers of S. Dominicke, besides the malignitie of the ayre, and insupportable heat which consumed and wasted them, were also intreated by them of Congo: for although that when they spake of the holie ceremonies and

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diuine

diuine mysteries, they seemed tractable, for that they thought that those things which A were about the capacite of man, were more fit for the maiestie of God; yet whenas they began to speake of temperance, continencie, restitution of another mans goods, pardon of offences received, with articles of Christian profession, they not onely discovered a difficultie, but also a contrarietie, and opposition. The king himselfe, who in the beginning had shewed so great zeale, grew cold, and being loath to leaue their fourthayings and forceries, but especially the multitude of wiues (which is a generall difficultie among the Barbarians) he gaue no care vnto those preachers, and the women not able to endure to be chased away, or confined into any place by their husbands, or to haue one preferred before another, troubled the whole Court, and the citie where the king made B his aboad. They were the more incited to this disorder by *Panse Aquitime*, the kings second sonne, who would not be baptised; by reason whereof, there grew great hatred betwixt him and his elder brother, who was wonderfully affected to the Christian religion, and maintayned Christs cause as much as might be.

Vpon these contrarieties the king died, and the brethren fel to armes. The euent was, that *Alphonso*, with six and thirtie souldiers, calling vpon the name of Iesus Christ, and that of *S. Iagues*, after the Portugal manner, defeated his enemy, who was taken, and died in his detestable opinion. Doubtlesse God fauoured *Alphonso* in this warre with apparent myracles; for they say, that being readie to giue battaile, there was so great a light, as his eyes, and his companions, were dazzled for a time, wherewith they conceiued C a great hope to obtaine the victorie. But afterwards, lifting vp their eyes to heauen, they saw five shining swords, which the king tooke at that time for his armes, and his successors haue continued vnto this day. His enemies confest that they had not bene vanquished by the king, or his souldiers, but by a woman which was wonderfull white, who dazzled their eyes with an insupportable light, and by a knight, who mounted vpon a bay horse, hauing a purple crosse vpon his brest, strucke them, and bare them to the ground.

After the victorie, he drew all the noblemen of his kingdome together, commanding them to cause all their idolls to be brought into one place, the which he burnt vpon the top of a high mountaine. He reigned fiftie yeares in peace, during the which, he aduanced the Christian faith wonderfully, by his authoritie, example, yea and by his preaching, D King *D. Emanuel* did not abandon the enterprise, for he sent out of Portugal into Congo, twelue Friars, of those which the Portugals call *Blew*, of the which father *Iohn Marien* was the chiefe, with Architects, Carpenters, and Masons to build Churches, and with a rich furniture for diuine seruice: And king *Alphonso* sent his sonne *Henrie*, with many princes of his realme, to Rome, where they were receiued with verie much honour. King *Alphonso* had his sonne *Peter* for successeur, in whose time they sent an Eunuch into the Island of *S. Thomas*, who had the care of Congo, where they erected a Colledge in the towne of *S. Saniour*, of eight and twentie Channoinis, in the Church of the holie Crosse. The second bishop was of the royall house of Congo, who went to Rome, and died in his returne. *Peter* had *Francis* for his successeur in the realme, who reigned little, E and being dead, *Diego* his kinsman succeeded him. In his time, *Iohn* the third, king of Portugal, hearing that the king cared not much for religion, and that the Merchants and Priests of Europe did not much aduance it, but did scandalize the new Christians by their bad liues, sent foure Iesuits thither to repaire all disorders. These religious men comming first to *S. Thomas*, and then to Congo, were receiued courteously by the king, and employing themselves presently in the worke for the which they were sent, one of them began to instruct fix hundred children in learning, and in the Christian doctrine, and the rest went into the countie, preaching with admirable fruit, for in five moneths they conuerted aboute five thousand persons, and built three Churches. But falling afterwards one after another into trouble some and languishing diseases, they were forced F to returne into Europe. At that time, they made a third Bishop, who was a Portugois by nation, who found great difficultie by reason of the contumacie of the Channoinis, and the Clergie.

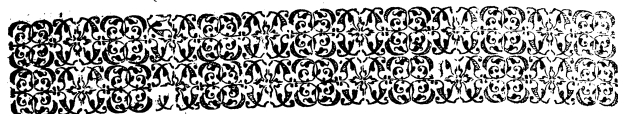
In the meane time, king *Diego* died, and after his decease, there grew great contention for

A for the succession of the realme, during which in a manner all the Portugois which were at *S. Saniour* were slaine, except the priests. In the end *Henrie* brother to *Diego* obtained the crowne, and after him (who died soone after in battaile against the *Anziques*) *Aluaro* his sonne reigned. He to reconcile himselfe vnto the Portugois, assembled them altogether that liued dispercedly throughout the realm, as wel religious, as lay men, & he wat for his discharge vnto the king and the bishops of *S. Thomas*. The bishop hauing seene the letters, past into the realme of Congo, where hauing set some order for the discipline of the clergie, he returned to *S. Thomas*, where he ended his daies.

It happened partly through the absence, and partly for the want of bishops, that the B aduancement of religion was much hindered, and likely to decline in all these countries, for that one called *Francis*, a man of great authoritie, both in regard of his house, as of his wealth, began to say openly that it was a vaine thing to haue but one wife, and in the end he abandoned the Christian faith, and was the cause that the king lost much of his former zeale.

They say, that this *Francis* being dead and buried in the Church of the holie Crosse, the deuils vncovered a part of the Church, and with a feareful noise drew him out of his graue, and carried him away, the which did much trouble the king: but he was moued more by an accident which happened afterwards: for the *Giaguas* leauing their countie entred by great numbers into the realme of Congo, and comming to fight with this king, C they put him to flight, and did so terrifie him, as not holding himselfe safe in his chiefe citie, he abandoned the realme, and retired himselfe into an Island of *Zaire* called the *Hoise* Island, with the Portugall priests, and the princes of his realme. Seeing himselfe reduced to this extremitie, for that besides the losse of his countie, his people died of hunger, and they sold themselves one to another for a vild price to haue meat; he had recourse to *Don Sebastian* king of Portugal, from whom he obtained six hundred souldiers, by whose valour he chased his enemies out of the realme, and was restored to his former estate within one yeare and a halfe. In his time the Bishopricke of *S. Thomas* was giuent to *Anthony* of *Glouea* a Castilian, who after many difficulties propounded by the gouernour of that Island, was in the end conducted to Congo, with two religious D men, and foure priests, where for a time he maintained things in good estate. In the meane time, king *Aluaro* died, and had for successor his sonne bearing the same name, who failed not to sollicite *D. Sebastian*, and *D. Henrie* kings of Portugal, and after them the Catholike king, to send him preachers, and other church men to maintaine and augment the faith in his realme. And amidst these goodly designes he died, leauing for successeur his sonne bearing the name of *Aluaro*.

In the midst of these troubles, certaine Iesuits past into Congo, and began to preach vnto the people. These religious men haue built a house in the Island of *Loande*, where there remains fix or seuen priests, who go vp and downe where necessitie calls them. For the number of the baptised being very great, there are so few men to entertaine them E in deuotion, as the bad graine exceeds the good. In the yeare 1587, king *Aluaro*, who for that he was not borne of lawfull marriage was little esteemed of the moit part of his subjects, would haue neere vnto his person one of these fathers, by whose meanes and authoritie he purchased himselfe reputation, and came to be honoured. And God fauoured his intention, for that hauing against him a sister of his by the fathers side, with a brother of hers, he gaue them battaile with a great armie, and carried himselfe so valiantly in the fight, as he not onely defecated the armie, but also slew the generall. After which, he ordained that in the place where he was slaine, they should build a church in honour of our ladie: and to encourage others by his example, he first of all laid hand to worke, and by very fauourable edicts aduanced the preaching of the Gospel, and the enterprise of these F religious men.



OF THE ESTATE OF THE EMPEROR OF MAROCCO.

The Contents.

- I.** **H**e discourse of an Estate which comprehends two famous kingdomes here follows: **C**
and first of all is represented the situation of the realme of Marocco, the
which is divided into seven provinces, whereof there is made a particular de-
scription. And first of all of the province of Fec, the extent, bounds, and chiefe
townes. **2.** A description of the province of Suz, the situation, limits, and townes. **3.** Of
Marocco. **4.** Of Guzale. **5.** Ducale. **6.** Hysora. **7.** Tedle. **8.** The realme of Fec di-
vided into seven provinces, the bounds, and extent in generall. **9.** Of Tenehme, the first pro-
vince of the realme of Fec, her length, and breadth, and her townes, with an ample relation of the great and stately cite of Fec, the
Mosques and stately Temples to the number of seven hundred Hospitals, Stoves, Colledges,
Innes built like pallaces, with diuers other sumptuous buildings. **10.** Of the province of Fec, her length,
bounds, townes, and strong places. **11.** Of the province of As-
gar, the bounds, townes, and strong places. **12.** Of Elhabet, or Ellabat, and her townes. **13.** Of
Errif. **14.** Garet. **15.** Chauz. **16.** Of the qualitie of the aire of these provinces, and of their
soile abounding in oyles, bonie, wax, sugar, cotton, goats haire whereof they make chamlets,
goats skins, with the which they make Spanish leather, and mines of gold: and what a desfertraigne
in these countries. **17.** Diuers opinions of the beginning and descent of the Barbarians, al-
waies commended for their subtilie wits, and great learning, and knowledge in physike, excel-
lent in the art of riding a la Genette, and at loco de Canna, living in old time of the fiesh of apes,
and clothing themselves in goats skinner; worshipping the Sunne and Moone as Dieties: and
their abominable sacrificing in the night, where the lights being put out, they committed adul-
terie with the first woman that came. **18.** The disposition of the inhabitants of Fec and Ma-
rocco, who are ambitious, treacherous, cholericke, braggers, suspicious, and a time, but not given
much to labour. **19.** Of the aboad of the Arabians in the desarts of these countries, living in
tents an pavillions, given to labour, ruting, and poeste. Of the apparell of the women, and
painting of their faces. **20.** The manner and kind of life of the provinces of the realme of Ma-
rocco, and first of all what meat they of Fec use, their apparell, and kind of bedding &c. **21.** The
manner and life of the inhabitants of the realme of Fec, and especially of the civillitie of them of
Fec, their goodlie stoves, innes, trafficke of milles, distinct dwellings for mechanicke arts, & places,
whereas they make their trafficke of all kinds of merchandise. Their ceremonies and feasts at ma-
riages, the fashion of their apparell, and of their eating and drinking, their dances, and a solemn
feasts, & the manner of their mourning at the death of their parents. Their sports and ordina-
ry exercises. The discipline & breeding up of their youth. **22.** Of three sorts of diuines, Philo-
sophers, Alchimyists, Charmers, & Sorcerers of this realme. **23.** The riches of the countrie, aboun-
ding in corne and fruit, cytrons, oranges, sugar, olives, chamlets, Spanish leather, and cotton
cloth: and of the great revenues of their prince, which consists in the first fruits and tenths of
cattell

- A** cattle, and other things: In taxes which he exacts upon euery acre of ground, and of persons
which are come to the age of marriage, be they males or females: In the customes and imposts of
Fec, and other townes: In the succession of goods left by the Governours of his provinces, the
which he takes after their death. **24.** His forces consisting in foot and horse, and his men at armes
of many sorts, composed of diuers parts, by the consideration whereof, we may easily consider
what number of men this monarch may draw to field. **25.** Of what familie he is that commands
at this day in the realme of Marocco, and Fec; and by what meanes it came vnto this empire.
26. The kings Councell, and the Chamber of Iustice erected in Marocco. **27.** Of the crea-
tion and Court of the kings of Fec, his officers, captaines of horsemen, governours in euery
towne, Commissioners appointed for matters of iustice, Barons, Garadiens, Purueyor, master of the
Stable, Trumpeters, master of the ceremonies, &c. and what order they hold whenas the king
marcheth in field. **28.** Of the Governour, Judges, Customers, Apothecaries, and policie of the ci-
tie of Fec. **29.** Of Mahometisme divided into diuers sects: and who it was that brought the
law of Mahomet into Barbarie. **30.** Of the bringing in, and setting of the Iewes in the realme of
Marocco: and of the miserable estate of Christian slanes in these countries.

- C** **H**ere now to discourse of an Estate which cannot remaine in one
estate and being, and which hath of late yeares indured so many
changes and alterations, as it would seeme incredible vnto him
that were not assured by an infinit number of good testimonies.
They are no strangers that run daily to the ruine thereof, but the
prince of one house and familie, which haue come to the command
thereof, by a thousand wicked and vnworthie acts, fighting one a-
gainst another, and expelling one another in their turnes: for *Muley Cydan*, who is at this
day emperour of Marocco, was some few yeares past diuen away, and now *Muley Chiey*,
who had fled thereon, is a fugitiue in Algarbe in Portugal, with a certaine number of
Moors, and his sonne *Abdalla* is now in the mountains to draw the Arabians together,
to come in armes against *Muley Cydan*, and to serue him, as he had done them. But for that
the matter is too well knowne, and that they are like to haue new stirrs and combustions
in those countries, whereas things will be alwaies doubtfull whilest that *Muley Cydan*,
Muley Abdalla, and *Muley Benfers* liue, I will forbear this discourse to come vnto the de-
scription of the Estates which are held by this prince. The Xerifes estate, which compre-
hends all that part of Mauritania, which the Romans called Tingitana, extends from
Cape Bajador vnto Tanger, and from the Atlanticke sea vnto the riuer of Mulua, and be-
yond it; and in this tract of countrie, are the two famous kingdomes of Fec and Marocco.

To come to the description of the realme of Marocco, it lyeth betwixt Mount Atlas,
and the Atlanticke sea, and takes his name of the chiefe towne which is so called. This
realme is diuided into seven great provinces, which are, Fec, Suz, Guzale, Marocco,
Ducale, Hafsore, and Tedle.

- E** The province of Fec hath for bounds vpon the West and North, the Ocean; to the
South, Mount Atlas; and vpon the East, the riuer of Tensile. One of the townes of Fec,
and the most ancient, is that which is called Tednest, which stands in a goodly plaine,
vpon the riuer of Tensile, and was sometimes called Tamufis. It is not well inhabited, or
rather wholly abandoned, for that the inhabitants being aduertised that the Arabians had
a praefile to sell the towne vnto the Portugals, ment to flee away; but they could not ef-
cape, for many of them were put to the sword, about the yere 1514, and Teculet was used
in like manner, being a faire and rich towne, with a good port, and of better traffique than
Tednest. Hadecehis is in a manner ruined. The fort of Ieufagaguen escaped this storme,
but that of Tenent fell into the Portugals hands.

- F** Besides these places, you may see Teldegel, Tagresse, Denet, and Culeihar El-
muridin, which signifies the fort of Disciples, the reason was, for that a certaine Here-
ticke of *Abdometis* law, kept there with his Disciples, preacht his doctrine, and defended it
against the king of Marocco.

There is also in the province of Fec, the towne of Igulinguigul, seated vpon the top
Bbbb ij of

of a hill, whereas the naturall inhabitants of Africke fortifie themselves against the Arabians, with whom they are continually in warre. In the same province stands the towne of Tefefne, the which hath a good port, but not capable of any great shipping.

II. The principallitie of Suz is now erected to a kingdom, being but a priuie Seigneurie, before that the Xerif made himselfe king of Marocco. It lies betwixt Mount Atlas, towards the Negroes countrie, that is to say, vpon the extremitie of that which is properly called Africke. It begins at the Ocean Sea towards the West, and hath the deserts of Lybia vpon the South; to the East, the great riuer of Suz; and Mount Atlas lyes vpon the North, towards Hee.

III. The chiefe of her townes is Messa or Massa, situated vpon a Cape, which the Modernes call the Cape of Gilon, and it is a heape of three townes seated vpon the point of this Cape, betwixt the which passeth the riuer of Suz. This towne is of no worth, by reason of the bad soyle where it stands. Besides Messa, there is the towne of Teijcut, in a goodly large plaine, and diuided into three parts, as it were a triangle, these parties being seperated one from another. Tarudant is also one of the townes of Suz, whereas the king of Fez his Lieutenant did usually remaine, whenas they of Fez commaunded in Mauritania. The towne of Tedfe stands in the realme of Suz, betwixt the Ocean Sea, and Mount Atlas; and the last place of this realme is Tagauost, which is the greatest of the townes of Suz, seated in a plaine, whose inhabitants are verie rich.

The province of Marocco hath for bounds vpon the West, the mountaine of Nefse, which extends towards the East to Mount Hadimeï, and declines towards the North vnto the riuer of Tensfir, vntill it joynes vnto that of Assinnuad, which doth seperate it from the countrie of Hee, and is made of a triangular forme. Besides Marocco, it contains the towne of Tenezze, and of Delgumbah, which is a strong place built vpon a verie high mountaine, and enuironed with many other hills, and at the foot of it, is the spring of the riuer of Assinnuad. Moreover, there is the towne of Imizimis, standing vpon a rocke of Mount Atlas. It is somewhat spacious, and hath neere vnto it a narrow passage of Mount Atlas, called Burris, by the which he that will go into Guzule, must of necessitie passe: but this towne decays daily, and is not so flourishing as it hath bene. In the plaine neere vnto the towne, stand three castles, called Tameglast. There is also the towne of Tefraït, seuen small leagues from Marocco. As for the towne of Marocco, it is not so beautifull as it hath been, and that which is yet to be scene of any note, is the castle and royall palace which Mansor, or Almanfor, the powerfull king of all Barbarie, caused to be built as bigge as a good towne. Neere vnto Marocco, stands Agmer, built vpon the side of Mount Atlas, and it is neere vnto the riuer of Tensfir. It is all ruined (except the fort, where there remaine but few persons).

IIII. Guzule confines with the province of Suz, and hath for bounds vpon the West, the mountaine of Ilde; to the North, Mount Atlas; to the East, the province of Hee; and vpon the South, Lybia, and in all this countrie, there is neither towne, citie, nor castle, but onely some villages and hamlets.

V. As for Ducalia, it is a province neere to the Ocean vpon the West, and to the Cape called Vlagium by the Ancients, and by some others, the mountaine of the Sunne; but the Modernes of Europe call it the Cape of Cantin, and the Moores, Gebdcludic. It hath vpon the South, the riuer of Habid; to the East, the countrie of Tedfe; and vpon the North, that of Tefefne. There are few walled townes, and they are in a manner all held by the Portugois, who in our time tooke the towne of Azafi, vnder pretext to make a Storehouse for their merchandise. There is also Tic, which yeilded in a manner at the same time to the Portugois. Elmedina was abandoned by the inhabitants, for feare they had of the Christians, as also the townes of Centpui, Subeit, Temeracost, Terga, and Bulahuan, all which were sackt and ruined whenas the Portugois tooke the towne of Azamor, standing at the mouth of the riuer of Omimirabili, the which happened in the year of Christ 1513, in the month of September, vnder the raigne of D. Emanuel of Portugal.

VI. The province of Hascora begins at the mountaines of Ducale towards the North,

A it confines with the Ocean vpon the West, with Tedfe vpon the East, and with Marocco towards the South. The townes of this countrie are Alemdin, Tagodast, Elulimuz, a new towne, and Ezo an ancient towne seated vpon a high mountaine.

Tedfe is the last of the provinces of Marocco, and hath for bounds vpon the West, the riuer of Quadelhabid, which signifies a riuer of Slaues, that of Omimirabili towards the East, Mount Atlas vpon the South, and the countrie of Tefefne to the North. This countrie hath a triangular forme, the point being towards the South, and extending it selfe to the North. The chiefe towne of this province is Tedfa, an ancient towne, and which takes her name of certaine stones so called, wherewith the whole towne is built: it stands vpon the riuer of Deyme. Neere vnto this towne is that of Eliza, built vpon the riuer of Omimirabili, into which that of Deyme doth runne, and both flow from Mount Atlas. This towne is vnder the iurisdiction of the former. Then comes Chythite, which hath long maintained warre against the king of Fez, and the last place is called Eirhiad, abounding in all sorts of victuals.

As for the realm of Fez, it is diuided into seuen provinces, the which are Tefefne, Fez, Azghar, Elhaber, Errif, Garer, and Elchaus, all which in former times were but particular seigneuries, as in like manner Fez was but a simple iurisdiction, vntill that one called *Marin*, made it a realme.

This whole realme hath for bounds vpon the West, the Atlantick sea, and on that side it extends from the riuer of Omimirabili, and the towne of Azamor, vnto the towne of Zanger; towards the North, the strait of Gibraltar, and the Mediterranean sea, and a part also of the Atlantick; vpon the West, the riuer of Miluia; and towards the South the realme of Marocco.

The province of Tefefne begins vpon the Atlantick Ocean towards the West, and the inhabitants are they which *Ptolome* calles *Cauues*. Her other bounds are vpon the East, the riuer of Buragrag; and to the North, the Ocean. This countrie is more long than broad, being fortie leagues long, and it is no broader than from Atlas vnto the Ocean. In old time it was the floure of all Mauritania and Tingitana, for it contained about foure hundred townes, and three hundred castles and villages. The first towne of this province is Amfa, which the Romans in old time built vpon the Ocean shoare. It is thirtie leagues from Mount Atlas, and hath bene in a manner quite ruined by the Portugals: neere vnto the which stands the towne of Mansor, the which hath runne the like fortune. The towne of Adendum is situated neere vnto a little riuer which is called Guirila, by whose walls there passeth a great spring of water like vnto a poole. The towne hath bene ruined like vnto the rest of Mauritania, the which haue felt the furie of the warre, whenas the Mahometans contended vpon the differences of the doctors of their false law.

The towne of Tegeyer stands vpon the coast, inhabited only by certain poore people and some faithles, whom the Arabians force to lye there, to worke for the labourers that E marure the land. For the Arabians are maisters, or to speake more properly, the stronger command there, and this countrie is as it were a land of conquest. Neere vnto the sea shore, is the towne of Rabat or Rubut, whereof king *Mansor* or *Almanfor* was founder. It is seated at the mouth of the riuer of Burtrug, and is nothing to that it hath been in former times; for that there are not about fise hundred households, whereas in the time of *Mansor*, it was one of the best peopled of Africke: at this day there is nothing within the walls, but gardens, vines, and meadows.

Bending towards the strait of Gibraltar stands the towne of Sala, which carries the ancient name, yet the Barbarians call it Zale. There is a pallace which did serue for the inticing of the kings of the countrie, and the princes of their blood. Neere to Zale are the ruines of Fanzara, built vpon the riuer of Subu; which holds yet the old name. And not far from Fanzara, stands Mahmore or Marmora, about halfe a league from the sea, before the which the Portugal armie was defeated by the king of Fez, notwithstanding that the Christians held the place, which they were forced to leaue by the bad intelligence which was betwixt the Generalls of the armies of the kings of Portugal and Castile.

Vpon

VII.

VIII.

IX.

Vpon this river stands the towne of Macnafa in a goodly plaine, the which is very well A
people sit about six or seven leagues from mount Atlas, from Zaile five and twentie,
and thence or sixtene from Fez. It is reasonable great and strong, and hath broad f reets,
with abundance of water by the meanes of an aqueduct, which shewes that it hath ta-
ked of the ancient industrie of the Romanis. There are also the townes of Gemaha, El-
chaman, Camis, Mergary, and Bambafil, the which are ruined, and the last belons to
Mahometan priests. Moreover, there is the towne of Tefelselt built in a sandie plaine, be-
tweene the rivers of Oudra and Bag, being five small leagues from the sea.

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But to make a description thereof, Fez is a very great towne, and at this day the greatest of all Mauritania. It is situated in a manner all vpon mountains and hills, so as there is no ambur to the heart & the middell of the towne that is plaine. The water enters by two currents, by reason that the riuier diuides it selfe into two channells, whereof the one running towards the South, waters the walls of the new towne of Fez, and the other which is towards the West walseth the streets of the old. The water being within the towne, it divideth it selfe into many channells, and runs by the kings pallace, and the houses of noblemen, gentlemen, and citizens, and euery mosque or temple, colledge, and hospitalls, whereof there are great numbers, haue their part of the said water. Neere vnto their temples, there are places made in forme of a square house, to reserue the water, to the end, that when the streets are foule, they may let go the channells and sluices, and by the violence of the water the filth is carried away.

All the houses of Fez are in a manner built of bricke and free stone, and richly painted in colours, and small trees, with azure, and other colours. There is not any lodging but having a room about the which they build making galleries to goe from one lodging unto another, and there is not any house but hath a high tower, and within it many little chambers well aired, whither the women go to recreate themselves being wearie of their work.

There are about seven hundred Temples or Oratories, among the which they do number fifteen which are great, and stately built, with pillars of marble, and other ornaments. There is not any Mosque or Temple, but hath his fountaine made of marble and other rare stones, and a tower to crie Ala. The chiefe Mosque of Fez is called Carruen or Caruen, the which is wonderful full great, being about a mile and a halfe in circuit, and hath one and thirtie great doores to enter in by. There are eight and thirtie arches in the wall in length, and some twentie in breadth. Round about it, vpon the East, West, and North, there are certaine galleries and porches, the which are very broad and long, and serve as for schooles to keepe the oyle, lamps, and other things necessarie for the seruice of the Mosque, for that there is not any arch but hath a lampe burning, and they make account that euery night there are nine hundred lampes light. In that ranke of arches which is in the middle of the quire of this temple, there are certaine great candlesticks made of silver, in the number of euery one hath place, as some write, for one thousand and five hundred lampes, and that they were made of the bells of certaine Christian townes that were taken by one of the kings of Fez. This great Mosque (no more than the rest) hath his owne priory, whose officers to say the prayers, and to haue care of the reuenues of the Temple, the which he distributes to the ministers thereof, and for all things necessarie. The reuenues of this Temple are two hundred duckats a day, whereof about a moiety is assigned for the seruice of the Temple, and the wages of officers, and with all he doth distribute to other Temples that haue no means, with things necessarie. The rest goes to the support of the towne, for that it hath no reuenues.

For many colleges, among the which there are two exceeding well built, by

A by diuers kings of the house of *Murin*. Whereof there is one that is admirable both for greatness and beautie, the which king *Habu Henon* caused to be built, and spent therein foure hundred and eightie thousand crownes. There are also many hospitals and houses, which yeeld nothing in beautie to the foresaid Colledges. In former times, strangers did vse to lodge in them: There are also many without the gates, which are no lesse beautifull than the rest within the towne. These hospitalls were verie rich; but during the warre of *Salad*, the king hauing vae of a great summe of money, he was aduised to let the reuenues thereof: whereunto the people refusing to yeeld, the kings Attorney let them vnderstand that the said hospitalls had bene built and founded with the almes which had bene giuen by the kings predecessors, who was in danger to loose his realme, and therefore it was better to sell the goods and possessions of the said hospitalls, to expell the common enemy, and that the warre being ended, he would easily redeeme them againe; and so they were sold: but the king died before it tooke effect, and so the hospitalls continued poore, and in a manner without meanes.

There are one hundred stoues, well built, and beautified, whereof some are little, and others great; but all made after one forme, and euerie one hath foure chambers. Without them, are certaine galleries, some five or six futes high, whereas the men strip themselves, and put off their clothes. There are also about two hundred Innes in Fez, exceedingly well built, like vnto palaces, or the lodgings of some princes; for some are verie great, and built three stories high, as those neere vnto the great Temple, whereof some containe one hundred and twentie chambers or more, and euerie one hath his fountaine or cafe, with little conduits and channells which carrie away all the filth and vncleanesse. There are aboue foure hundred mills in the towne of Fez, or at the least, places where mills stand, the which are built like vnto a great hall vpon pillars, in some of which you shall see foure, five, or six mills: most of the which, belong vnto Colledges, and Temples, and are let out at a deare rate, that is to say, two hundred duckats for a place where they grind.

As for the new towne of Fez, it is enuironed with two faire, strong, and high walls, and is built vpon a goodly plaine neere vnto the river, and about halfe a league from the old towne, bearing the N^W and the South. A part of the river enters betwixt the two

D towne, betwixt the West and the South. A part of the river enters betwixt the two walls upon the North side, where the mills stand, and the other part diuides it selfe into two armes or channells, whereof the one passeth betwixt the two townes by the fort, and the other runs by certaine valleys and orchards which are neere the old towne of Fez, and enters into it upon the South side. The other part enters into the fort, and passeth by the Colledge of king *Abutiman, Isack, sonne to Abdulla*, the first king of the familie of *Marrin*, hauing conquered the realme of Marocco, and expelled the kings, he refused to build this cite, and to transport the royall seat thither, calling it, the White towne, but since the vulgar people haue giuen it the name of New Fez. This king diuided it into three parts diuident one from another. In the one, he caused his royall palace to be built, and other houses for his children and brethren, ordaining, that all should haue their gardens of pleasure; and neere vnto his palace he caused a goodly Temple to be built. In the second part, there were nothing but the kings quieries and stables, and many faire houses for his capitaines, and other men much fauoured in his Court. From the port, vpon the West part vnto that which looks towards the East, was made the place of the towne, of a great circuit, in the which are the shops of merchants, and of all sorts of trades. Neere vnto the gate, vpon the West, at the second wall, he caused a great house to be built, with many lesser, for the Captaine of the towne, and his souldiers, and neere vnto it, two goodly stables to containe three hundred horses appointed for the guard of his palace. The third part of the towne was assigned for a lodging for them that guarded the kings person: and neere vnto it, is the place wherreas they mintall their money, and it is called Zeccue, the which is made of a square forme, and hath certaine galleries round about it, wherreas the maisters of the mynt remaine.

As for the townes of this prouince, there is Macarmeda vpon the riuer of Inauen, in a goodly plaine: but it is in a manner all ruined but the walls. Three leagues from Fez, stands

lands Baia vpon the same river; but the ciuile warres haue ruined it. Vpon Mount A Zarbon, the towne of Gualili shewes itselfe, the which was ruined by the Affricanes, and recouered by Idris, who lyes buried there, and honoured as a holie man. Neere vnto it stands another auncient towne called the palace of Pharo, and yet the Egyptians neuer commaunded ouer this prouince. There is also Maquille, an auncient place, and then the villages of Bemignariben, and Afeis.

- XI. The prouince of Azgar hath for bounds vpon the North, the Ocean; vpon the West, the river of Buzargag, called Lix by the Ancients; towards the East, the mountaines of Cumera, and a part of Zarbon, and Zelag, which diuide it from the countrie of Fez; and towards the South, the river of Bunazar. It is fortie leagues long, and about thirtie B broad.

The townes and places of this prouince are Giumba, the which was built by the auncient Affricanes, and is nothing at this day, for that there is not any thing to be seene but the ditches. Vpon the Sea stands Lorache, or Laras, built vpon the river of Luccus, where there is a good port, although the entrie be verie difficult. Then they find the towne built by Marfor king of Marocco, called *Cesar Eleabir*, which signifies the great palace of the foundation.

- XII. The prouince of Elhaber, or Ellabar, or Habar, hath for bounds vpon the North, the Ocean; to the South, the river of Guarga; towards the East, the mountaines neere vnto the strait of Gibraltar; and vpon the West, the marshes of Azgar. This countrie is of a C greater extent than that of Azgar. The townes are Exagen, seated vpon the top of a mountaine, neere vnto the river of Guarga, or Zuerga, fise and thirtie leagues from Fez. The Portugals make their incursions thither, and therefore the inhabitants doe commonly enteraine foure hundred horse in garrison. Vpon the same river stands the towne of Banicende, which is little inhabited, and neere vnto it is Mergo, then Tanfor, Agla, Naraugia, and Bafra, which is now but a desert, although the walls be standing. After which, comes Homar, sometimes well peopled, but now little inhabited for that the Portugals commaund vpon that coast.

- XIII. The countrie of Erif begins at the corner of the strait of Gibraltar towards the West, and runs towards the East to the river of Nochor, called Molochat by *Pyolome*, which is a D boue seuentie leagues. It hath for bounds vpon the South, Mount Atlas, towards the river of Guarga, which is the proper countrie called Fez; and vpon the North, lies the Mediterranean Sea. It hath few townes, but a great number of villages.

The first towne is Terga, then Belis standing betwixt two mountaines, and hauing a good port, neere vnto which are the towne of Tegassa, Gebba, and Mezemme, seated vpon a mountaine.

- XIII. The prouince of Garef confines vpon the East with the river of Muluia, and a part of the countrie of Chauz; towards the West, with the river of Nochor, and a part of the countrie of Erif; vpon the South, with the neighbour mountaines of the deserts of Numidia, or Biledulgerid; and towards the North, with the Mediterranean Sea, vpon which B side it looks towards the Island of Formentaria, and the auncient realme of Valencia. It is about fise and twentie leagues long, and twentie broad. The townes and places of more note are, Tazzora, standing vpon a little hill, to the which there is but one passage, then the towne of Miggeo, and also another place vpon the Sea, called Iafferin, lately built by the Mahometans, of the race and lyniall descent of *Marin*. All this prouince of Garef is diuided into three parts; in the one are townes, in the other mountaines, and in the third the desert, which extends from the Mediterranean sea vnto the desert of Chauz.

- XV. The last prouince of the realme of Fez, contains in a manner the third part, being one hundred and ninetie miles long, from the river of Zha, towards the East vnto F the river of Gurguigara vpon the West, and it hath in bredth one hundred and seuentie miles, for it contains all that part from Mount Atlas, which looks towards Mauritania, and a good part of the plaine, and mountaines joyning to Lybia. Vpon the coast among her townes Teuxert, built vpon a hill in a large plaine, and it is enuironed

A roned with desarts. There are also to be seene the walls of Hadaggia, which is like vnto an Island betwixt the river of Muluia and Muluia: and the towne of Dubdu, which carries the auncient name of the mountain. After this comes the towne of Teza, the which is strong and rich, seated in a plaine; at the foot of the mountaine of Dubdu, vpon the river of Muluia: it is as it were the vniuersitie of the neighbour countries, and hath colleges like vnto Fez. Betwixt the mountaines stand two townes, whereof the one is called Sofroy, halfe ruined, and the other Mezedaga. Neere vnto the mountaine of Cunai-gel Gherben which signifies the passage of Rauens, stands the little towne of Tazergue subiect to the Arabians, who haue ruined another neere vnto it, called Vmen Iunaibe.

B *The Qualitie.*

Speaking generally of the realme of Marocco, it abounds in corne, fruit, oyle, honie, wax, sugar, and goats haire, whereof they make chamlets, and goatskinnes, which being dressed, they call Marroquins, of the name of the countrie where they are made. Its water by the rivers of Tensift, and Ommirabil, which comes from Mount Atlas; but that of Tensift flows out of the territorie of Marocco, and receiues the rivers of Sifemel and Nassi, and as for Ommirabil, the hath her spring in very high mountaines, whereas the prouince of Tedle confines with the realme of Fez.

C But to speake something in particular of the qualitie of this countrie, being not all of one sort, you must vnderstand that the prouince of Hees is rough, stonie, full of mountaines, and hath much wood, and yet there are many vallies, and little rivers; so as it abounds with barley, miller, and honie, wherewith the inhabitants liue: they make no account of their wax, neither haue they any wheat. There is a kind of fruit which they call Arga, like vnto oliues, but the tree is thornie, and of this fruit they make oyle of small price, the which they vse to dresse their meates with, and to put in their lampes. There is store of venison, as flags, wild goats, and hares. In the mountaine of Demensera, which is a part of Mount Atlas, there is store of yron. Masticke and box trees grow very great, and there is abundance in these mountaines.

D In the countrie of Suz, and along that coast, they find great store of fine amber, and the soile of the towne of Tejut is fat, fertile, and abounding in barley, wheat, and other graine. There grows store of sugar, which the inhabitants cannot boile nor refine, and therefore it is blacke. They haue gold, and some little siluer, and there they dresse their Marroquin skins, which we call Spanish leather. Neere vnto Tarudant the inhabitants haue their pasture for the feeding of their cattell. The soile of the towne of Teldsi is fertile in graine, sugar, and wood. There come goodly figs, peaches, and dates out of the countrie of Suz, for that in many places there are store of palme trees, but the dates are of no great price. There are mines of gold in the mountaine of Halsem, for which cause the inhabitants are continually in war.

E The prouince of Marocco abounds in all sorts of graine, cattell, fruits, and good water: but the mountaines which are very cold are also barren, so as their grows little but barley; yet there are few, and all this prouince is in a manner a continuall plaine, as *Leo Affricanus* doth witness.

Guzule yeelds great store of barley, and feeds much cattell: there are also mines of yron and brasse.

As for Ducale, some part of the countrie is good, but it is all they can do to entertaine the inhabitants with that it yeelds. There is a lake neere to the greene mountaine, which doth feed the whole countrie with fish.

Halcora abounds wonderfully in oyle and goats, whose haire they employ for the making of chamlets, and their skins for leather. The fields are very fruitfull, and there are many orchards full of all sorts of fruits: orange trees grow wonderfully, and the vines beare red grapes as big as walnuts. There is store of honie, and goodly figs, and there are some mines of yron.

The Champion countrie of Tedles yeelds all good things necessarie for the life of man, and

XVI.

and the hills abound in barley and feed great herds of goats.

A In the province of Fez, the aire in some places is very temperate, and in others somewhat colde. For although the countrie be altogether rough, and hath in many places cold mountaines, and some deserts: yet to consider it in general, it is very fruitful in one place more than another; for it abounds so in corne, and fruit, as in that it yeelds to many others. There are many vines, and olive trees, and great store of almonds, and cotton. It feeds great numbers cattell of all sorts: likewise there are many herds of mules, goats, and hares. But let vs examine in particular all these

The province of Fez is altogether plaine, and the aire is very temperate. There are great store of horses, and such numbers of weathers, ewes, and such like, as it not only hath sufficient for her owne prouision, but doth also furnish all the mountaines of Gumeria. There are few forests, and yet there are many wild goats and hares: and there grows much of cotton.

IX

In the province of Temelne, which is in a manner all plaine, and fruitful, there is much of the fruit of Odera great and thicke, forests full of Lyons, the which are the fiercest in all Africke, so as they of Temelne dare not go abroad but in great troupes, and trauellers which are sometimes forced to lie in the field all night, intrench themselves, and so they doe keepe a guard vpon necessity, if they will not be deuoured by these beasts.

C The province of Azgar is great and fertile, seated in a large plaine. They of Gumeria show their vicuals out of this countrie. This prouince is very pleasing, and the aire wholesome. There grows store of cotton, and it hath like commodities to the prouince of Fez.

As for the countrie of Elhabat, it is wonderfull fertile, and yeelds all sorts of fruit: yet the land about Tangar is not very good, but in certaine places where the find some fountaines, and make gardens, the rest is nothing but sand.

D There are many mountaines, and among others, eight that is to say, Rabona, Bemifentecia, Benilars, Chébib, Benichellén, Angera, Quadrez, and Beniguedarfeth, which are exceeding fertile, and among the mountaines of this countrie there are some exceeding high, and of hard access.

The countrie of Erif, is altogether rough, and full of cold mountaines, where there are great deserts stored with thicke trees, the which are exceeding faire and straight. It yeelds no wheat, but there is abundance of vines, figges, oliues, and almonds. There are few oxen and sheepe, but it hath great numbers of goats, asses, and apes.

E The countrie of Garet is drie, sandie, and vnpleasant, and in a manner like to the deserts of Numidia, and these deserts are wholly without water. There are many wild beasts of diuers sorts, so as trauellers dare not passe that way but in great troupes. The mountaine of Sarril which is in this countrie, abounds with yron and bailey, and in the mountaine of Guardan there are many horses.

As for Chauz, the countrie for the most part is rough and stonie, and there are many deserts. The mountaine of Dubdu is exceeding fertile, by reason of the great number of fountaines which flow from thence: but this fertilitie extends but to gardens, for that they of Dubdu are forced to fetch their other vicuals out of the territorie of Tezze, whereas they find very good wines, and abundance of all things necessarie.

F In the mountaine of Magara, which is neere vnto Tezze, there are many woods, and a forest which yeelds store of graine, flax, oyle, and troupes of cattell, especially goats. In the mountaine of Gaura they find great store of leopards and apes in the woods and elsewhere, and there grows abundance of wheat and barley. Vpon Mount Baronis, there growe grapes, but the inhabitants which drinke no wine haue no care to multiplye

The mountaine of Guerténage is high & difficult, but it abounds with corne, flax, cotton, and quinces. Vpon the mountaine of Gueblen, there lies snow continually. That of Iefferen is full of yron mines, but there growes not any thing for the nourishment of man. The mountaine of Selego hath store of pine trees and fountaines, and

A and it is full of Lyons, Leopards, and Apes. Vpon Mount Beni Merafen, there are many Asses, and Horses, which is the cause they haue such numbers of Mules.

But to conclude this point, and to say all that concerns the qualitie of these two realmes, hauing considered the one and the other, it shalbe conuenient to shew in grosse, all that is necessarie for a generall knowledge of both together.

I say therefore, that all the countrie which is inuironed by Mount Atlas, is more subiect to cold than heat, and that there is sufficient of fruit and graine, except wheat; but they haue little good water. Mount Atlas is cold, and alwaies couered with snow, and the valleys which lye neere vnto it, are verie fertile, but more towards the Ocean than the Mediterranean Sea. In these countries, the cold begins in October, but more by raine B than frosts, and they haue no cold but in the morning.

The weather is inconstant in Februarie, and the winds are verie strong and loud in the moneth of March, yet verie necessarie for the corne and trees. But in April, all things grow; so as in middle May, they eat ripe figges, and in Iune, grapes, and betwixt Iune and Iulie, apples, peares, plums, and such like fruit, are in their season, and maturitie. In the time of October, they gather quinces, pomegranates, and certaine apples, and in November, oliues. From the end of Februarie vnto May, the weather is exceeding faire; yet it raine not from the five and twentieth of Aprill vntill the first of May, they haue no hope of any good yeare, and the inhabitants call this raine, Nafan, as one should say, Holie water. Sommer is exceeding hot, the time being alwayes cleare; but if it chauce to C raine, that water is nothing wholsome, but causeth strange feauers, whereof many dye. The diseases which ordinarily raigne in these countries, are these, paines in the head, teeth, and stomack, kuse in children, colliques, the sciatica, and gout, and they are all subject to be scabbed; and which is worse, the great pox are so ordinarie among them, as there is not any towne in Barbarie, whereas most of the inhabitants haue not bene touched therewith.

¶ The manners of the Ancients.

D T He countrie of Barbarie was destitute of inhabitants for many ages, like vnto Numidia. Whereupon some say, that the people of these countries haue drawne their beginning from them of Palestina, who retired themselves into these parts, being expelled by the Assyrians. Some others say, that these Barbarians are descended from the Sabians, a people of Arabia the Happie, before they were chased away by the Assyrians or Ethiopians. Others are of opinion, that they are issued from certain inhabitants of Asia, who fled first into Greece, being expelled their countrie by their enemies, then being pursued by them, they came into Barbarie, and there stayed, leauing their enemies in Greece. In former times there were excellent men, and verie learned in these countries, and the people were wonderfull ciuile: for among the Mahometans they cannot sufficiently commend king *Almanzor* or *Manzor*, *Marin*, and *Huceph*, men excellent in their superstitions. During whose reignes, the most famous physicians and phylosophers among the Arabians haue flourished, as for example, *Auicenna*, *Rasis*, *Albumazar*, *Auerroes*, with many others, all bred vp by the kings of Marocco, who held Barbarie, and a part of Spaine. The Colledges which are in some townes, shew how much they esteemed learning. Finally, there was not any nation more witty to inuent a thousand gallant deuices for turneyes, and such like; they brought them into Spaine, and there practised them with much wit and dexteritie, the which the Romans haue also vied. They brought in the manner of riding a la Genette, with short stirrups, and their Loco de Cana, wherein they yet excell. They made themselves fearful to all their neighbours, and gaue proofes in all places, that they were full of courage. Some ancient Authors haue rightly said, F that they loue changes and innouations. They liued in former times of apes which are found in their mountaines, and they did wear no garments but of goats skins. They did offer sacrifice to the Sunne and Moone, and buried their dead.

At Ham Lissan, in the countries of Chauz, they did assemble at a certain season of the year

XVII.

year in the beginning of the night, and having done their sacrifice, they put out their A
lights, and euerie man layed hold of the first woman he met, and had his pleasure of her:
and all the women that had bene at this feast, were forbidden to lye within one year
with their husbands: and the children that were borne of this conjunction, were kept by
the Priests of the Temple.

¶ The manners at this day.

XVIII.

BEFORE we discourse particularly of the manners of euerie one of these prouinces, it
shall be fit to speake of all in generall, and of the Arabians, who hold a good part of B
these countries.

The inhabitants of Fez and Marocco are somewhat tawnic, but the one more than
the other. These people are almost like in conditions and qualities to the Arabians, but
they are somewhat more ciuile. They are wonderfull ambitious of honour, and they are
as inconstant and subtle as any people in the world. Treacherte is as much practised a-
mong them, as in any other place of the earth. There are none more cholericke than
the inhabitants of this countrie, and they are great braggers, suspitious, and exceeding
jealous.

Moreover, they are wonderfull nimble, and actiue, especially in fights on horsebacke, C
where they shew their readinesse: but they cannot long endure labour, and their disposi-
tion is to end speedily, or soone to giue ouer. Thus we haue deciphered their manners in
generall, but before we come to the particulars, I will speake something of the Arabians
which liue among these people.

XIX.

The Arabians liue commonly in the deserts, feeding their horses, camells, and great
troupes of cattle, wherewith they furnish the neighbour countries. They are verie pow-
erfull, as well by reason of their valour and dexteritie, as for their numbers: but they
are verie ill armed. They that liue neere to Mount Atlas, and betwixt it and the Medi-
terranean Sea, are richer and more at their ease than the rest, they attire themselves pro-
perly, they are well mounted, and haue fairer and greater pauillions than the rest (for they
liue all vnder tents) and their horses are fatter and smoother, but yet not so smooth as D
of the deserts of Numidia.

These Arabians are industrious, and giuen to manuell labour, and dwell in a fertile
countrie, whereas they reape abundance of come, and haue infinit troupes of cattle, and
oxen without number; and for this cause they are forced euerie day to change the place
of their aboad, and to remoue their pauillions to seeke new pasture, and these vse great li-
beralitie and courteisie to strangers which passe through their country, whereas the other
Arabians are verie cruell. Some of them pay tribute to the Emperour of Marocco: but
others haue liued long, and neuer acknowledged any lord, nor payed any tribute: but
since that the Portugos haue held Azamor and Afaphi, they haue bene forced to re-
ceiue alaw from them.

Finally, they are much giuen to hunting, and keepe many dogges, and although they
lodge passengers courteously, yet are they so accustomed to theft, as a man can hardly e-
scape without some losse, but they neuer attempt any thing against their persons. They
are much giuen to poeie in their owne language, but it hath no more that ancient quick-
nesse, yet they haue a singular grace in their verses, and they that can make them best,
are countenanced by their commanders, and recompenced for their inuention. As for
the Arabians wiues, they are reasonably well attired after their countrie fashion, hauing
for their garments, blacke smockes, with great and large sleeves, vpon the which they ca-
rie as it were a mantle of the same colour, or Turkish blew, and they wrap themselves lo-
pretly in it, putting it into diuers plaits, as it joynes together vpon the shoulder, where F
they make it fast with claspes of silver verie curiously and artificially made. Moreover,
they haue rings of silver hanging at their eares, as well as on their fingers, and they put
little hoopcs of the same metall about their legges, like vnto the other women of
Africa. They doe also weare little masks of linnen cloth, where there is no ouerture but

A but for their eyes, least they should tempt men, so much they loue to liue honestly; and
whenas these women see any one that is not their kinsman, they couer their faces, and
they will not in any sort entertaine them: but before their kinsmen or husbands they
are bare faced. The Arabians going from one place vnto another, carrie their wiues vpon
Cammells, and in certaine saddles couered with tapestrie, to the end the heat may not
offend them: and these saddles are made in such sort, as but one woman alone can sit in
them. Whenas they goto the warre, euen on the day of battaile, they haue their wiues
with them, to the end they may haue the more courage in their fighting. These women
before they go vnto their husbands, either on the marriage day, or at any other time, to
lie with them, paint their faces, brests, armes, and hands, with a certaine azure colour;
B thinking that they are very handsome after this manner, and they hold this custome
from the Arabians which first entred into Africke, and these learned it from the Affri-
cans; yet at this day the townes of Barbarie inhabited by them of the countrie, do not
imitate this custome; but their wiues loue to maintaine their naturall complexion. It is
true that sometimes they haue a certaine blacke painting made of the smoake of galles
and saffron, with the which they make little spots vpon their cheekes and they paint their
eyebrows of a triangular forme, and they lay some vpon the chinne, which resembles an
olive leafe: and this being commended by the Arabian Poets in their amorous songs;
their is not any African of great note but will carrie it in a brauerie. But you must vnder-
stand that these women dare not weare this painting about two or three daies, nor shew
C themselves before their kinsmen in this equipage, for that it fauours something of a whore.
They only giue the sight and content thereto vnto their husbands to incite them to loue,
for that those women desire the sport much, and they thinke that their beautie receiues a
great grace by this painting. But we haue spoken sufficiently of the Arabians, let vs now
come to the manners of the prouinces of the realme of Marocco.

They of the prouince of Heez, eat bread made of barley without leauen, like vnto
cakes, and they bake them in pannes of earth vpon a hote hearth, as the Italians doe their
tartes: for there are few that bake their bread in an oven, as we commonly doe. They
liue also of barley meale mixt with hote water, putting it into oyle, vnlesse it be in
Sommer and the Spring, whenas they seech it in milke, and put butter into it in steed of
D oyle. They haue neither cloth nor napkins, but vse certaine matts which they spread vp-
on the ground, whereon they eat sitting. They are attired with a certaine woollen cloth
made like the common coverings which they lay vpon beds. They wrape this cloth about
their bodies, and tie it about their buttockes, couering their priue parts with a kind of
cloth made also of wooll.

They haue bands of the same wooll vpon their heads, being five foot long, and a foot
broad, the which they tie blacke, and wreath them so about their heads, as the crowne is
alwaies bare, and there is not any man that weares a cap, but he that is aged, or learned, if
there be any such; and these caps are round & double, such as Church-men were wont
E to weare in France. Their beds are course rugs, like those which are made in Catalogne;
whereof the one serues for a mattrasse, & another for a sheet and couering, and their bol-
sters and pillows are sacks of course wooll. They that are not married dare not weare
a beard: but when they are married, they suffer it to grow. They haue much venison, and
yet they care not for hunting. They haue many riuers, and yet they vse no mills, and the
women make the meale. There is scarce any one that can read & write. They haue not any
physitian, chyrurgion, or apothecarie: fire is their ordinarie remedie for all things. To con-
clude, the vertue of this people consists in war, during the which, they neuer do wrong
to strangers, but giue them passports. The people of Ilesugeglien are the most saua-
ge and cruell of all the realme.

F The inhabitants of Teferne are whiter than their neighbours, and very courteous to
strangers, for whom they haue a hospitall, and they lodge them in their owne houses, the
which is not very vsuall in Africke.

The inhabitants of Mount Ideuacall are grosse, but very valiant.

In the countrie of Suz, and neere to the towne of Teijcut, they vse no other money but
C cccc ij gold,

XX.

gold, as is drawne out of the ground, and for small money they vse certaine peeces of Ayron of the weight of an ounce. The inhabitants haue the art to dresse their Barbarie thus much esteemed, and to be short, the countrie of Suz is peopled with men which exceede valiant.

The people of the province of Marocco are courteous and liberal. They read Mahomet law in the chiefest towns, and there are colleges rented to that end, and hospitalls for passengers that are of their sect. They that liue in the Champian countrie are robust, as hauing a sufficient man among them to decide their controuersies, they vse to stay there, as they passe to giue sentence of that which is in question, and this Arbitrator must be both Register and Iudge. Their feeding is not very daintie, for their food is barley flower mixt with boyling water, and the flesh of the oldest he goat that they can get.

For them of Guzule, they are wonderfull brutish, and yet they make of the yron of their mines artificiall vessels, which they exchange for cloth, horses, spices, and other things they need, at the faires and markets of the neighbour countries, whether they commonly goe. In a manner in all the countrie they doe not acknowledge any Superiour, by reason whereof they are in continuall warres, so as their truce doth neuer last more than three daies in the weeke, whereunto they are forced by reason of their traffike. But whenas they meet, the truce being expired, they murder one another without any respect of age or sexe. For their apparell, they haue shirts of wooll without sleeves, and strait at the necke, and vpon their heads they wear hats of the leaues of palme trees.

The daies of their Faïres and Markets are so strictly and solemnly kept, as one dares not offend another, were he his enemy, for that they haue a captaine chosen by all parts, who takes knowledge of crimes which are committed during the traffike. Theft is punished with death, without any other forme of proceesse, and they put the theefe to death with a kind of Partisan, then they leaue the dead bodie for an example, and for food to beasts and birds.

The inhabitants of Ducale are rude and vnciuile, and void of all courtesie. And as for them of Haseora, there are many tanners of leather, where they make the best skinner of Africke. The women are faire and white, and take great delight in strangers, but the Africans are exceeding jealous.

In the countrie of Tedle, there are many rich merchants in townes, and citifens which are exceeding courteous. The women spinne wooll very well, the which is excellent to make rare workes. They are white in some places of this province, and wear much siluer in their apparell. But if we consider the inhabitants of Mount Dedez in the same countrie, we shall find that they haue neither townes nor villages, but liue in houses disperfed here and there, and most part remaine in caves, and are theues and traitors, and they are so wicked, as they will kill a man for a small matter. And as for their women, they are the foulest of all Africke.

XXI.

As for the realme of Fez, the inhabitants of the province of Azgar are in a manner all rich Arabians, and sumptuously attired: they are very valiant, and therefore the king of Marocco doth vse them commonly in his wars.

The people of the countrie of Elhabat are very valiant and hardie, in whom the king of Marocco puts very great confidence, drawing great seruices from them by the incursions they make vpon the Christians lands.

The inhabitants of Eruf are but vnciuile, yet they are exceeding valiant and strong, they go ill attired, and are much giuen to drunkennesse. They of the mountaines haue lumps of flesh vnder their throats like vnto them that dwell in the Alpes. The inhabitants of Balis of Gomer are great pyrats, and do much annoy the Christians vpon the coast of Spaine.

The countrie of Garet, the inhabitants of Mount Sabid pay not any tribute, and are all idle, and giuen to polith yron, the which is carried to Fez in round bullets, for that they draw it into bars, as they do in Europe.

The

A The mountaines of Teza, and the countrie of Chaux, fere not their kings, against whom they haue often fought, for that they are strong, both by situation, men, and viduals. They of the mountaine of Gauata are all weavers, and fainthearted, not daring to go to the foot of the mountaine, for that they will pay no tribute vnto their king, and they cannot be forced in the mountaine, being furnished with all things necessarie for the vse of man.

The people of Mount Baronis are reasonable white: the women are faire, and louely, but their husbands are wonderfull jealous. The inhabitants of Mount Ieffeten are verie poore, miserable, and the dullest witted in all Africke. And the dwellers vpon the mountaines of Ziz, Mezetraza, and Beni Merazen, which they call Zanagas, are valiant and fierce, and the greatest theues in Africke, euerie one carrying three Zagays, or Lances for his armes, the which they cast with such dexterie, as they feldome or neuer misse, and withall, they haue a sword and a dagger, and they haue intelligence with the Arabians.

I come now to the manners of them of the towne of Fez, who (in my opinion) haue exceeded all the other inhabitants of these realmes in neatnesse. First of all, I say that they haue verie faire stoues or hot houses, where they obserue an excellent order. With- out the halls, there are certaine lodgings whereas men disrobe themselves, and leaue their apparell, as I haue formerly noted. Whenas a man will go into one of these stoues,

hauing past the first doore, he enters into a chamber which is cold, whereas they keep water to refresh the other when it is too hot. Then he goes by another doore to a second chamber, which is something hotter, and there they wash and cleanse the person that will bath himselfe. After which, he passeth to a third chamber, which is verie hot, and there he sweats some time. They heat their water with dung, for the maisters of these stoues keepe men which go vp and downe to gather vp dung in stables, who carrie it out of the towne, and make little mountaines, and there leaue it two or three moneths to drie. And this they burne in stead of wood to heat their stoues. The women haue also their stoues; and there are some which are common both to men and women: but the men haue their limited houres, according to the qualitie of the dayes, and the rest of the day is for the women, and whenas they enter into the stoues, there is a cord drawne at the entrie, so as

no man may enter: and if any man would speake with his owne wife, he is not suffered, but he must signifie his will vnto her by one of the maids. Both men and women eat often in the stoues, and most commonly they spend their time after diuers sorts, and sing merrily. All young men enter naked into the stoues without any respect of another: but they that are of any qualitie about the common sort, enter with certaine linnen cloths about their bodies, and sit not in the common places, but retire themselves into certaine little chambers, which are alwaies readie, and feperated for men of qualitie. But you must vnderstand, that when they that sene in the stoues wash any one, they make him lye downe, and then they rub him, sometimes with restorative oynments, and sometimes with instruments which take away the filth. But whenas they wash any ladies, they make them lye downe vpon carpets of felt, and to rest their heads vpon pillows couered with felt.

There are many barbers for euerie stoue, which pay a certaine summe vnto the maister of the stoue, that their instruments may remaine there, and that they may worke. Most of these stoues belong to the Mosques and Colledges, and are rented out, some for one hundred duckats, some more, and some lesse.

The boyes which sene in these stoues, are accustomed to haue a certaine feast once in the yeare, after this manner: They inuite all their friends, and go out of the towne with trumpets and pyfyes: then they take an onyon, and put it into a faire vessell of Latten, and couering it with a certaine linnen cloth that is verie white, they retorne vnto the towne, founding euery one vnto the doore of the stoue: then they put the onyon into a basket, and hang it at the doore of the stoue, saying, that it brings profit to the house, and that many will repaire vnto it.

There are goodly Innes in the same towne, but they haue no beds; for they giue you

Cccc ij

nothing

nothing to sleepe on, but a peece of a mat and covering. If any man will eat, he must buy his owne meat, and then he giues it them to dresse. Poore widows, which haue nei-
 ther house, nor kinmen to lodge them, retire themselues into these Innes, where they
 haue them a chamber, and sometimes they put two together; and these women haue a
 care of the lodgings and kitchen. As for the Inkeepers, they are of a race called Elche-
 na, and they are attired, and deckt vp like women. They haue their beards shauen, and
 imitate women in their speech. Euerie one of these men hath a boy which lyes with him,
 and liues with him as a husband doth with his wife. They also keepe women which liue
 like the common courtesans of Europe. These haue libertie to sell and buy wine, and can-
 not be influenced by the kings officers; and dissolute men doe commonly frequent these
 places, some to be drunke, others to passe the heat of their amorous lust, and such like. B
 These Inkeepers haue a Consull, and pay a certaine tribute to the Gouernour of the
 towne. Moreover, they are bound, when need requires, to giue vnto the kings armie,
 or to the princes, a great number of their people to dresse meat for the souldiers, for that
 there are few others which vnderstand the trade. But you must vnderstand, that no man
 of learning, merchant, or honest tradesman, will speake vnto them: and they are forbid-
 den to enter into the Mosques, to conuerse among merchants, to come into stoues, or
 into their houses. They may not also keepe the Innes that are neere vnto the Temple,
 whereas rich merchants lodge. The people hate them exceedingly, but the noblemen
 vse them (as I haue formerly said) in their armies, suffering them to lead this dishonest
 life.

There are certaine merchants which take mills to farme, who buy corne, and grind it;
 and then they sell the meale vnto shops, whereby they reape a great commoditie, for that
 handicrafts men, who haue not means to make their prouision of corne, buy this meale,
 and make bread in their houses: but men of qualitie buy corne, and haue it ground in cer-
 taine mills appointed for the citizens. Most of these mills belong vnto Temples and Col-
 lages, and are rented out, as hath beene said.

Arts and trades in this citie are separated one from another, and the most noble are
 about the great Mosque, as Notaries, of which there are about eightie shops, part where-
 of are adjoining to the walls of the Temple; and the rest are right against it, and in euerie D
 shop there are two Notaries or Scribes. Somewhat farther off, towards the West, are
 thirtie shops of Bookesellers; and vpon the South side, about fiftie shops of merchants
 of shooes, who buy great numbers of shooes and buskins from the Shoemakers, and sell
 them by retail. Neere vnto it, are the Shoemakers which make shooes for children;
 and vpon the East are they that sell implements made of copper, and latten. Right against
 the great doore of the Temple, stand they that sell fruit, and after them, the sellers of
 things made in wax, the which are verie beautifull to behold. After, come they that sell
 flowers, and citrons; and these want no buyers, for that such as are accustomed to drinke
 wine, will alwaies haue flowers. Then follow, the sellers of milke, who buy it of cer-
 taine Cowherds euerie morning, and of that which remains vsold, they make butter, E
 and sell it to the people. Moreover, there are many merchants of cotton and hempe,
 whereof the last make cords and halters for horses. Besides these, there are some which
 make horsecollers of leather, wrought with silke. And there are sellers of bis and bridles
 for horses, petrells, saddles, and stirrups.

There are also many porters and bearers of burthens, who liue together like brethern,
 for whereas any one of them dies, and leaues young children, they entertaine his wife in
 common, till she be married againe, and haue a care of the children vntill they be of
 age to take some trade. Whereas any one marries, or hath a child borne, he makes a
 feast to all the company, and euerie one in requital presents him with something, and
 no man may be of the troope vntill he hath feasted the rest; and if he enters otherwife, F
 when he labours he hath but halfe the gaine. Whenas they worke, they haue a certaine
 sort of garment, all of one colour; but when they are ydle, they may weare what they list.
 There is a place where they sell carrets and turnups, the which they so esteeme, as no man
 may buy them, but such as pay a certaine summe to them that keepe the Customehouse,
 and

A and euerie day they sell fiftie burt hens, yea sometimes more. They also sell little balls of
 flesh stamped and fried with oyle, with much spice, and euerie peece is as bigge as an or-
 dinarie figge. And there are some which sell certaine loaves fried with oyle, like vnto the
 bread made with honie, which is sold in Rome, and they of the towne eat often of this
 bread to breakfast, especially vpon feasting daies, and before their fasting daies, and they
 eat it with their meat roasted, or with honie, or with certaine flesh stamped, the which they
 bray the second time after it is boyled, making broth thereof, and colour it with red
 earth. They doe not roast their meat with a spit, but they haue two ouens one vpon ano-
 ther, and put fire in the vndermost: whereas the vppermost is well heat, they put in a
 whole sheepe, at a hole that is in the top of it, least they should burne their hands: the
 flesh bakes verie well after this manner, and hath a delicat tast, for that it smells not of the
 smoake, nor hath too great a fire, but it is baked with a temperat heat all the night long,
 and in the morning they begin to sell it.

They also sell certaine flesh fried, and fish after the same manner, and another sort of
 fine bread, which they eat with butter and honie. The butchers weigh their flesh, and
 sell it by the pound, and they kill not their beasts in the shambles, but in a place a part
 neere vnto the river, whereas they flea them. As for clothes, they that will sell any, giue
 them vnto criers, who take them vpon their shoulders, and go vp and downe crying the
 price, and this they do from noone vntill night. There are many which make cages of
 canes for foule, for that euerie citien keeps a great number to fat, and for that they will
 haue their houses cleane, they shut them vp in these cages. There are some which sell
 corne and pulses to sow, and there is a place whereas many attend with mules and horses
 to carrie this graine. Whereas they sell linnen cloth, you shall sometimes see an infinite
 number of women, who many times fall to words, and in the end, to blowes, scolding
 bitterly on at another, and giuing delight to them that heare them. There are some that
 make targets of leather, after the manner of Africke. There are many Landersers, men of
 bafe condition, who waite exceeding well. They drie their linnen vpon lines, as we do in
 these parts, and fould it as handsomely as any people in the world. There are shoemakers
 which make shooes for gentlemen, the which neither artfens, souldiers, nor any other
 courtiers may weare. There is a street of certaine artfens which make tresses at the end
 of clothes, which the inhabitants of Fez weare vpon their heads. The Apothecaries can-
 not make any Iulops, Sirrops, nor Electuaries, for that the Physitians make all these things
 in their owne houses, and then send them to their shops, where they keepe boyes which
 distribute them according to the Physitians prescription: but most of the people know
 neither Physitian nor Physicke. There are certaine shops whereas they sell birds, as well to
 eat, as to delight them with their singing. There are some that make pastoffes which
 the gentlemen weare when the streets are foule, and these are artificially made with cer-
 taine workers, and they are shod with yron, and haue coverings with leather sowed
 with silke. They make the broomes which they vse with certaine wild palme trees, like
 vnto those which they bring from Sicile vnto Naples. These they carrie vp and downe
 the towne, and exchange them for ashes, and old shooes: the ashes they sell to landersers,
 and the broken shooes to coblers.

There are sellers of wooll who buy the skins from the butchers, keeping boies to wash
 them, then they draw off the wooll, and dresse the skins, but of none but sheepe; for
 there are others which tanne bullocks hides. There are some which make bonds to tie
 horses by the legge. There are many places in the towne, whereas they law tymber of
 diuers sorts; in which worke they employ Christian slaues, whom their masters feed with
 part of the money they get of their labour, and they neuer giue them any rest, but on
 Friday, from noone till night, and some eight daies at diuers seasons of the yeare. There
 are publicke stewes, whereas common women abandon themselues for a small price: and
 these are countenanced by the captaines of the watch, or the gouernour of the towne.
 And there are certaine men which haue wine and women in their houses, which they ex-
 pose for money.

They keepe their corne in certaine deepe holes, the which will hold a very great quan-
 tity.

site; some write, about a thousand quarters: and the inhabitants of this place whereas A these holes are (who are commonly men of meane condition) liue of the rent thereof, the which is one measure for a hundred everye year.

The inhabitants of the towne are ciuile. In Winter they weare wollen cloth made out of the cuntry. Their habite is a iupe vpon a shirt, with very strait sleeves, and thereon they weare a certaine large robe sewed together before, and vpon all they haue their cloakes, made after the Moreisco manner, which they call Albomoz. Vpon their heads they weare single bonnets made like vnto some which they weare by night in Italic, but without eares: and vpon them they put certaine bands of linnen cloth wreathed about their heads and beards. They weare long breeches of linnen cloth like vnto mariners, except it be in Winter, whenas going to horsebacke they put on buskins. The people weare cackocks vnder their gownes, and haue nothing on their heads but bonnets of small price.

The Doctors and Gentlemen weare gownes which haue wide sleeves, like vnto the gentlemen of Venice, which haue some honourable charge. To conclude, they that are of base condition weare coarse white cloth, made of the cuntry wooll, and their cloaks are of the same stuffe.

The women are reasonably well appparelled, but in Sommer they weare nothing but a smocke, and they bind their foreheads about with certain bands which are not very pleasing. In Winter they vse gownes with wide sleeves, and sewed together before like vnto the men. But whenas they go abroad they weare mariners breeches, which hide all their legs, and they haue a vail which couers their heads and bodies: they do also couer their faces with a fine linnen cloth, so as nothing is seene but their eyes. They weare great rings of gold at their eares, with very rich iewells, and they that are not of qualitie haue them of siluer without stones. They also weare bracelets of gold, whereof a paire weigh about one hundred duckats: the others haue them of siluer, and many of these women of ciuile condition weare bracelets vpon their leggs.

As for their diet, the common people are accustomed to eat fresh meat two daies in the weeke; but gentlemen eat euery day at their pleasure, and they make three meales in the day. That in the morning is very light, for they eat nothing but bread & fruit, and certaine broathes made of flower and wheat, the which are more liquid than others, and in Winter for this broth, they take liquid flower, with powdered flesh. At noone they feed but sparingly of salt meat and oliues, but in Sommer they feed plentifully at this second meale. Their third repast is at night, whenas they eat nothing but bread with melons, grapes, or milke: but in Winter they eat boiled flesh with culcufu, which is like vnto our tart of paste, and they put it into a vessell full of little holes to receiue the fume of other pots whereon they set it, and then they mixe butter with it, and sprinkle breath vpon it: but they are not accustomed to eat any thing roasted. Thus the tradesmen and poorer sort liue: but men of qualitie liue much better, and more delicately; yet in regard of our kind of diet, theirs is very base and miserable, not for the little quantitie of meat, but for that they are so slovenly in their feeding; for they eat their meat sitting on the ground vpon certaine low tables, without either cloth or napkins, and they vse no other instrument but their hands. Whenas they eat culcufu, they put it into a great platter, and eat it without spoons. They put all their flesh and broth pell mell in one dish, and euery man takes as much flesh as he lists, and laies it before him without any trencher, and then without a knife he teares it with his teeth, and keeps the rest in his hand. They eat very speedily, and no man drinks vntill he be full: then euery man drinks a great cup of water; and this is their ordinarie kind of diet. But to conclude, the poorest gentleman in these parts liues more honourably than the greatest lords of Africke.

As for their marriages, if any one intends to take a wife, whenas the father hath proposed his daughter, (if she haue a father) he drawes his friendstoge her, and intreats them to come to the Mosque, carrying with him two notaries, who write the contract, and conditions of marriage, the husband & wife being present. They of meane qualitie vse to giue thirtie duckats in readie money, a woman Negro slaue of fiftene duckats price,

A price, a peece of cloth made of filke and flax of diuers colours checker wise, and certaine other peeces of filke which women weare vpon their heads. They vse also to giue them a paire of shooes well made, and two paire of buskins artificially wrought, diuers workes of siluer, and many other little toies, as combes, perfumes, and very fine fannes. The contract being ended, and both parties contented, the bridegroome carries all them to dinner with him that haue assisted at his marriage, and he giues them of that fried flesh, whereof we haue spoken, with baked meats and honic. The brides father doth also make his feast, and inuities his friends. If the father will ferforth his daughter in any good fort, he may do it; but that proceeds from his owne bountie, for that he is not bound to giue

B any thing but siluer: yet it were a shame for him to giue no more. And at this day besides the thirtie duckats, the father (or he that hath the care to make the marriage) doth vse to spend two or three hundred duckats to furnish the new bride, as well with apparell, as with moveables: but their manner is not to giue any land. Their custome is to giue to the married wife three gownes of fine cloth, and three of taffata, dammaske, or satin, many smocks, and store of sheets wrought of either side, with bands of filke; and moreover, bouldsters and pillows richly embroydered. They doe also giue eight quilts, whereof they keepe foure for shew, vpon cubbards in their chambers; they put two, which are of course wooll, vpon their beds, and they haue other two of leather to beautifie their chambers.

C The father doth also giue a Turkie carper, about ten ells long, and three couerlets, whereof the one side is of woollen and linnen cloth, and the other side of wooll. They couer their bed with one of these coverings, putting one part above, & another beneath, for that they are foure ells long. They giue them in like maner three of filke, which haue faire workes on the one side, and linnen cloth on the other: and these coverings are full of cotton. These are like vnto the quilts which we vse in Europe. They giue also another light quilt for Sommer, with a little peece of fine cloth diuided into parts, like flames, and full of other goodly workes, bordered with gilt leather indented, at the which they hang tassels of filke of diuers colours, and at euerie tassell there is a button of filke to fasten this cloth vnto the wal. This is that the father adds vnto the dowrie of his daughter,

D yea sometimes more: so as many gentlemen are growne poore for that they haue giuen too much vnto their daughters.

Some hold opinion, that in Africke the men giue a certaine dowrie vnto women, but they are abused. Whenas the bridegroome is to conduct his wife home vnto his house, he first makes her enter into a lodge made of wood, eight square, and couered with goodly tapestrie of filke, or cloth of gold, and she is carried by porters vpon their heads, being accompanied by her friends and father, (if she hath any) and her husband, with phyfes, drums, and many trumpets, and torches; and the husbands friends go before with torches, and the fathers follow after, and all this troupe doth commonly passe by the great place, neere to the Mosque. When they are come vnto the place, the bridegroome salutes the father, and the kinsmen of his bride, and then without any long stay, he goes into his lodging, and attends her in a chamber. The father, brother, and vnkle, accompanie her vnto the doore of the said chamber, and all together deliuer her into the hands of her husbands mother: being entred into the chamber, the husbands sets his foot vpon his wifes, which done, they shut themselves in. In the meane time, they of the house prepare the feast, and there remains a woman behind the doore, vntill the husband hath deflowered his wife: which done, she presents vnto him a bloudie cloth, with the which she goes crying with a loud voyce, That the bride was a maid. The husbands kinsmen giue her meat, and afterwards she goes with some others vnto the brides mothers house, who also makes her very good cheare. If happily the new bride be not found a virgin, the husband

E returns her to her kinsfolkes, which is a great disgrace for them, and the guests depart without any feast. They make three feasts; the first, the night they bring home the bride; the second, the night after, to the which they inuite none but women; and the third is made the seuenth day after the marriage. The father doth commonly feed on that day goodly presents to the bridegroomes lodging, the which, for the most part, are committures,

tures, and whole sheepe. Whenas the husband goes out of his lodging, which is after feuen dayes, he buyes a certaine quantitie of fish, and carries it home. They hold this for a good signe, and it is an auncient custome. They doe also make two banquetes at their fathers house, the one the day before his daughters marriage, to the which inuiting all his friends, he makes them the best cheare he can, and entertaines them with sports and dancing, the best part of the night. The day after, the women which vse to attire the bride, come, and trim vp her haire, putting vermillion vpon her cheekes, and a certaine blacke colour vpon her hands and feet. But this tincture lasts little, and the second feast is made that day, and they set the maiden vpon a scaffold, to the end that euerie man may see her. Then they feast them that haue attired her; and whenas the wife is brought vnto her lodging, all her husbands neere friends send her certaine great vessells full of bread fried with oyle, and some mixt with honic, and whole sheepe roasted; and the bridegroom inuiting many persons, diuides these presents to the companie. In their daunces, which continue all night, they haue players of instruments, and fingers which make a pleasant consort. They daunce but one at a time, and when he hath ended his daunce, he drawes a peece of money out of his mouth, and casts it vpon the tapetrie, whereas the musitians and fingers are: If any friend will doe honour to him that daunceth, he causeth him to stay vpon his knee, then he couers all his face with money, which the fingers take presently away.

The women daunce a part, hauing women for their musitians and fingers. They observe this custome whenas a maid marries with her virginitee, but if any one hath been formerly married, the marriage is celebrated with lesse solemnity; and they giue them to eat, beefe, mutton, and boyled hens: but they mingle therewith diuers sauces, setting twelue dishes in a great round bowle of wood, and this feast is made for ten or twelue. This is the manner of gentlemen, and merchants: but the common people vse a certaine kind of portage made of find bread, which they mingle with the broth of flesh cut in great slices, all this they put in a great vessell with the portage, and they eat it without spoones, being ten about this vessell.

They also make a feast on the day of the circumcision of a male child, which is the twentieth day after his birth; at what time the father hauing called the Barber, and inuited his friends, he giues them a supper, after which, euerie one of the guests giues a present vnto the Barber, some a duckat, some two, some more, some lesse, according to the qualitye of the person, and one after another layes the fluer vpon the face of the Barbers child, and the child names the person, and thanks him. After this, the Barber circumcise the infant, and then they daunce, and spend the time as hath bene said: but the joy is not great for a daughter.

They haue in Fez some remainders of certaine feasts left by the Christians. They haue a custome, vpon the day of the Natiuitie of our Sauour, to eat a certaine portage made with seuen feuerall sorts of herbes; and they seech all kind of pulles whole, as beanes, pease, and such like, the which they eat that night, as a delicat meat. And on the first day of the new yeare, the children go masked to gentlemen houses, singing certaine childish songs. Vpon S. John Baptists day, they make great bonefires of straw in all the streets. Whenas an infants teeth begin to put forth, the parents make a feast for other children. They haue many other customes and meanes to take their diuinations, the which are yet obscured in some places of Italie.

Whenas the husband, father, mother, or brother of any woman dies, the women gather together, and leaving their ordinarie apparell, they couer themselves with course sackes, then they take the foot of their pots, and rub their faces, and they haue before them those wicked men which go attired like women, who carrie certaine square drums, which they sound, and then they sing pittifull verses in praise of the dead, and at the end of euerie verse, the women cry out with a loud voyce, beating their breasts and cheekes vntill the bloud come abundantly, and they pull off their haire, crying and weeping continually. This continues seuen dayes, after which they are at rest fortie daies, which being expired, they renew their complaints for three dayes. This is the vse of the common

A mon people: but gentlemen mourne after a more modest manner, and beare not themselves. Old men come to comfort them, and all their neere kinsmen send presents of something that is good to eat, for it is not their custome to drinke any meat in a dead mans house whilst the bodie is within it, and women doe not accompanie the course, were he their father or brother.

There are many in Fez which take delight to feed pigeons, and they are very faire, and of diuers colours. They keep them vpon the tops of their houses in certaine cages, made like Apothecaries boxes, the which they open twice a day, that is, once in the morning, & once at night, taking great delight to see them flie, and that pigeon which main- taines her flight longest, is of greatest price, for that many times the pigeons being mingled together, they fall many times to quarrell. There are some that with a little net fastened to a long cane, being vpon the top of their houses, take as many pigeons as passe that way.

As for play, men of qualitie vse none but chesse. They haue other games, but they are grosse, and none but the common people play at them. At certaine seasons of the yeare, the young men meete together, and they of one quarter encounter another with staves, and sometimes both parties grow into choler, and fall to armes; so as many are slaine vpon the place, especially at those feasts, whenas the young men meete without the towne, and when their encounter is ended, they cast stones one at another; so as sometimes the Captaine of the watch cannot make them giue order, but is forced to apprehend some, who are put into prison, and whipt about the towne. In the night many disordered lewd men go out of the towne armed, and run about the gardens and fields; if by chance they meete with the like people of the enemies quarter, they begin a cruel combate, but many times they are feuerly punished.

There are very many poets which make verses in their vulgar tongue vpon diuers subjects, but especially of loue: some describe the loue they beare to women, and others how they affect children, and many times they blush not to name them whom they loue. These poets doe euery yeare make verses in the praise of Mahomet, vpon the day of his birth, who meeting in the morning in one place go vp into a pulpit, where one after another recites his song in the preience of much people: then he that is adiu'dged to haue made the best verses, is declared and held for prince of poets all that yeare. But in the time of the kings of the house of Marin, the king inuited all the learned men of the towne, into his palace, where making a solemn feast to all the good poets, he ordained that euerie one should recite his song in the praise of Mahomet in his preience, and of his whole court; the which was done vpon a high scaffold, and according to the judgement of some that were learned in that art, the king gaue to him that was held to be the best Poet one hundred duckats, a woman slave, a horse, and the cloake he then ware. And as for the rest, he gaue to euery one fittie duckats; so as they all went away with some recompence.

But touching children, they haue maisters which teach them to read and write, not in any booke, but in great tables. The lesson they learne is euery day an article of the Alcaron, which hauing ended in two or three yeares, they begin againe, yea they repeat it still, vntill the child hath learned all by heart; most commonly they spend seuen or eight yeares in this studie. After this, the maisters teach them a little Orthographic with the grammar in colleges, and also other sciences, and these maisters haue a limall pension. But whenas the child is come to certaine places of the Alcaron, the father is bound to giue him a certaine present. Hauing learned the whole Alcaron, the father makes a great feast to all the schollers, and the sonne is attired as if he were page to some great lord, and is mounted vpon a goodlie horse of great price, which the Gouverneur of the towne is bound to lend him, with the furniture: the other schollers accompanie him also on horsebacke vnto the fathers house, where they enter singing many songs to the praise of Mahomet: after which they feast these children, and all the fathers friends, euery one of which giues something to the maister, and the child giues him a new suit of cloths. These children do also make a feast at the birth of Mahomet, and their fathers are bound to send a

torch

torch vnto the colledge, so as euery scholler hath one, whereof some weigh thirtie A pounds. These torches are artificially made, and they are wreathed about with flowers of wax.

They burne from the breake of day vntill Sunne rising. The Maister is accustomed to haue certaine fingers, who commonly sing the prayes of *Mahomet*, and when the Sunne ariseth, the feast is ended. This is the greatest profit that the Maisters haue, for that sometimes they sell the wax for one hundred duckats, and there is not any one but paies a certaine rent, for that the colledges are made of almes, and giuen by diuers persons for their soules. The fruits and flowers of torches are the presents which they giue to singing men and children: and the schollers in colledges haue two daies of vacation euery weeke.

XXII.

There are three sorts of Diuiners or Southfaiers: the first is of Southfaiers which diuine by art of Geomancie, making their figures: the second is of some others which putting water into a vessell of glasse and a drop of oile threunto, it becomes cleere and transparent like a looking-glasse: they say, that they see great troupes of deuills like vnto a great armie that is readie to campe, and that of these, there are some which go by water, and others by land. Whenas the Southfaier sees them quiet, he demaunds the things which he desires to know, and the deuills aunswere him by signes of the hand, or of the eye. Sometimes they put the vessell into the hands of a child of eight or nine yeres old, and they aske him if he hath seene such, and such a deuill, and the child who is simple C aunswers yea; so as many fooles giue fo great credit to these abusers, as they spend great summes therein: the third kind is of women, who make the people believe that they haue friendship with certaine spirits of diuers sorts, for that some are called red deuills, others white, and some blacke, and when they will diuine at the request of any one, they perfume themselves with certaine scents, and then (as they say) the deuill which they call enters into them; by reason whereof they presently change their voice, faining, that it is the deuill that speakes within them. The partie that comes to know any thing, demaunds what helife of the spirit, with great reuerence and humilitie, and hauing received his aunswere, he leaues a present for the deuill, and so departs. But men of iudgement and experience call these women Sahacut, that is to say, Rubbers or Ticklers, for they haue D that cursed custome to tickle one another like vnto the Tribades; for whenas any faire woman come among them, they fall in loue with them, as a young man doth with a maiden, and for their hire they require to lie with them, wherein they are so subtil, as many sillie women thinking to please the spirit consent vnto it.

There are also many which taking pleasure in this sport, put themselves into their compaignie; so as counterfeiting themselves sicke, they fend for one of these women, and many times the foolish husband doth the message: presently they discouer their desires vnto these diuiners, who informe the husband that a spirit is entered into his wifes bodie, and that if he loue her health, he must suffer her to be of the number of the diuiners, and to practise secretly with them: the husband believes what they say, and making a stairely E feast, he then suffers her to go where he pleaseth. But some one coniures the spirit out of his wifes bodie with a cudgel: and some faining to be posselt, deceiue these witches, as they haue abused their wifes.

There is another sort of Southfaiers, which they call Muhabazzimin, that is to say, inchaunters. These are held able to free one that is posselt, not for any reason, but for that sometimes it succeds, and if they faile, they say the deuill is faithlesse, or that it is a celestiall spirit. Their manner of coniuring is to make certaine characters and circles, then certaine markes vpon the hand or forehead of the posselt, and they perfume him with certaine perfumes: after which they make the charme, and demaund of the spirit how he entered into that bodie, and by whose meanes, and what his name is, and in the end, they F commaund him to depart. There are others who worke by a rule called Zairagia, that is to say, Cabale: but they draw northeir operations from the scripture, for that their knowledge is held to be naturall. And without doubt, they are able to giue an infallible aunswere of things that are demaunded: but this rule is wonderfull difficult, for that he that

A that will make profession thereof, must be a perfect Arithmetician, and Astrologer. They make many circles one within another. In the first, they frame a Crosse, vpon the extremities whereof, they make the four parts of the world. Within the Crosse, that is to say, where the two peeces of wood ioyned, they make the two poles, and without the first circle, the four elements. Afterwards, they diuide this circle into foure parts, & the circle following, into as many, and then they subdiuide euery part into seuen, and they make in either of them great Arabian Characters, to the number of seuen or eight and twentie for euery element. In another circle they make the seuen planets, in another the twelue signes; in another, the twelue moneths of the yere; in another, the eight and twenty houses or mansions of the Moone; in another, the 365 daies of the yere; and without that, the foure principall winds. Then they take one letter of the things demaunded, and they multiply it with all the things aboue mentioned, vntill they find the number which the character beares. Afterwards, they diuide it after a certaine manner, then they put it into parts, according to the character, vntill that after the multiplication and diuision, they find what character agrees with this number that remains; and they doe with this character, as they did with the first, and so of the rest, vntill they haue raised 28 characters. Then they compound a word, and of this word a sentence, which is the answer to the demand; and it hath alwaies the number of the first sort of Arabian verses, which they call Ethaulla. This verse, which riseth from the foresaid characters, carries the true answer, and first of all it shewes the thing demaunded, and then the answer vnto the demand. These men are neuer C deceiued, and their Cabale is admirable. There are diuers other learned men, which take the surname of Sages and morall physylophers, and they keepe certain laws, besides those *Mahomet* hath made: These men are held by some for the true obseruers of the law, and by some, otherwise: but the people hold them for Saints, and yet they will haue many things allowed which are forbidden by the law of *Mahomet*. It is not lawfull by this law to sing any loue song by the rule of musicke. There are certaine men in Fez, called Elcane-fin, who busie themselves to seeke for treasures, which they believe lie buried in the foundations of ancient ruines. These foolish men go out of the towne, and enter into many caues and deepe places vnder ground, to find these treasures, believing confidently, that whenas the Romans lost the dominion of Affricke, and fled to the prouince of Betica in D Spaine, they buried many pretious things about that place which they could not carrie with them, and that they made inchantments, by reason whereof, these inchanters hunt after these treasures. Some say, that they haue seene gold or siluer in such a place, but they could not draw it vp, for that they had not the inchantments, nor fire perfumes; so as digging vnder the ground, vpon this vaine belief, they many times rine houses and sepulchres; and sometimes they are led ten or twelue daies journey from Fez; and they are so confident in this opinion, as hauing bookes which make mention of certain mountaines and places where there are treasures, they keepe them as Oracles. Fez hath no want of Alchimyists, which are the filthiest men of all the towne, and stinke most; by reason of E the sulphure, and other vild smells which are ordinarie vnto them. Most commonly many of them meet in the euening in the great Temple, whereas they dispute of their phantastical imaginations. They haue many bookes of this art, composed by eloquent men, whereof the first is *Geber*, the which we haue in Latine, who was one hundred yeres after *Mahomet*, and they say he was a Grecian Renegado. They haue another Authour, called *Atrogrehi*, Secretarie to the Souldan of Bagader, who hath made another great worke: And there is another composed by Canticles, containing all the articles of this art, and the Authour was called *Mugairiti*, borne at Granada, and his booke was commented on by a Mamalu of Damas, a verie learned man in that art; but the commentarie is more obscure than the text. There are two sorts or kinds of Alchimyists; whereof F one part seeke the Elixir, that is to say, the matter which giues colour to all mettalls; and the others are giuen to find out the multiplication of the quantitie of mettalls, mingled one with another.

There are also many charmers which stand singing in Market places, and playing vpon certaine drummes, violons, harpes, and other instruments, and these sell certaine Briefes D d d d vnto

vnto the ignorant people, the which are good, as they say, against diuers infirmities. There is another sort of base men, which be all men of one familie, and these go vp and downe the towne, making apes to daunce, carrying many Serpents about their neckes & armes. They make certaine figures of Geomancie, and tell women their fortune: And they lead Gallions with them to couer mares when they are required.

The inhabitants of this towne are proud, and doe not much affect strangers: but the noble men and gentlemen are the most arrogant and insupportable people in the world; so as few men frequent them, nor the Doctors and Iudges in like manner, who, to keepe their reputations, will not conuerse with any.

¶ The Riches.

XXIII.

They that liue in these contries haue all things necessarie for life, for what wants in one country, abounds in another, so as they may liue without strangers; and if a peace were well settled, as they haue war vpon euery occasion, it is most certaine that this empire would be most happy, and not enuie the commodities of any other. In a manner, in all their mountains they feed great flocks of cattle, and they haue plenty of come; their plaines yield so much come and fruit, as they do furnish forraine provinces, namely with Citrons, Oranges, Sugar, and Oliues. Moreover, they transport into forraine countries their Chamlets, Barbaric skins, Cotton cloth, and Sugar, whereof they make great commodity.

But to speake of the reuenues and riches of the Emperour of Marocco, he is maister of all his subjects goods, yea and of their persons, for that no men dares impugne any charges or impositions that he layes vpon them: yet the usurpation of the empire, the feare of an accident like vnto that of *Aduly Cheq*, and the continuall wauering of affaires, are the cause why this man seeks to gouerne his subjects with mildnesse, and to settle in them a desire to liue alwaies vnder his command.

He draws from his subjects that are lyable vnto taxes, the tenths and first fruits of cattle and fruit. It is true, that touching the tenths, he takes but one for twentie; and if there be one hundred and more, he hath neuer but two. He hath for euery acre of ground, five parts of a dockat; and the other five for euery fire, and as much for all that haue past the age of fifteene yeres, be they males or females; and at need he exacts a greater summe. And to the end the people may pay more willingly that which is imposed, he alwaies demands a moitie more than he shall exact; for that by this meanes, his subjects thinke they haue a fauour done them, when they are not forced to pay all. It is true, that in the mountaines there liue people which are not vnder command, whom they cannot force to pay any thing, by reason of the strong situation of the places where they liue: & they only receive the tenths of their fruits and harvest, the which they pay that they may haue leaue to descend into the plaines. Besides these reuenues, this monarch hath all the customs and imposts of Fez, and other townes, for that the citizens of Fez pay two in the hundred for all that enters, and strangers ten. Moreover, he hath the reuenues of mills, and of many other things, which amount to a great summe: As for the mills, he hath almost three pence for euery great bushell of come that is ground in Fez, in which there are about foure hundred mills. The Mofquee of Caruuen had eightie thousand crowns yearly reuenues, and the Colledges and Hospitals of Fez had many thousands of crowns yearly, all which the king hath at this day: And moreover, he is heire to all the Gouernors, and to all such as he hath giuen pension, and whenas they die, he takes possession of their houses, armes, apparell, and in a word, of all their goods. It is true, that if any one leaues sons fit to serue in the warres, he giues them the same pension which the father had. But if the children be little, he entertaines the sonnes vntill they be able to beare armes, and the daughters till they be fit for marriage: and to haue the goods of rich men, he giues them some gouernement, or some charge, with a pension: wherefore, euery man seeks to hide his wealth when he dies, to the end the king may not seise thereon, or retire from court out of the kings sight.

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¶ The Forces.

The Emperour of Marocco hath no sorts of importance, but vpon the sea shore, where he hath Cape d'Aguerro, Larach, and Tetuan; for he grounds the force of his Estate (as the Turke and Persian doth) in his men of war, and especially in his horsemen: this is the reason why he hath no great store of artillerie; yet he hath some good quantitie, which his predecessors haue taken from the Portugals, and others, at Fez, Marocco, Taradant, and in the foresaid ports, and euery Emperour doth cast new when need requires, for which he hath expert maisters. He hath an Arcenall full of munition at Marocco, where as they commonly make euery month 46 quintals of poulder, with many hargebuzes.

In the yere 1569, fire tooke his Arcenall with such furie, as a great part of the towne was ruined. As for his men of war, they are of diuers sorts: the first is of 2700 horse, and 2000 hargebuziers, whereof part remaine at Fez, and part at Marocco, but most in the latter place, where he makes his aboad, and these are in a manner all for his guard: the second, is a battallion of 6000 horse, all gentlemen of note. These shew themselves bravely mounted vpon horses richly furnished, with their armes, and it is a gallant thing to see them, as wel for the diuers colours of their garments, as for the richnesse of their armes; for that they haue store of gold, siluer, pearle, and pretious stones, and all that may content the eyes, and please the curiositie of them that behold them. These (besides the provision of come, oats, oyle, butter, and flesh, for them, their wines, and children) receiue betwixt fiftie and a hundred ounces of siluer.

The third kind of horsemen is his Timarets; for that the Emperour of Marocco doth vse to giue vnto his sonnes, brethern, and other men of marke and authoritie among the people of Africke, as also to the princes of the Arabians, and to the greatest men among them, the profits of lands. These manure the ground, and reape the fruits, the which they keepe for the entertainment of the horsemen: and the gouernours draw rice, oats, oyle, butter, sheepe, foule, and siluer, and they distribute all things monthly vnto the souldiers according to the quality of the persons. They giue them moreover both woollen and linnen cloth, silke to cloth them, armes, and horses, with the which they serue in the war, and if they die in fight, they giue them other. Euery one of these commanders strives to bring his men well clothed, well armed, and well mounted: and moreover these haue betwixt foure and twentie and thirtie ounces of siluer euery yere. The fourth sort of horsemen is of Arabians, who liue continually in their Auares (so they call their colonies where of euery one doth consist of one or two hundred tents) diuided vnder diuers gouernors, to the end they may be readie vpon all occasions. These serue on horsebacke, but they are liker to theues than souldiers. The fifth kind of souldiers, is like vnto the leuiues which Christian princes make, and herein the inhabitants of the townes and villages of the Empire are enrolled. It is true that the kings make small account of these, neither doe they arme them willingly for feare of reuolts, vlesse it be in their wars against the Christians, for then they cannot slay them. And whereas they haue in their law, that if a Mahometan kill a Christian, or is slaine by him, he goes straight to Paradise; both men and women of all ages and all qualities run to the war, at the least that they may die there, and by that meanes purchase heauen, according to their foolish opinion. And we find no lesse heat to our great losse in the Turkes, especially for the defence of their sect. It seemes they go vnto a marriage, and not to the warre, and they will scarce attend the day that is prescribed them. They hold them blessed and happy which die fighting against their enemies, and those miserable and cowards which die in their house amidst the reares of children, and the lamentations of women.

We may easily comprehend by that which hath bene said, what number of men this prince may draw to field, but we shall iudge better by experience. For *Muley Abdala* in the yere 1562, besieged Magazan with two hundred thousand men, he filled vp the ditch with a mountaine of earth, and made the walls plaine with his artillerie: but for all this he was forced to abandon the enterprize by the valour of the Portugois, and by the losse

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It seemes they diuide the dockat into ten parts.

hereceived by their mines. Moreouer this prince hath this discommoditie, that he cannot continue a great warre about two or three moneths; for that the souldiers live onely upon the provision of victuall which they receive daily, and this provision cannot be easily conducted where it shall be needfull for the warres; so as of necessitie they are constrained to returne home againe unto their houses for victualls: and it is most certaine that he which is not rich in silver cannot continue a long warre. *Muley Moluc*, who defeated *Don Sebastian* king of Portugal, had about fortie thousand horse, and foure score thousand foot, besides Arabians and voluntaries: but some hold opinion, that he might have drawne together three score and ten thousand horse, and more foot than he had at that time.

¶ The Government.

XXV. **A** Although it be a very difficult and hard thing to discourse of the government of an Estate which is alwaies in combustion, and subject to continuall changes, whereas one gets it by force to day, and another to morrow; so as there can be nothing but dissension and discord: yet I will as neere as I can endeavour to relate what I have learned, and shew the manner of government of all these countries. I will come unto that of Fez, as it was when it flourished most, and as it is now for the most part; intreating the reader to consider that amidst so many confusions, it is impossible to observe a politike government exactly.

And for that it seemes the reader is not well satisfied, whenas they discourse to him of an Estate whereas any one doth rule, if withall he doth not understand what he is that governs: I thought that I should give some contentment to such as had this expectation, if I did let them understand what familie commands now in the realmes of Marocco and Fez, and by what meanes it came unto this Empire. There was an *Alfauqui* or high Priest of *Mahomet's* law, borne at *Tigumeder* atowne in the province of *Dara*, a subtle and an ambitious man, and well instructed in the sciences whereunto the *Mahometans* give themselves. This man whom they called *Mahomet* and *Benamet*, and who called himselfe *Xerif*, began to be in some reputation about the year 1508: he said, that he was issued from the race of *Mahomet*, and he propounded in his mind (seeing the division of the Estates of Africke, where the Portugalls were then very powerfull) to make himselfe Maister of *Mauritania Tingitana*. To this end, he first sent his three sonnes, *Abdala*, *Hamet*, and *Mahomet* in pilgrimage to *Mecca*, and to *Medina*, to visit and honour the Sepulcher of *Mahomet* their false Prophet. These young men made their voiage with such reputation of sanctitie and religion, as at their returne, the people went to meet them, kiss their garments, and honoured them as holie men. These abusers faining to be drawne to some high contemplation, went through the countrie, singing or calling *Ala* or *God*, with cries interrupted with sighs and groanes, living onely of almes. The father having received them into his house with vnpeakeable ioy, and being loath to suffer the applause and credit which they had gotten by this pilgrimage to grow cold, sent *Hamet* and *Mahomet* to *Fez*, where having bene very courteously received by the king, the one of them became reader of the *Amorodache*, a famous colledge in that towne, and the younger was scholemaster to the kings children. Finding themselves in good grace with the king, and well respected by the people; being thrust on by their father, taking for their subject the losses, which the Arabians did unto them of their law, under the Portugals ensignes, vnder which they did fight, being entertained by them: they demanded leave of the king to display a banner against the Christians, promising him (as it fell out in effect) that they would easily draw the Moores, which followed the Portugals, unto them, and by that meanes assure the provinces of *Suz*, *Hee*, *Ducale*, *Marocco*, and others which were continually molested by the Portugals.

Muley Nasser the kings brother opposed himselfe against this proposition and demand, saying, that if the brethren, vnder pretext of religion, made any progresse with their armies, it would be impossible to stay them, and to make them lay them downe as before, for that armes make men hardie, victories insolent, and being followed by the people, they

A they grow desirous of innovations. But the king, who had a great opinion of their holiness, making little regard of his brothers reasons, gave them a standard, a copper drum, and twentie horses to accompanie them, and withall, letters of recommendation to the Arabians, and to the lords and townes of *Barbarie*.

With these beginnings, much people flocking vnto them at the bruit of their enterprise, they entered the countrie of *Ducale*, and came vnto the cape of *Aguero*, which was then held by the Portugals, and seeing themselves well followed, and in good successe, they required the people (who lived for the most in libertie, and joynd with whom they liked best) that seeing they made warre against the Christians for the law of

B *Mahomet*, to assist them, giving them the tenth due vnto God: the which was presently granted by the people of *Dara*, and by this meanes by little and little they seized vpon *Taradant*, (whereof their father was made Governour) and of *Suz*, *Hee*, *Ducale*, and the neighbour places. They stayed first at *Tedast*, and afterwards at *Tefarota*, and defeated *Lope Barrige*, a famous Captaine of the Portugals, in fight; but they lost their eldest brother, then entring with many good words into the towne of *Marocco*, they poisoned the king, and *Hamet Xerif* called himselfe king of *Marocco* in his place, and seized vpon the realme.

In the meane time, the Arabians of *Ducale* and *Xarque* came to armes against them of *Garbie*, either partie assuring himselfe of the *Xerifs* fauour: but they seeing many slaine of either side, turned their forces against the two enemies, and inriched themselves with their spoiles. They had before sent vnto the king of *Fez*, the fifth part of all their bootie; but after this victorie, making little account of it, they onely sent him six horses, and six weakke camells; whereat the king being moved, he sent to demand of them the fifth part of their spoiles, and the tribute which the king of *Marocco* payed him, threatening, if they refused it, to make warre against them. But in the meane time, this king dying, *Hamet* his sonne, who had bene discipulo to the younger *Xerif*, was not onely pacified, but also confirmed *Hamet Xerif* in the imperiall dignitie of the realme of *Marocco*, so as he made some acknowledgement to the kings of *Fez*, as for enaigne princes. But on the other side,

C the *Xerifs* (whose power and reputation increased daily) whenas the time to pay the tribute was come, sent the king word, That being lawfull successeurs to *Mahomet*, they were not bound to giue him any tribute, and that they had more right to Africke than he: That if he would haue them for friends, they would remaine so, but if he sought to disiect them from the warre against the Christians, they neither wanted courage, nor power to defend themselves.

The king incensed at this answer, proclaimed warre presently against them, and went in person to besiege *Marocco*: but he was forced at the first to dislodge, and to raise the siege; then returning with eightene thousand horse, among which were two thousand harquebuziers & crossbows, he was defeated by the *Xerifs* at the passage of a river, they having but seven thousand horse, and one hundred and twentie harquebuziers. By the

E meanes of this victorie, the *Xerifs* exacted tribute of this countrie; and passing Mount *Atlas*, they tooke *Taflet* a towne of importance, and partly by loue, and partly by force, they brought vnder their obedience diuers people of *Numidia*, and of the mountaines. In the year 1536, the young *Xerif*, who called himselfe king of *Suz*, having leued a mightie armie, and drawne many canens to field, whereof part he took from the king of *Fez*, and part were made by Christian Rengados, went to the enterprise of *Cape d'Aguero*, a place of great importance, held then by the Portugals, who had fortified it much, first at the charge of *Lopes Seguer*, and afterwards (finding the commoditie of the situation) by *Emanuel* king of Portugal, the which he assailed valiantly. In the end, fire falling into their munition of warre within the towne, and the souldiers who defended it, being amazed

F with this accident, the *Xerif* entered, and tooke most of them that were in garrison. With this victorie, all Mount *Atlas*, the realme of *Marocco*, and the Arabians who had joynd with the Portugals, yielded obedience to the *Xerifs*; by reason whereof, *Ishar* the third, king of Portugal, seeing that the charge did much exceed the profit, willingly abandoned the townes of *Safin*, *Azamor*, *Arzila*, and *Alcazar*, which he held vpon the coast of *Barbarie*.

These prosperities were the cause of a great dissention betwixt the two brethren, and A the event was, that the younger having obtained the victorie in two battailes against his elder, and taken him prisoner, he confined him to Tafiler: then turning his forces against the king of Fez, having taken him once, and set him at libertie, he had him the second time in his power, (for that he had broken his word) and at the same instant he made himselfe master of his Estate, and in the end he put him with his children to death. After this manner this empire came into the hands of them of this familie, who commaund at this day, but with so many diuisions and changes of fortune; as it is strange they are not tyred with such combutions, or ruined with so many changes. Let vs now see how these realmes are gouerned.

First, they know not what it is to doe justice in the countrie of Hee, and especially in the mountaines, and the gentlemen can hardly keepe any order in the townes. In the countrie of Suz, the inhabitants of the towne of Tesdy liued in former times at libertie, and they gouerned themselves after the manner of a Commonweale; but now the Emperour of Marocco hath his Chauncerie there. We must obserue, that in the mountaines of the prouince of Marocco, and in the countrie of Guzule, the inhabitants doe feldome yeeld obedience freely vnto their prince, and so in like manner in many other places:

XXVI. The king hath his Councell in Marocco, and a chamber of justice, and in all the prouinces and good townes he hath gouernours, who are intreated as hath bene said. And for that the discourse of the gouernement of the rest is of small moment, I will come vnto that of Fez, to the traine the king had, and to all that hath bene obserued most remarkable, the which will shew the order they hold in these countries, and also in this princes Court.

Among all the lords of Africke, they find not that euer any one was created king or prince by the election of the people; and by the law of *Mahomet*, no temporall lord can terme himselfe lawfull, but their high priests: But since the authoritie of their high priests decayed, all the leaders of people which liued in desarts, began to come into the inhabited countries, and by force of armes made diuers lords, against the law of *Mahomet*, and against their Bishops, as it happened in the East, whereas the Turkes, Tartarians, and others, coming from the same countries, seized vpon their lands that were the weaker. Thus the families of *Lontuna* and *Marin* reigned in Africke. It is true, that they of *Lontuna* came to succour the people of the West. Wherefore, for this cause, they make no laws by succession, nor by the election of the people, nor of great men, nor by the Generall of the armie; but euerie prince before his death makes the greatest men of his court to promise, that after his decease they will create his sonne or brother for their head: yet many times they breake their oath, for that most commonly they chuse him whom they most affect, for their lord. After this manner, they did most commonly create the king of Fez, who presently made one of the chiefe men of his realme his great Councellor, assigning vnto him a third of the reuenues of his realme. After which, he did chuse E a Secretarie, who supplied the place of Treasurer, and Lord Steward of his household. He made capitaines of the caualterie, which were ordained for the guard of the realme, and these remained most commonly in field. He appointed a gouernour in euery towne, which enjoyed the reuenues of the towne, and was bound to entertaine a certain number of horses, which should be readie at need, and whensoever he should leaue an armie, He ordained also certaine Commisaries ouer the people that liued in the mountaines, and for the Arabians that were his subjects. These Commisaries did administer justice, according to the diuersitie of the lawes of those people. They had also charge to exact the rents, and to keepe an account of the ordinarie and extraordinarie payments. Then they made certaine Barons, which in their language they call by a word which signifies F as much as Gardians, euerie one of which had a castle, or one or two villages, from the which they drew a certaine reuenue to liue, and to maintaine their degrees, and to be able to accompanie the king in his armies. He also entertained light horsemen at his charge, whenas the king kept the field; but in time of peace, he gaue them come, butter, and

A and flesh to salt for the whole yeare, but little siluer. It is true that he gaue them a garment euery yeare; and these had no care of their horses, neither within the towne, nor without, for that the king did furnish them with all things; and all the groomes of his stable were Christian slaues, who carried great yrons about their legges; but whenas the armie marched they were mounted vpon the cammells which carried the baggage. He had another Commisarie ouer the cammells, who diuided the fields to them that fed them, & made prouision of such cammells as the king should need: and euery cammell keeper held two readie to lade when they should be commaunded.

He had also a purueiour whose charge was to furnish, keepe, and distribute the victualls, as well for the king, as for his armie: and he had ten or twelue great paillions, where he kept the said victualls, imploying cammells continually to haue new brought, least the armie should want. Vnder him were the officers of the kitchen. Then there was a maister of the stable, who had charge of all the kings horses, mules, and cammells, and the purueiour did furnish him with all things necessarie. Moreover there was a Commisarie for come, whose charge was to see barley and other necessarie things brought for the feeding of the said cattell: and this Commisarie had clerkes to write what come was distributed, and to giue an account to the lord Steward. There was also a Capitaine of fittie horse, who were as postes, and they made the imposition by commaundement from the Secretarie, in the kings name. They had another Capitaine, who was the chiefe C of a secret guard, and he had authoritie to commaund in the kings name, the Officers which made executions and confiscations. He had power to take the greatest persons of the realme, and put them into prison, and to vse the rigour of justice, if the king commaunded him.

The king had neere vnto his person a Chauncellour, who kept his seales, and wrat such letters as were needfull, and sealed them. He had a great number of footmen, which had a Capitaine, who receiued them, put them away, and gaue them wages according to their sufficiencie: and whenas the king gaue audience, this capitaine was alwaies present. He had also a Capitaine of the baggage, whose office was to see the tents carried, whereas the kings light horsemen lodged: and you must vnderstand that the kings tents were carried vpon mules, and those of the fouldiers by cammells. He had a troupe of men which carried the standards foulded vp, but there was one who marcht alwaies before the armie with an ensigne displayed. All these did serue as guides, and knew the waies and passages of woods and riuers. He had a great number of drummers, who had drummes of copper, made like a great platter, broad aboue, and narrow beneath, couered with skins, and they carried them vpon their horses with packe saddles; but they had right against their drumme a certaine counterpeafe, for that it is very weightie: these horses are the best and swiftest that can be found, for that it is a great dishonour among them to loose a drumme: and these drummes make so great a noise, as they are heard faire off, being beaten with the sinews of a bull. The king did not entertaine his trumpeters at his owne charge, but they of Fez were bound to defray a certain number, and these were as well E imployed when the king did ear, as in his armies.

He had a Maister of the ceremonies, who was alwaies at the kings feet whenas he called a Councell, or gaue audience, appointing places, and making them speake one after another according to their ranks and dignities. The kings house was full of women slaues Negroes, who serued in the queenes chamber: and there were also some Christian slaues, which for the most part were Spaniards and Portugals: and all these women were vnder the guard of certaine eunuches that were Negro slaues.

Whenas the king would go to any place, the Maister of the ceremonies did first aduertise the postes and messengers, and these made it knowne to the kings kinsmen, to the F capitaines, guards, and other horsemen, all which came vnto a place without the palace, and into the streets neere adioining. Whenas the king came out of his palace, the said postes appointed after what maner they should march. The ensigne bearers went first, then followed the drummes, and after them the Maister of the querrie or stable, with his officers and household: then came the purueiour with his people, the guards, maister of the

ceremonies, the kings secretaries, the treasurer, judge, and captain of the armie: the king marcht after them with his great counsellor, and some prince; and there were alwaies some officers who marcht before the king, whereof one carried his sword, another his target, and the third his bow. His footmen went about him, whereof one carried his partizan, and another the couer of his saddle, with a horse collar, and whenas the king did light, they couered his saddle, and put the collar ouer the horse bridle to hold him thereby. The king was followed by him who is the Capitaine of his foot men, then by the eunuchs, his household, light horsemen, and in the end by the cross-bow men and harguebuziers.

Whenas the king kept the field, they did first of all set vp a great tent in the midst of the armie for him, the which was made like the walls of some Castle with battlements, (such as I haue seene some great noblemen haue in strangers armies) and square of euery side. This tent had foure gares, and either of them had a guard the which were euniches. About this tent were the lodgings of his officers, and of such courtiers as he fauoured most, and about them tents for his guards, the which are made of goats skins like vnto them of the Arabians. Almost in the midst was the kings larder, kitchen, and butterie, and neere vnto it were the paviilions where the light horsemen lodged; all which did commonly eat in the kings butterie. Neere vnto it were the stables, the which were certaine places couered for horses, and without it were the mullets for the kings baggage, and there were also shops for butchers. The merchants and tradesmen which came vnto the armie, lodged by the mullets; so as the whole campe was as it were a towne, for that the guards tents did serue in steed of walles, for that they were so ioined one vnto another, as they could not enter into their lodgings but by certaine passages: and they kept good guard by night about the kings tent; yet these guards were but base persons, and they were men which neuer carried armes. There were some in like manner about the stables; but by reason of the idleness and baseness of these guards, they did not onely steale away the horses, but they also found some of their enemies come into the tent where the king was to kill him. The king was in a manner all the yeare in field, as well to defend his realme, as to maintaine the Arabians his subjects in peace. We haue spoken sufficiently of the king Fez, and of his court; let vs now see how other things were gouerned.

XXVII. First of all in Fez, there were customes imposed, for that cloth was sold as it were at an outcrie, and they that had the charge, did first carrie it vnto the customers to seale, then they went and cried it among the merchants; and there were about sixtie criers of this kind.

The Apothecaries had a quarter which was shut vp of both sides with two very faire gares, and they entertained guards at their owne proper costs and charges, who went about in the night with lanthornes, dogges, and armes. There were people which made the measures of come, which the Councell added, taking a double of euery one. Within the towne there are onely certaine petite Officers and Magistrats, whose charge is to doe iustitie to euery man. There was a Gouernour both for ciuile and criminall causes, a Iudge which tooke knowledge of that which concerned the lawes of the bookes of *Mahomet*, and another Iudge, who was as it were Lieutenant to the first, and decided matters which did belong to marriage: he had authoritie to examine witnesses, and did iustice to all men. There was an Aduocate, with whom they did conesse, and did justice to all men. There was an Aduocate, with whom they did conesse, sult touching the law, and before whom they did appeale from the Iudges sentences, either when they had bene deceiued, or when they had giuen sentence vpon the authoritie of some Iudge that was not so excellent. The Gouernour did draw great summes from condemnations, and in a manner all their criminall punishment was whipping in the Gouernours presence, and they gaue one hundred or two hundred stripes. After this the Executioner put a chaine about the offenders necke, and led him in that manner throughout the towne, all naked except his priuie parts, publishing the fact which he had committed, and many times they led many thus chained together. The Gouernour had a ducakar and a halfe of euery offender, as also of all those which entred into the prison: he had

A had also something giuen him by certaine merchants and artizans appointed to that end. The Iudges of the canon law, or of the law of *Mahomet*, had no wages, for that it was defended by his law to giue any thing vnto a Iudge; but they liued of other fees or recompences, as of lectures, or the Priesthood of some Mosque. Their Proctors and Aduocates were for the most part full of ignorance. The Iudges had a certaine place where-as they did imprison debtors, and others, for matters of small importance. There were foure captains of the watch within the towne, who went vp and downe two houres when night was come, and these had no wages, but some small matter from them they tooke, the which was taken out of the fine wherein they were condemned: but either of them might keepe a Tauerne, and be a Iudge. The Gouernour of the towne had neither Iudge nor Register, but gaue sentence according to his will and pleasure. There was but one man that did farme the customes and imposts, who payed euery day vnto the kings chamber thirtie ducakats, and he had guards and scribes at euery gate, whereas matters of small price payed their duties; and the rest were conducted by one of the guard to the Custome-house, and there was certaine money appointed for the scribes and guards, according to the quantitie of the things which entred: sometimes these guards went out of the towne to meet with the Mullets, lest they should hide something; which if they did, they afterwards payed double custome, and they commonly paid two ducakats in the hundred: yet they payed not any thing for the come, wood, oxen, and fowle, that were brought in, and they had not bene accustomed to pay any thing at the gate for sheepe, but onely in the butcherie.

The Gouernour, who was chiefe of the Consuls, had commonly twelue Sargeants, and went often on horsebacke about the towne, to view the bread, and to trie the butchers weights, and to see what they sold. He caused the bread to be weighed, and if he found it not iust, he pulled it in peeces, and gaue him that stood to sell it many blowes vpon his necke with his fist, yea sometime he caused him to be whipt, if he found it too light.

The king hath giuen this office for these hundred yeares to gentlemen which haue demanded it: but in former times they gaue it only to learned men who were much esteemed for their wisdom. There were many places whereas the Gouernour was accustomed to giue audience, and to doe iustice and equitie. There is so great a prison in Fez, as it is able to containe three thousand persons, if not aboue; and there is not any one priuar, for that it is not the manner of Fez to put any prisoner a part, or into a close prison. This is all that I haue learned touching the realmes of Fez and Marocco; and concerning that which I haue said was practised in Fez, it is most certaine that the Emperour of Marocco doth at this day in a manner keepe the same orders, as well in his Court, as elsewhere.

¶ The Religion.

E All the inhabitants of these realmes are Mahometans, except the slaues, of whom we haue made mention in the end of this discourse. But there are many sects in the law of *Mahomet*, which haue their heads and doctors to defend them: for there are many which haue commented vpon the Alcoran, and doe not directly allow of that which it hath prescribed, but proceed farther, and contradict it in many things.

Among others, there is one who began some eightie yeares after *Mahomet*, and the first and most famous Author was called *Elshefhan Abilhasen* of the towne of Bafra, who gaue certaine precepts to his disciples, but left nothing in writing. A hundred yeares after, there was another, a sufficient man in that matter, called *Esharit Ibnu Esed*, of the towne of Bagader, who writ a goodly worke generall to all his disciples. Afterwards this sect was condemned by the Bishops of their law, and all those that should obserue the rules of this doctor, and maintaine his Maxims, were declared hereticks in the law of *Mahomet*. The same sect was reuiued some eightie yeares after by another sufficient man, who was followed by many disciples, and preacht his doctrine publiquely, so as all

Lawyers

XXIX.

Lawyers and high Priests condemned him to death, with all his disciples, and concluded A to haue all their heads cut off. The which the doctor vnderstanding, he presently wrote a letter to their high Priests, intreating them to doe him so much fauour as to suffer him to dispute with their Lawyers, offering to die if they did vanquish him, and requiring if he did shew his doctrine to be better than theirs, that so many poore innocents might not perish vpon a false slander. The high Priests found his request just, and granted his demand. This learned man being come to dispute, did easily confute all the Lawyers; so as the great Mosli weeping, became of this sect, and fauoured it whilst he liued, causing Colledges to be built, and other places, for them that were of the same beliefe and opinion.

This sect continued about two hundred yeares, vntill that *Maliesch*, an Emperour of the Turkish race, came out of Asia, who persecuted this sect: so as some fled to Chaire, and others into Arabia, and they remained twentie yeares in this estate, vnto the raigne of *schah*, nephew to *Maliesch*, whose Councillor called *Nizam Elmule*, a man of great spirit, who was of this sect, reuiued it againe, and did so strengthen it, as by the means of a verie learned man, called *Elgazzali*, who composed a great volume, diuided into seuen Bookes, reconciled the Lawyers with these *Sedaries*, in such sort, as the Lawyers had the title of Doctors, and preseruers of the law of the Prophet; and these were called Reformers of the same law.

This vnion continued vntill that Bagadat was ruined by the Tattarians, which happened the 656 yeare of the Egyra or Era of *Mahomet*: but this diuision did not in any sort hurt it, for that Africke and Asia were full of people which followed this doctrine. At that time, they admitted none into this sect, but men learned in all the sciences, but especially which vnderstood the law well, that they might defend it against the aduerser partie. But for some hundreds of yeares, the ignorant haue sought to enter, saying, that there was not any need of learning, seeing the holie spirit giues knowledge of the truth to them that haue pure and cleane hearts; to proue the which, they produce certaine weak reasons. Whereupon, leauing as well the superfluous as necessarie commandments of the order, they only obstrue the same thing that the Legists, touching offices; but otherwise they take all the pleasures which they thinke are allowed in their sect, for they make many feasts, they daunce often, and sing many amorous songs. Sometimes there are some among them who tearing their garments according to the subiect of the verses which they sing, and according to their owne fantasies, say, that they are inflamed with the fire of diuine loue, whenas in truth they are full gorged with meat; for that enerie one of them eats more meat than would suffice three men: or else they poure forth these cries mixt with teares, for the loue they beare to certaine young men which haue no beards; for many times it falls out that some gentleman inuites one of the chiefe of these masters, with his disciples, to his marriage, who say prayers, and sing diuine songs in the beginning of the feast; but in the end, the eldest will begin to reare his garments; and if it happens that any of them falls in dauncing, hauing made good cheare, he is presently taken vp by one of his young disciples, whom he kisseth often lasciuiously, whilst he is doing this office.

Wherefore at Fez they say in a common prouerbe of this vice: That it is the feast of Pilgrims, meaning thereby, that after the banquet cucrie one of these children becomes spouse to his master, and they whom they call Pilgrims may not marrie.

Amidst these sects, there are some orders which the doctors of both opinions hold for hereticks, for that they not onely differ from the rest in law, but also in faith.

There are some which hold for certaine that man may purchase to himselfe a diuine and Angelicall nature, by the means of his good workes, feasts, and abstinence; for that they say fasting clenseth the heart and vnderstanding of man, so as he cannot sinne, although he had a will: but he must first passe fiftie degrees of discipline; and although the sinne he before he hath past the fiftie degree, yet God imputes no more any sinne vnto him. Without doubt they vse strange abstinence in the beginning, but afterwards they take all the delights in the world.

There

A There is another strict rule made by a learned and eloquent man called *Eftbrauud* of Schrauard a town in Corasan. There is another author called *Abul Farid*, who put all his doctrine into goodly verses, the which notwithstanding are full of allegories, and it seems they treat of nothing but loue. For this cause one called *Elfargam* commented vpon his worke, and made a rule, and the degrees they are to passe. He was so good a Poet, as they of this sect sing no other verses in their feasts, for that no man for these foure hundred yeares hath written so well. These people hold an opinion that the Planets, Firmament, Element, and all the Stars make one God, and that no faith nor law can erie, for that all men thinke in their soules, and hold for certaine that they worship him which desires to be worshipped; and they beleue that the knowledge of God is contained in a man called *Elcorb*, chosen and participate of God, and like vnto God touching knowledge.

There are fortie other men among them which are called *Elaurad*, that is to say, the Stocks, for that they are of the basest degree, and of the least knowledge. When the *Elcorb* dies, they create another out of the number of the fortie; and he is chosen by lot out of seuentie. There are also other 765 out of which number they take one to put among the seuentie, whenas any one of that troupe dies. Their law commandeth that they go vnknowne throughout the world either like fooles, or great sinners, or the most basest men vpon the earth. It is the onely reason why many men wander about Africke all naked, shewing their priue parts; and they are so dissolute and impudent, as they sometimes haue the companie of women publicly, and in the open market place like brut beasts, and yet they are held of the vulgar sort for holie men.

We must now see who first brought the impietie of *Mahomet* into Barbarie. This wicked and cursed doctrine entred into Egypt in the year 627, by the means of the conquests of *Omar*: and a captain to *Odman* past first into Africke, in the year 630, with eightie thousand men, and defeated *Gregorie Patrius*. They chased the Romans forer out of Africke, and the troupes of *Abismacus*, and of *Leo* the Emperour, in the year 609, and made themselves absolute Masters of Barbarie. But the Arabians increased this mischief, first by their armes, and whereas armes could not come and preuaile, they haue aduanced it by preaching and trafficke.

D The heresie of *Arrius*, with which the Vandales and Gothes inhabiting Africke were infected, did much fauour their enterprise. To make their designe easie, they brought in the Arabian language and letters: they built vniuersities and colledges, and added great reuenues to the stately buildings, which they made to that end at Marocco and Fez. But there is nothing that hath more aduanced the sect of *Mahomet* than the victories of the Miramamolins of Africke, since which time this infection hath continued.

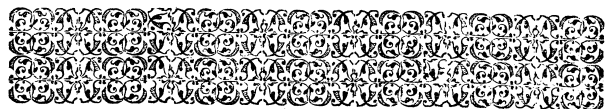
There are Iewes also in this Empire, who haue greatly multiplied in Spaine, past by little and little into Africke, especially goldsmiths; for this art is forbidden them by the law of *Mahomet*, and practised much by the Iewes, as well as diuers others, especially that of smiths, as we see in the mountaine of Sessaie, in the prouince of Marocco. They lay E that *Eduet*, a place in the realme of Marocco, was inhabited by the Iewes of the race of *Dauid*, (as they affirme) who by little and little are become Mahometans. The Iewes encreased afterwards in Africke, whenas *Ferdinand* king of Spaine, furnished the Catholike, and *Ennuell* king of Portugal, chased them out of their realmes, whereof many past into the countries of Fez and Marocco, and brought the arts and trades of Europe, which before were vnkowne to these Barbarians. At this day the streets are full of them at Belis, Teza, Eluedina, Tezza, and Segemessa.

As for the Christians which are in realmes of Fez & Marocco, (excepting such as liue in places held by the Portugals) there are few but slaues, and their number is very great, yea greater than can be imagined. Their estate is worthe of compassion & pittie, not only for the miserie wherein they spend their liues, but also for the danger of their soules, which are daily in hazard to be lost. They spend their daies in perpetuall toile, and are without rest the greatest part of the night, enduring many blowes, and bearing insupportable burdens. To conclude, they endure more paine among these Barbarians, than Iudiths doe among vs: they lade them with chaines of yron: they beat them with whips of oxen

larded,

hardened, and with hoopes, and they baste them with scalding oyle, and with lard. But if A the paines of the bodie be great, that of the mind is not lesse, for besides that these miserable creatures haue not any one to preach the word of God vnto them, or to assist them with the sacraments to liue well, and to die Christianlike; it cannot be imagined nor expected how many temptations they endure in regard of the faith. They haue two small consolations among so many miseries, whereof the one is of Priests which are brought into slavery with them; for that these doe sometimes administer the sacraments vnto them, and sometimes preach the word of God as well as they can; by reason whereof they are much honoured and respected by the rest: the other consolation comes from religious men, who imploy themselves for their deliuerie. Wherein Spaine deserues very great commendations, for that there are two orders of religious men, who haue for their exercise the redeeming of those miserable wretches: one of these orders is commonly called de la Merced, which is in Arragon: the other which is much greater hath the name of the redemption of captiues. These two orders gather together yearly great summes of money, with the which they free a great number of slaues. They send men to Fez, Marocco, and Alger, who manage this businesse with great diligence and fidelitie, and they first redeeme all the religious men and priests, then the younger sort, beginning with the king of Spaines subiects, and afterwards with the rest. There is alwaies a religious man at Fez, who informes himselfe of the qualitie and necessitie of slaues, to prepare a way for their deliuerie the yeare following. But Spaine hath a greater interest therein than any other C countrie, for that most of them that are slaues in this Empire, are subiects to the king of Spaine. I will conclude that the Moores of the realm of Fez and Marocco differ in many points from the Turkes, touching the false law and religion of Mahomet, and among other things they subiect themselves to the Calife of Bagader, leaving him of the great Caire, to whom the Turkes yeeld obedience.

A DIS-



A DISCOURSE OF THE ESTATE OF THE KNIGHTS OF MALTA.

The Contents.

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- I. **T**He diuers aboads of the knights of the order of S. John of Hierusalem, before they were settled at Malta, the which they had by gift from the Emperour Charles the first. 2. A description of the Island of Malta, sometimes called Melita, how many leagues it hath in circuit, the length and breadth, situation, climat, parallel, and ports. 3. A description of the Island of Goza, neere to Malta. 4. The soile of Malta stonie, and yet bearing fruit trees, as Figges, Apples, Almonds, Ymes, and Palme trees: Cotton, Roses, Tyme, and Fennell: it feeds Sheepe, Goats, Oxen, Ases, Mules, Conies, and Partridges: They make salt and honie. It wants fresh water. In old time it was much esteemed in regard of little dogges fit for gentlemen. It is free from Serpents, since the coming of S. Paule into this Island. 5. The manners of the ancient inhabitants of this Island, and their Temples, dedicated to Hercules, and the goddess Iuno. 6. The disposition of the Maltois at this day, like to them of Africke. The manner of their garments, and the humor of the women of that countrie. Their sports at Shrountide: Their deuotion, and religious ceremonies in time of Lent. 7. The reuenues of the great Maister of this Island: and the riches of the order consisting in treasure and commandaries dispersed ouer all Christendome. 8. The forces consisting in strong places, and the valour of knights. 9. A distinction and diuision of the order of knights into three ranks: The lawes and ordinances of this order, and the ceremonies which are used in the reception of knights. 10. After what manner they deprive a knight of the habit, when he hath committed any great E crime: and the ceremonies with the which they restore the habit to an offender, who hath had his pardon. 11. Of the great Cloake of the order, and upon what daies the knights ought to weare it. 12. Of the Hospitall, and the commander of the lesser Hospitall: Physicians and other persons entertained to tend the sick: of their burials and funeralls. 13. Of the receivers of the Reuenues, Keepers of the treasure, Auditors of accounts, their power and offices. 14. Of the generall Chapter, and to whom it belongs to call it, what the ceremonies be, and wherein they treat. 15. Of Provinciall Chapters which are held yearly, and how they proceed. 16. Of the order of iustice and iudgement, and of two sorts of Councils, and what Iudges preside and assist. Of lots, publique audience, and of the forme of iudgement called Esgard. 17. Of the obedience which all they of the order yeeld vnto the great Maister: his dignitie, greatness, and power: F his rights and priuiledges: and what commandaries are appointed for his entertainment, and of which he may dispose, and conserue to whom he pleaseth. 18. Of the office of Bailifes, great Conseruator, Marshall, and great Prior of the Church of Malta, their wages, and to what end they are instituted. 19. Of the election of the great Maister, and the ceremonies obserued at that act. 20. Of the capacitie or incapacitie to hold commandaries: and to whom purchases made

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by commanders belong. 21. Of the visitation which is made of commandaries euerie five yeare. A
22. Traffique of merchandise, making of wills, donations, and many other things forbidden to
knights. 23. For what crimes a knight may be deprived of his habit. 24. Of the Bishop of
Malta, subiect to the Archbishop of Palermo: of the diuine service, and of the feasts and abstin-
ences, whereunto the knights of Malta, and the brethren of the order, are bound.

I.



The knights of the order of S. Iohn of Hierusalem, hauing bene put
out of Rhodes by the Turkes, in the yeare of Grace 1522, vpon
Christmas eue, after that they had held this Island for the space of
212 yeares, came first into Candie, whereas they remained some
time; then they retired themselves, part to Venice, and part to o-
ther places of Italie. Hauing made some stay at Venice, and in
other places of Italie, they obtained leaue of the duke of Sauoy, to
retire themselves to Nisse, and to make it the aboad and seat of their order; and the ra-
ther, for that the Turkes and Moores of Africke, and Barbarie, spoyled all the Christians
coasts, and assailed all the sea townes. Afterwards, they resolved to go to Saragosse in
Sicilie, being a place neere vnto Greece, for that the common bruit was, That the Turke
would come and invade Italie, especially the Island of Sicilie, and the realme of Naples.
In the end, the emperor Charles the first gaue them the Island of Malta to liue in, as a place
commodious to hinder the Turkes incursions into these countries, and to crosse the suc-
cesse of their enterprises. But before I ingage my selfe any farther in this discourse, you
must vnderstand, that in former times there were three places which had this name of
Malta or Melita; whereof one was in Greece neere vnto Marathon; another in Cappa-
docia, not farre from the river of Euphrates, and this whereof we now treat.

II.

The Island of Malta lies distant from Sicilie about fixtie miles opposit to Cape Passiro,
and from Africke about fixtie good leagues at Sea, the which hath made many to put it
among the Islands of Europe. It hath about thirtie small leagues in circuit, and the great-
est length is but twentie miles, and the breadth twelue. It stands in the sea of Africke, ha-
uing vpon the North, Cape Passiro in Sicilie; vpon the South, Africke, and the towne of
Tripoli in Barbarie; to the West, the Island of Lampadoulse; and to the East, the Medi-
terranean Sea. The length extends towards Morea, and is situated in the beginning of
the first climat, and the eight parallel, about three and thirtie degrees from the lyne.

This Island hath many ports, but among the rest, two are capable of much shipping,
whereof one was called Marzamuffetto; and the other, Matzafirocco. The ports are
made by gulfs which aduance into the Island, the which in the beginning are strait,
then they enlarge themselves hauing past the mouth, and make Peninsulas of some parts
of the Island, which stretching farre into the Sea, are joynted to the Island by some little
peece of ground. Moreover, it hath also the ports of S. George, Benarat, S. Pauls, Anto-
fegne, Mugiar, and that of Marzafala, which are not verie safe. There, vpon a point of
land which extends betwixt two little gulfs, (which makes diuers others lesse) E
the knights haue of late built a new towne, whereas S. Elme or Hermie stood, and they haue
giuen it the name of the great Maister La Valette, who defended this place verie valian-
tly against the Turkes. Vpon another point, stands S. Michael, and the Bourg. In the
middle of the Island, and among those Peninsulas, is the Old citie, which Diodorus writes
had bene built by the Carthaginians; and which in old time was famous for the fine
cloth that was made there.

III.

The Island of Goza is the same which some Auncients haue called Glaucos, and o-
thers, as Strabo, Gaudos. Her port lies betwixt the West and South, and it is about a
league from Malta. It hath in circuit about twentie miles: and there is a castle belong-
ing to the knights of Malta. The Turkes carried away three thousand soules out of this
Island, in the yeare of Christ 1551.

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¶ The Qualitie.

The soile of this Island is in a maner all stonie, but the stone is soft and easie to worke, IIII
and the ground lies three or foure foot above the stone. Yet it beares fig trees, apple
trees, almonds, vines, and other trees, namely, palme trees; yut there are few vines: and
as for palme trees they are barren: and their wheat and wood comes from Sicilie. Those
things which this Island beares are excellent, as the cotton, fruits, and flowres, especially,
roses, time, and fennell, and certaine wild thistles the which are very good, and the in-
habitants doe also burne them for wood. They haue flore of sheepe, oxen, goats, asses,
mules, conies, and partridges. They also make salt in a place called the salt pits, and they
haue the best honie that can be eaten: as for their salt, it is soft, fine, and exceeding white.
They many times haue haruest twice a yeare, especially, of barley and cotton. They want
fresh water, as well that which comes from heauen, as from the earth, and all that they
haue is in a maner reserued of their Winters raine: for their waters are brackish, & they
drie vp in the great heat of Sommer, which makes the inhabitants tawne, and in a maner
like in colour to the Moores of Africke. Wherefore in Winter and in Autumne all things
grow with more cheerefull colour, and more readily than in Sommer.

In auncient times this Island was much esteemed for the little dogges which were
found there, fit for ladies. It is much subiect to winds, as well as to heat, as hath bene said.
It hath this particularitie, that since S. Pauls being there, there were neuer any serpents
seene, although there were some before, as may be gathered by the Acts of the Apo-
stles, and scorpions, which in other places are very huntfull, and should be as much or
rather more in this Island by reason of the excessive heat, doe no harme to them that
handle them. And moreover they say, that God hath giuen force and vertue to in-
sensible things which haue had the happinesse to lodge the Saints, and that the stones
which were drawne out of the caue whereas S. Paul was a prisoner, are carried ouer all
Europe, and haue a great vertue against the biting of serpents, and especially against
the poison of scorpions and vipers; and these peeccs of the rocke are called the grace of
S. Paul.

¶ The manners of the Auncients.

Whenas the Romanes conquered this Island from the Carthaginians; the Mal-
tois were esteemed very happie, by reason of the Commerce of diuers nations,
and the great number of arts which were practised in this Island: and they made great
account of the cotton cloth which was made at Malta; so as Cicero did neuer obiect vn-
to Ferro the excesse and daintinesse of Malta, but in regard of the garments which he
ware. And it is most certaine that the Maltois were wonderful delicate, and their women
E very nice and daintie, and giuen to voluptuousnesse. In this Island king Battia entertained
Dido, and her sister Anna: and Phalaris tyrant of Agrigentum in Sicilie was a great friend
to the Maltois, and went often to visit them.

Appian Alexandrinus writes, that the Maltois being reuolted, Caesar vanquished them
by a long and tedious war, for that they held the sea, and made roads into all places, kil-
ling the little children, and exposing the rest to sale. And seeing he had such difficultie to
vanquish them, we must beleue that the Maltois were rich and powerfull, and that al-
though they had bene subdued whenas the Romans vanquished the Carthaginians;
yet they had gotten new courage, and finding themselves strong, reiected the Roman
seruitude.

F They worshipped the goddessse Iuno, and there was a very auncient temple, whiche
all the neighbour people carried gifts of great price. They had also a temple dedicated
to Hercules, whereof the ruines are yet to be seene: and it is most certaine that they of
this Island were alwaies friends to the Sicilians.

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¶ The manners at this day.

VI. The people of this Island are harsh and vnciuile, and fauour something of the disposition of them of Africke: yet they are much affected to the Catholicke religion, and do all their best endeavors against the Turkes for the defence of their countrie. They liue very poorly, for that the Island is not fruitfull: and they haue all a particular deuotion to S. Paul.

The women are faire and lovely, and remaine shut vp in their lodgings, according to the auncient custome of the countrie, for that the men are exceeding suspicious and iealous. They neuer go without a vaile, & most commonly there are many of them very deuour, for they are of a disposition to be extreame in all their actions; so as if they giue themselves to euill, there is nothing so bad but they will vndertake it to satisfie their wicked desires.

The language which they of Malta vse is like vnto the Africans, at the least there is little difference, and both are nothing but the Arabian corrupted, or the vulgar Arabian, which doth very much differ from that which is printed, the which they speake onely about Mecca. There are many Mahometan slaues which are but rudely entreated, but not equall to that which they of their sect make the Christians to suffer that are vnder their power.

The knights who are of diuers nations haue also diuers manners, and it sufficeth to say, that they are very absolute, and that they dispose very freely of all that is within the Island, especially they that haue any authoritie, who giue themselves content when they desire it, and find no great resistance. I will say in a word, that at Shrouetide they inuent a thousand honest pastimes: some make masks, others make parties to runne at the ring, or to fight at barriers, and some make fottes, and haue men to defend them, and others to assaile them. But Lent being come, there can be nothing scene more deuout than all this companie.

Vpon Maundie Thursday, the great maister walseth the feet of many poore men, which done, they are set at a table, and are serued with eghtene dishes of seuerall meats, not accounting the last, which is of a certaine quantitie of peeces of siluer or gold which he giues them, so as they haue more than they can spend in the whole year: hauing serued these poore with his owne hand, the knights of the order hauing brought the seruice, he goes to visite the hospital, and carries the sicke meat himselfe, being all serued in vessell of siluer.

¶ The Riches.

VII. If this Island makes any benefit of her cotton and such like things, it is disbursed in that which they haue brought from forraigne countries. Yet the great Maister who enioies the reuenues of this Island makes ten thousand duckats yerely: & to the end he may thew himselfe more liberall vnto all men, they giue vnto him certaine thousands of crownes out of the treasure of the order, and besides, he hath a good Commandarie in euery nation, which is of great reuenue. Moreouer if the Knights get any thing from the enemy, he hath alwaies the tenth part of the bootie; and it is well knowne their prizes are very great euery yere.

As for the order it is exceeding rich, considering the good Commandaries they hold in Christendome: and without doubt, the treasure of the order growes great, both by the reuenues, and also by the spoiles which the Knights make in their incursions. And seeing they are to maintaine war continually, it is conuenient they should enioy goodly reuenues, the which doe come vnto them by the bountie of princes: and therefore euery yere, all the Bailiffs, Priors, and Commanders are bound to giue in a certificate of their goods and reuenues to the prouinciall Chapter, and they pay the charges whereunto they are bound to the publicke treasure of the religion, according to the value of

A of the commandarie, for the which there is a knight deputed by the order to be Receiuer, to whom those duties are payed euery yere at the feast of S. John Baptist. You must vnderstand, that no man is receiued to the profession of this order, but he must pay a dutie, which they call the passage of the publicke treasure, which amounts to the value of aboute one hundred and fiftie crownes for knights, and a hundred for those that are called brothers seruants, and if after his passage, he hath not giuen them, he that receiues them for the order, must make them good, notwithstanding any dispensation, and whereas any one hath satisfied this dutie, they cannot denie him his right of antiquitie. The goods of knights dying, come also to the publicke treasure, vnclesse they haue any gold or siluer vessell which were proper to the seruice of the Church; for those things are left vnto the Church, according to the ordinance of *Decret de Gazon*. But whenas the officers which follow the great maister, as the Senechal, Chastelain, & other knights which serue him, die, their goods goe not to the publicke treasure, but they come to the great maister.

¶ The Forces.

The Island of Malta hath all the approaches so well fortified, as it is not onely a difficult thing, but in a manner impossible to make any descent, or being landed, to aduance or gaine any thing. But I esteeme more than all these forts, the valour of the knights which liue there, and their ordinarie resolution, as also, of the brothers seruants, and of the souldiers which remaine there, the which in truth is such, as their small number is able to defeat a great armie, the which they shewed sufficiently whenas they slew so great a number of Turkes before the castle of S. Elme, they being but a handfull. Finally, they are so saire from being assailed in their Island, as contrariwise, they make daily incursions into Greece, towards Rhodes and Barbarie, yea many times they go neere to Constantinople. They haue commonly many galleys, either of which is able to containe fise hundred souldiers, and sixteene good peeces of ordnance wherewith they furnish them; so as they want no munition of warre. To conclude, they haue made themselves so fearefull, as for a long time they haue suffered them to enioy their Island with peace.

¶ The Government.

There are three ranks of them which make profession of this order; the first, is of knights, which must be of a noble extraction; the second, of priests; and the third, are called brothers seruants. After this, the priests which weare the crosse, are diuided into two, the one are called Conuentuals; and the other, of the obedience. And as for the brothers seruants, there are seruants of armes, and seruants of office, whereof the last cannot attaine to the degree of honour of armes, like vnto the first; for the brothers seruants of armes make the same profession that the knights doe, taking the same oath, and there is no difference betwixt them and knights, but in regard of their gentrie, for that being no gentleman, they are not admitted to the great crosse, to be Grand Priors, Bailiffs, or to haue any other great charge in the order. They haue commanderies, and may be made Gouernours of places belonging to their religion, and called to the managing of money, and to the visitation of places belonging to the order; whereas the other seruants cannot be receiued into the order of knighthood, no more than the priests, be they conuentual, or of obedience. The ordinances of the reception are those which follow:

By the ordinances of *Hugh Reuel* the great maister, no bastards might be receiued into this order, without the consent of a generall Chapter, or that he be defended from some great familie: And moreover, among the lawfull and noble, no man issued from a few, a Marran, or a Mahometan, were he the sonne of a prince, is to be admitted into this companie. If he that would enter into this order hath formerly made profession of any other, by the ordinances he may not be receiued: yet this hath not bene alwaies

observed for the Chanoin of the holie sepulchre have been joynd to this order by the Popes authoritie, although they had made profession vnder a nother than the great matter. Moreover, a man that is much indebted, or married, may not be admitted, nor a man that hath committed murder, or any

ther. Moreover, a man that is uncharitable, and that in this manner, they may not receive a man that hath committed a murder, or any infamous crime. It is not lawful to give the habite to any one that is not eighteen years old; yet the great master may chuse eight children of what nation foucer, and make them knights, fo as they be gentlemen; if they be otherwife, he may make them brothers servants, to exercise them in armes, and dipence with them for all seruices, but they must be at the least thirtene years old, and they cannot take from them their right of arbitrage, nor make of commaunders. He that will be admitted into this order, must be

curie, to the make of commanderies. He that will be admitted into this order, must be found to be well compoſed of his members, and fit for labour, and before he enters, he muſt ſwear that he is a gentleman by name and armes, and that he is of the language and Prioriſhip to which he is admitted, and that he will be true to the ſame, and will ſerve the ſame to the whole Auberge or companie he deſires to make his entrie. Auberge ſignifies as much as a houſe or lodging, and it is a place wheres curie nation aſſembles at Malta, to eat there, and conſult of the affaires of the houſe. Haing made his prooſes before them that are deputed by the Grand Prior, and by the aſſembly of the province, into

whom language he enters, he is then solemnly admitted, but as for the habit, he must receive it by the sole authority of the great master. The habit of the knights must be a black cloak, and a white crosse, according to the auncient statute of the great master *Raymond de Fyrr*; he adds, that according to the time and place they are dispensed withall touching the colour; so as the crosse be according to the order, but this is to be understood of religious men that beare arms, and not of others. He that will be received a knight into this religion, must first of all confesse himselfe, then with a long

used a profit might into this religion, must first of all contempe this comitell himieler, then with a long
frenar robe, without a girdle, present himselfe vpon both his knees before the Altar,
holding a burning taper in his hand, where he must heare Masse, and receive the Sacrament.
Then being presented before the brother that is to receive him, with this reuerence, he humbly beseeches him that he will be pleased to admit him into the companie of
the brethren of the holie religion of the Hospitall of Hierusalem. They then make a difficultie
count into him of that which he is to doe being received, and hauing demanded of him,
whether he will be contented to be bound to the same, then he that receiues

If he hath a will to accomplish all these things? he answereth, yes; then he that receiues him, passeth on, and inquires, If he hath made any other vow? if he hath promised marriage to any one? or if he be in seruitude to any one? for if he be toucht with any of these things, they reiect him: but if he be free, he that receiues him, opens the Masse booke, making him to speake these words following: I vow and promise to God, to the blessed Virgin Marie, and to S. Iohn Baptiste, that with the grace and succours of God, I shall be obedient to the superiours which God and the religion shall giue me, and that

away obedient to the superiors which God and the religion hath giv me, and that hereafter I will live chastly, and not enjoy any thing proper to my selfe. After which, he presented him the Maile bookes, and taking it, carries it to the Altar, the which he kisseth, then he put on the blacke againe, and brings it in figure of obedience to him that receives him, who taking the blacke cloake, shewes the white croffe to him that is professed, asking him if he doth not believe that it is the signe of the croffe wherem our Saviour Iesus Christ was crucified for our finnes. It is to be noted, that when he takes the cloake, and

Of the Knights of Malta.

A their statutes, by the which it is decreed that if any one is receiued against the forme prescribed, if he be a knight he shall be a brother seruant, if a seruant at armes, he shall be of office, and if he be a chaplain, he shall be a brother of obedience, and neuer be able to hold commaunderie, or to attaine to any dignitie of the order, or to the managing of the goods of the religion. As for Priests and Chaplains, no man is receiued before he hath first seru'd a whole yeare, to the end they may know his life and sufficiencie, during which time he is fed at the charge of the treasure of the order. It is not lawfull for the knights to receiue of their owne authoritie any other brother than the Chaplains, when there is want in their Churches or Chappells, and also of seruants of office for the service

B of their Commanderies, and these must be approued and confirmed by the Prouinciall Chapter, to whom they must be represented, with the assignation which they giue them for their liuing and apparell.

There are also fellows of the same order which do not vow the same things that the brethren do, but they onely promise to love the order, and that which depends thereon, and to defend the good of the religion with all their power, and to discouer vnto the superiours such as shall annoy it or betray it, as much as in them lieth. These contribute to the order according to their deuotion, as companions do in a brotherhood, to participate of that which shall be giuen And yet it is not lawfull for any Priors, Chancellors, Bailiffs, or any other Commanders and Knights to receiue any of these companions

C that are vowed to the order, without the commandement of the great Maister : and if any doth it, he shall be deprived of his habit, and they that are receiued shall not be enrolled among the other associates, nor enjoy the priuiledge which they doe commonly enjoy. These associates do not carrie a whole crosse, as all they doe that make profession, but only three branches, as we see in the habit of the religious of *S. Anthony*, whereas the vpper part of the crosse is taken away : and if they do otherwise, they shall not enjoy their priuiledge.

As for the deprivation of the habit, it is made after this manner. The great Maister or his Lieutenant enquires carefully of the crime whereof any one is accused, and having drawne the prooffe, and seene that he must proceed to extremities, he frames a complaint before the assemblie, which come thither at the found of a bell, and propounds the crime in the presence of the offender, who is brought thither by the chiefe Vther. The complaint being propounded, the great Maister being present in the Councell, giues charge to the bailiues to haue an Eldard (for so they call the iudgements giuen in this order) against the offender, and to proceed according to God and reason, and according to the commendable and auncient customes of the religion.

After this, the great Maister appoints a chiefe of the Egard, and an vpright man which is his Attorney General, to plead the cause before him that hath the Egard deliuered vnto him, and the prisoner hath power to answer and to defend himselfe, and then he must either confesse or denie the crime: if he confesseth it, he presently demands grace, and then the Egard or Iudge makes his report to the great Maister and the Assembly, and demands grace three times for the offender: if the great Maister will not insist vpon the rigour of their lawes, they proceed no farther, but if he continues to demand iustice, then the Egard retires himselfe into a place a part to consult againe of the matter, and to execute that which is contained in their statutes.

But if the offender denies the fact, they come to witnesses, proofes, and informations, so as being convicted, either by his own mouth, or by proofes, he is condemned in Court councell to loose the habit. This done, they fend for the Attourney Generall, to whom they declare what they have decreed, and he exhorts the offendore to follow the Elgard, who goes before the great Maister, and the assemblie, whereas the accused comes full of teares, beseeching them to do him grace, and the Elgard in like manner entreates the great Maister, and all the Knights that assist. If they will not incline to mercie, But insitt to have the sentence pronounced after they have thrice reiterated the commandement to the chiefe bailiffe of the Elgard, to judge according vnto law, he pronounceth the sentence of his degradation in the presence of the offendor, and condemnes him that hath been convicted

affected of the crime wherof he had beene accused. The partie condemned, to purchase A some grace, and to moue them to pittie, casts himselfe vpon his knees before the great Maister, neere vnto him the Vsher stands, who doth but attend his commandement, or that of his Lieutenant; and one of them speaks to the offendour after this manner: For what by thy actions thou hast made thy selfe vnworthie of the signe of the Croffe, and of our order, into the which for thy former vertues we had receiued thee; according to our statutes and ordinances, for a praise vnto the good, a terrour vnto the bad, and an example to all men, we depriue thee of our habit, and declare thee vnworthie of the companie of our brethren, from the which we expell thee, as a rotten, corrupted, and contagious member.

Then the Vsher attending the great Maister, takes away the offendours habit after B this manner: at the first commaund, he doth onely lay his hand vpon the offendours cloake: at the second, he vnties the string, and opens the cloake before: and at the third, he takes it quite away, saying, Vsing the authoritie which the superiour hath giuen me, I vntie this knot, and take from thee the pleasing yoke of the Lord, wherof thou hast made thy selfe vnworthie. This done, according to the statute and ordinance of the great Maister, he leads the offendour to prison, where he remains perpetually, being once C thus degraded.

They vie in a manner the like ceremonies against one that is absent, and hath refused to appeare. It is true that they proceed not but with great deliberation and apparent D proofes: neither are their punishments so seuer, but if they find any one truly repentant of his faults they will shew him grace: so as the offendour hauing beene long in prison, and being found penitent, and desirous to amend his life, they pardon him, and restore him his habit with this ceremonie: The great Maister or the Lieutenant cauleth a bell to bring for the assemblie, whereas the great Maister, Balifes, and others being set, every man according to his ranke, the great Maister or the Lieutenant commaunds them to bring the prisoner, who is led in a secular weed by the Vsher, who had degraded him of his habit, and sometimes in his bare shirt, with a halter about his necke, according to the qualitie of the crime, having his hands bound, and holding a taper burning, and in this manner he kneeles before the great Maister, humble beseeching him that he will be pleased to restore him his habit, and receiue him againe into the order and companie of brethren, professing to liue an honest man, and neuer to doe any thing contrarie to the rule wherof he hath made profession.

Then the great Maister answers him: although thy offence hath made vs to take thy habit from thee, yet vpon hope of thy amendment, we restore thy habit, pardon thy crime, and admit thee againe into the companie of our brethren: be therefore an honest man, and do so as hereafter we may haue no cause to vie the rigour of our iustice with all excommunication against thee. Then the chiefe Vsher puts on his cloake with the like ceremonie, as he had taken it from him; but being thus restored, he doth not enjoy the right of his antient residence, according to a law made by the great Maister E *Sangle*.

Whichas they go vpon any enterprise, they are bound to make a declaration of all their goods, as if they did presently leaue them, and this they call by a proper word dispo-
siting, or a renouncing of that they had. They giue all sealed and signed to the Prior of the Church, vpon paine to rest for sixe daies, to haue the discipline of the Chapter, and to loose the treasours for one yeare, the which is applied to the profit of the treasure for them that are commaunders.

XI. The knights do not alwaies wear the great cloake of the order, the which they take whenas they make profession; but it sufficeth to haue a croffe sewed vpon their ordinarie clothes on the left side, and also on their cassocks, and coats of armes when they go vnto F the warre. But there are certaine daies when they are bound to wear them, as vpon Christmas, Great Euen-song, on Christmas day at Masse and Euen-song, vpon Saint Iohns feast, on the day of the Circumcision at Masse, and to be short, vpon all principall feasts of our Sauour, of the Virgin Marie, of Saint Baptist, and of the blessed Apostles, whenas

A whenas they are to communicate, and at their Chapters, and Assemblies: and at the election of a great Maister, the Priors, Balifes and Electors must wear the great cloake, vpon paine to vndergo the iudgement of the sortie.

There is a commaunder of the little hospitall, and a register, with two honest men, chosen to visit the sicke, and to see them furnished with all things necessarie, and these take an oath to discharge their places faithfully, and not to deliuer any thing to the sicke, but by the physitions prescription. They are also to make an Inuentorie yearly of that which is in the hospitall, be it gold, siluer, or other mouebles, and they signe this Inuentorie, and cause the ouerseer of the hospitall to sweare, That he shall not suffer any of B them to be lost, nor imploy them to any other vse but to the seruice of the sicke: Moreover, the Apothecaries shop must be visited euery yeare, least the sicke and diseased be wronged with old and corrupt drugges.

There are physitions and chirurgions entertained by the order, for the brethren, as well knights, clerkes, as seruants, and if they die, they are interred as they ought with their habit and white croffe, and there are foure clothed in blacke, which carries them to the ground, and it is not lawfull for any other to wear a mourning weed, no not at the death of the great maister, according to the ordinance of *Claude de la Sangle*: wherein he would shew, that it was a vanitie to moune for them that were held happie, or else that the pompe of mourning robes was not fitting for them that made profession of C pueritie.

The hospitall of this order serues as a sanctuarie, so as it is not lawfull to draw out an offender. It is true, they doe not enjoy this libertie in all cases, but they looke whether the fact deserues this freedome. If it merits, they send the offendour out of the Island by the first ship; and he may no more returne to any place that is vnder the iurisdiction of the order. But this priuledge doth not auail thees, nor them that spoyle the Champaign countrie in the night, nor fiers of houses, Sodomies, robbers, conspirators, nor such as haue wilfully slaine or poysoned any man, nor the household seruants to knights which commit any crime. They also that strike or wound any of the order, or any one of the Iudges and officers shall not enjoy this priuledge, nor they that are indebted, nor D false witnesses, forgers of writings, nor Church robbers, nor they that haue committed any crime within the hospitall.

As for the receiuiors and proctors of money, they must sweare in the hands of the great Maister, the Prior, or the Conuentuall Bailife, that they will doe their duties in the receit, and they are bound euery yeare to carrie their accounts to the prouinciall Chapter, with the names of such as haue payed, and of them that owe.

To the end the accounts may be heard, and a care had of the treasure, there is one who is called the great commaunder, and two proctors chosen among the wisest of all the knights; either of which carries a key of the treasure; and in like manner all the storehouses, be they of armes, munition, or any other thing, are vnder their guard. But the E great commaunder, must not go out of the Conuent, whilst he is in charge, nor yet the proctors which assist and serue him for the space of two yeares: neither may they leaue their offices all together, but when they change, they alwaies leaue one of the auncient, to the end there may be one that vnderstands the managing of the businesse.

Moreover, they haue a confessor or protector of the treasure, who hath charge to distribute the mony, according to the will of the great Maister, and with the leaue of the great Commaunder; and this Confessor is but one yeare in charge, and is changed euery yeare in the Chapter, and chosen of any tongue whatsoever. But they haue this obseruation, That when any one goes out of charge, they chuse not another of the same tongue within ten yeares.

F There are also eight knights, one of euery tongue or nation, who are as it were auditors of accounts, and haue one day in the weeke appointed to this end. Their authoritie is to see and examine how matters are managed, and when they find any fault which requires reformation, they make report vnto the great maister, and to the ordinarie Council. These are two yeares in charge, and they are not to make any payment out of the common

XII.

XIII.

common treasure, without their assilance, to the end that so many witnesses may pre- A
uent all abuses.

As they give vnto the Conseruator an adjunct, chosen from among the most expert of
the order, and that best vnderstand matters of accounts, and he assits at all the receipts of
the Conseruator general, and also at the giuing vp of his accounts; and of two bookes
of the receipts the Conseruator hath one, and he another, setting downe that which hath
bene received to the end it might be certainly knowne, and he is in charge as long as it
pleaseth the great Maister, and the ordinarie Councell.

XIII. As for this Chapter generall of this order, the great maister appoints it, and prescribes
the day and time when it shall be held. The day being come, and all assembled, before
the great of any affaires, they go at the breake of day to the Church, whereas Maiffe is
sung by the Conuentuall Prior, after which, the great Maister, with all the Knights, and
Clergie go in procession to the place whereas the Chapter is held, whereas they sing
the Hymne of the Holie Ghost. This done, the great Maister, the Bailiffs, Priors, and
others, being voyce in Chapter sit downe according to their ranke, and then there is a
sermon made, which being done, they all depart that may not assit, such as the Chap-
lains be. Vpon the first day, they consider who are absent, and whether the excuses which
their Attourneys alledge, be lawfull or no: After this, the Bailiffs, Priors, and Chas-
tells, whom they call Emposse, and other commanders, carrie a purse, in which there are
five peeces of siluer in figure of purchase, and a roll about it which contains the names and
value of their Estates and offices, and in like manner their aduice touching that which is
to be done for the publique good, and their seale being set vnto it, euery one goes and
presents his purse, according to his ranke to the great Maister, kissing his hand, and making
a curtesie. This done, the great Marshall of the order comes in his ranke, to present the
standard of the religion to the great Maister; and the rolls which be presented, are read
by the Vicechancellor with a loud voyce; then they proceed to the election of fixteene
Capitulans, to whom they giue charge to determine all matters that shall be propoun-
ded and debated in Chapter. They are chosen by the nations a part, and euery one chu-
seth two, who vnderstand the language, and the affaires of the nation, and whereas they
find them not sufficient of any one nation, they chuse another. These take an oath be-
fore the great maister, and the whole assemblee, to iudge sincerely, and not to be trans-
ported with any priuat passion, of all that shall be to the honour and profit of the order,
and of the great maister, and the rest promise to allow and confirme whatsoever they
shall decree. Then they enter into a priuat place, and with them the great Maisters
Proctor generall, who hath a deliberative voyce; but he cannot determine nor iudge of
any thing. They decide that which concerns impositions vpon commandaries for the
subvention of the order: of the gouernement of the treasure: the reformation of man-
ners, and institution of lawes; and finally, of all things which happen, and may concerne
the publique good. This done, they go forth, and in the presence of all, as well Chap-
lains as others, they publish, by the mouth of the Vicechancellor, the things which they
have determined; and then the purses are restored, as also, the seales and standard to the
Bailiffs, Marshall, and commanders, who had deliuered them into the great Maisters
hands, and so the Chapter ends: Then they returne in procession to the Church. But
you must vnderstand, that if any one of the fixteene Capitulans finds any matter in ques-
tion that concerns his particular, he may not be present when it is decided: neither
may any man protest against them, nor appeale from their sentence.

XV. As for the Princiuali Chapters, it belongs to the Bailiffs, and great Priors, to call
them yearly in their prouinces, which be, France, and it hath five and fortie commanda-
ries: Aquitaine, hath fixtie five commandaries in that gouernement: Champagne,
two and forty: S. Giles, fiftie and foure: Auvergne, seuentie seuen: Tolouise, five and
thirtie: Rome, nineteene: Pisa, six and twentie: Venice, seuen and twentie: Lombardie,
five and fortie: Barce, and Capoua, five and twentie: Messina, twelue: Base
or New Germanie, fortie: High Germanie, seuen and twentie: Lyon and Castille, se-
uen and twentie: Chastelain of Emposse, nine and twentie: Catalonia, eight and twen-
tie:

A tie: Nauarre seuentie: and Portugal one and thirtie. In these princiuali Chapters
the bailiffs or great Priors may not do or lay any thing to the preiudice of any knight,
nor trouble the quiet nor right of any of their prouinces. They proceede in a manner
like vnto the Generall touching prayers, then they read the rule with a lowd voyce, to
the end, that all men in generall may be warned to kepe it, and they speake of the ob-
servers or breakers of the same: of the iurisdiction of Priors: of Commandaries and
Commanders: of visitations and other matters which concerne the profit of the hou-
ses of the prouince.

But for that it is impossible that amidst so great a troupe, so different of humours, of
life, and language, there should fall out no quarrells nor contentions, they haue also
wisely prouided touching iudgements: and for that they would not make suits immor-
tall, they haue ordained that they should not put those controuersies in writing which
fell out among the brethren, neither should there be any other Advocates or Attour-
neies than the parties themselues, who must deliuer the matter with their owne mouths
before them that are deputed to heare the cause. True it is, there are some causes, as mat-
ters of debt, whereas writings are necessarie, and they must haue witnesses to proue them:
and the schedules & depositions must be set down in writing, and the Iudges refer them-
selues to the writings which they haue seene. But to vnderstand who they be, and to
whom they commit these iudgements, I will set it downe as well as I can.

C The Maltois haue two sorts of Councells, the one is Ordinarie, and the other is called
Accomply or Perfect. In the Ordinarie, there assit the great Maister, his Lieutenant, if
there be any, the Bishop of Malta, the Prior of the Church of the order, who is equall
to the Bishop in that which concerns his ranke, and the eight conuentuall Bailiffs, or
their Lieutenants, the grand Priors of prouinces which are within the Conuent, the
chiefe Treasurer or his deputie, and the great Maisters Seneschal, but he hath no voyce in
iudgement.

In the Councell of the Accomply, besides the abouenamed, there are two knights
of euery nation, and the Vice-Chancellor must be called to both, but no other are ne-
cessarily bound to assit, but the Conuentuall Bailiffs, without whom they cannot hold
an assemblee, and neither these nor any other can keepe a court without leaue from the
great Maister. The parties interested, or that feare the credit and fauour of their aduersie
parties, may refuse any Iudge whatsoever, yea the great Maister, shewing good reason for
his refusal, according to the ordinance of *Baptista Vrsino*.

The parties before they come to the Councell, must go vnto the Chauncerie to de-
liuer their names in writing, and the cause why they contend, and to be inrolled: after
which euery one is called in his ranke and order by the Vice-Chancellor. And for that
they iudge definitiely in this order, it is not lawfull for any other to meddle with the
deciding of any causes which concerne the religious. It is true that secular men which
haue to deale with knights, may haue Attourneys and Aduocats to defend them, where-
as any difference may arise, either in Princiuali Chapters, or in other assemblees,

E They haue also a good order to cast lots whenas two pretend for one office, and ther-
in they haue regard to antiquitie, vnlesse one were of the great Crosse, for then he is al-
waies preferred, and they proceed in their choise after this manner: After an oath taken by
the Competitors, the Vice-Chancellor takes two vessells in his hands, whereof the one
is white, and the other blacke; then he goes first to the great Maister, and then to euery
one of the Councillors in their order, offering them these vessells, to the end they may
put their lots into which they please: for if they will fauour him that hath moued the
suit, they will put them into the white, and contrariwise into the blacke. This done, they
tell the lots publicly, and the Vice-Chancellor puts the white in writing, and he doth
the like when there are two or three competitors; then he numbers all the lots, and he
that hath most, is without all contradiction called to the dignitie which he pursues. If
there be as many lots of one side, as of another, then the most auncient carries it, or all
shall be referred to the discretion of the Councell, which doth iudge of all contentions
whereas the lots are equall.

The

The knights doe also vse this casting of lots every one in their nation, when there A
is any question of graces, or of nominations, and elections of bailiwicks, and dignities;
for it is not lawfull to do grace, that is to say, to grant any dignitie to any one of the
knights before his ranke, without the consent of all the knights. It is not lawfull for the
knights to determine of any other thing in the priuat Councells of their nations, but of
possessions, vines, houses, and such like, which belong vnto the companie, and not to dis-
pute of the publicke affaires of the religion.

They haue a publicke audience which is held euery Friday at Malta, whereas they of
the order, the Councill assist, and in like manner the Iudges of appeales, the Vice-Chan-
celler, the Capitaine of the Island of Malta, and the Iudge of the towne, They do iustice B
vnto the inhabitants of the Island, and to all other secular men, which are subiect to the
lawes of this religion, or which haue to deale with them.

Any knight may conuent any one before any other Iudge than him of his order for
any cause fouer, and whosoeuer doth the contrarie loofeth his right of antiquitie, is
deprived of all administration in this order for the space of five yeares, loofeth his cause,
and may not enioy that which he pretended, although he had obtained it by sentence.
And without doubt they haue reason, for that such appellations derogate much from
the right of soueraigntie, and if they suffered such appellations and sentences to go be-
fore other Iudges, they should in time be deprived of their ancient authoritie, like vnto
some others, who could not preserve that which was gotten for them.

These knights haue also another forme of judgement, which they call Esgard, the C
which is fit to decide their controversies: speedily which haue not leisure to attend
long suits. They chuse a knight of euery language, and they adde a ninth man to this
number of what nation soeuer. This is made President of the Esgard by the great Mai-
ster, or by the Marshall of the order, whenas the brethren are of his iurisdiction; and
the other eight are named by the Conuentuall Bailifes, to whom the Vsher giues notice, but
with this condition, that the bailifes of nations may not name any other but such as the
parties shall willingly receiue for Iudges. For this Esgard they haue recourse to other
Iudges called the Rentfords of the Esgard, where the number of the Iudges is double, D
and also to the Rentford of the Rentfords, whereas they take three of euery nation
instead of one; yet the first President continues still. But whenas the businesse cannot
be ended after this manner, the great Maister adde the Esgard of Conuentuall Bailifes,
or of the Vice-Bailifes: and if it happens that the President be a Bailife, he is dismist,
and one of the ancientest knights put in his place; and they haue but one voice a peece,
except the President, who hath two. This President demands of the parties con-
tending, if they suspect any of the Iudges? then euery one deliuer his matter verbally,
and they do them summarie iustice according to the order of their lots.

XVII.

As for the great Maister, all they of the order, as well clerkes as lay-men are bound to
yield him all obedience, and none can attaine to this dignitie, but he that is a knight, and
by consequence of a noble extraction, and come of a lawfull marriage. But notwithstanding
that the great Maister be the head and soueraigne of his order, yet he hath not liber-
tie to do all things, and vpon his voyage (if happily he be not at Malta at the time of his
election) he may not take more money than the Councill hath appointed the Receiours
to giue him; and if he will spend more, he must vse his owne. Moreover his estates, dig-
nities, and commaunders are void from the day of his election, and the collation be-
longing to the great Maister, to the Conuent, and to the Assemblie: neither may he resigne
any thing, but the distribution of all those things passeth by the Councill, although he
hath his power to conferre them, being already great Maister. As for the goods
of his Predecessor, he may onely pretend so much corne and wine as he shall need from
the day of his election, vnto the next feast of Christmas, and the rest comes to the trea-
surer of the order. As for his plate, he shall haue to the value of six hundred markes of sil-
uer, and as much more, with a cup and ewre of gold, if there be any, and the rest is put into the
publicke treasure.

There haue bene alwaies a good number of Commaunders appointed for the great
Maisters

A Maisters entertainment, the which are so incorporated to his dignitie, as it is not pos-
sible to dismember them, the which is done to the end he may with the more credit en-
tertaine his traine. But he hath power to giue them for a time to what knight he shall
like best, or to giue them some pension out of them. The commaunders are these
which follow:

In the great Priorie of S. Giles, the commaundrie of Pezenas is affected vnto him:
in that of Tolousa, that of Poyfubran: In that of Auvergne, the commaundrie of Sa-
lins: in the grand Priorie of France, that of Haynault: in that of Aquitaine, the comman-
drie of the Temple of Rochell: in the Priorie of Champagne, that of Metz: in the Pri-
orie of Lumbardie, that of Inuermi: in the Priorie of Rome, the commaundrie of Mug-
nan: in that of Venice, that of Treviso: in the Priorie of Pisa, that of Prato: in that of
Capoua, the commaundrie of Sician: in the Priorie of Bari, that of Brindes: in that of
Messina in Sicile, that of Polizi: in the Priorie of Cattelonia, that of Maldea: in that of
Nauarre, the commaundrie of Calzeas: in the Chastelaine of Emposta, the comman-
drie of Aliaga: in the Priorie of Castile, that of Olmos: in that of Portugal, the comman-
drie of Coue: in the grand Priorie of Germanie, that of Bues: and in Bohemia, the com-
maundrie of Vuladellauia. To conclude, there is not any great Priorie in Christendome;
whereas the great Maister hath not some peece.

The great Maister chuseth a Licutenant whom he pleaseth, and he giues leaue to all
C the brethren of that which they demand, for (as we haue said) at their entring into the
order, they renounce their owne wills.

But you must obserue, that before that any brother which is accused, be condemned,
the great Maister cannot giue him pardon for his offence, nor to them that are deprived
of the habit for euil, without the consent of a generall Chapter: yet he may change the
punishment to one that is lighter: but the Bailifes must first intreat him. And this is done
whenas one brother hath hurt another, for that the antiquitie is taken from him that is
in the wrong, and giuen to them that are new come, who are called brothers Arnauds,
vnlesse he die, or be mayhemed of some member, for then they must follow the rigour of
the law.

D The great Maister may not make any gift of the rights, prerogatiues, and reue-
nues of the Maisterhip, that shal prejudice his successeur, which it he doe, the graunt is of
no force, and shall not stand good.

As for the Bailifes, they were instituted to assist the great Maister, as Councillors, and
Senators. These are called Conuentuall Priors, and they haue also the titles of great com-
mander, and marshall, of which we haue made mention, of Hospitaller, an ancient title of
the chiefe of the order of Admirall, who hath charge of the gallies, and of all matters be-
longing to the sea. It is true, that the Marshall being in an armie, commaunds as Gene-
rall ouer all the knights and brethren seruants which beare armes; yet he hath no power
ouer Baylifes, as well conuentuall as capitularie, nor ouer Priors, nor Chastelains, who
are held as companions to the great Maister.

XVIII.

E There is moreover he whom they call Drappier, which is one of the Bailifes whom
they now call great Conseruator; and also, one whom they call Turcopolier, which sig-
nifies Capitaine of the light horse, in the time of the holie warre; and this office did be-
long to the English nation. It belongs vnto the Marshall to call and command Assem-
blies, whereas the grand Prior of the Clergie is bound to assist. He also makes Gonfalon-
nier, or Standard bearer of the order, whosoeuer he pleaseth, but not without the
councell and consent of the great Maister, or his Licutenant. But neither the Marshall,
Admirall, nor any Baylife, may displace any officer which they haue; but this honour is
due to the great Maister and the ordinarie Councill, who shall iudge of the crimes for the
which they are to be depofed.

F Viduals are vnder the charge of the great commander, who is also (as we haue said)
Superintendent of the treasure. The great Baylife of Germanie had in oldtime charge
of the castle of S. Peter, which stood in the towne of Halicarnasses: but this charge was
lost whenas the Turkes tooke Rhodes.

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The

The Marshall hath charge of the tower whereas they put their prisoners, yet he may not deliver any one but with the consent of the Councill. He is also to see if the vther doth his durie, and to repaire defaults. As for the Hospitaller, he hath charge of the hospital, and to appoint a guardian, who must be of the French nation, if there be any one capable; which if he find not, then may he chuse at his pleasure: and this office of guardian continues only two years.

The Drappier hath care of their garments that weare the Crosse, who may not make any without his permission. The Bailifes haue onely fixtie crownes wages yecely, whenas they liue in the Conuent: but whenas they are absent, they haue not any. As for their Lieutenants, they haue fortie to beare the charge of the houses: The Prior of the Church, B eight and fortie; and the Treasurer the like summe.

The Treasurer may not be chosen of any other nation but of that of France, and he is numbered among the capitularie Bailifes, hauing in his custodie the Yron Bull of the order, vnder the seales of the great Maister and Bailifes. He assists at Councils, and at the going vp of accounts, and is chosen as well of the knights, as of the seruants at armes, and Chaplains: True it is, his wages are greater if he be a knight, than if he were of a meaner qualitie.

Then folloves the Chauncellour, who makes the eighth Baylife, and he must alwaies be of the Spanish nation: he hath vnder him a Vice-Chauncellour, who makes the dispatches in his absence, and seales patents freely, reseruing only the rights which are due to the great Masters Senehall for those dispatches. All the Bailifes are of the great Crosse, the which notwithstanding they may not take vntill they come into the Conuentuall assemblie at Malta. And seeing we haue so often made mention of Bailifes, it shall be fite to set downe the number, which be these: The Bailifes of the nation or language of Provence, are the great Commaunder, the Prior of S. Giles, the Prior of Tolouza, and the Bailife capitularie of Monfieu: They of the nation of Auvergne, are the Marshall, the great Prior of Auvergne, the Bailife of Lyon, whom in old time they called Lureoil: Those of the nation of France, are the great Hospitaller, the great Prior of France, Aquitaine, and Champagne, the Bailife capitularie of Morea, and the Treasurer generall: Of the nation of Italie, are the Admirall, the great Priors of Rome, Lombardie, and Venice, D Pisa, Barri, Messina, Capoua: the Bailife capitularie of S. Eusebia, of S. Stephen nere to Monopoli, of the Trinitie, of Venouse, and of S. Iohn of Naples: the Bailifes of the nation of Aragon, Cattelogne, and Nauarre, are the great Conseruator, in old time called Drappier, the Castellain of Emposta, the great Priors of Cattelogne, and Nauarre, and the Bailifes capitularie of Majorca: Those of the English nation, were in old time, the Turcopolier, the great Priors of England and Ireland, and the Baylife capitularie of Aigle: The Bailifes of the nations of Castile, Lyon, and Portugal, are the Chancellor, the great Priors of Castile, Lyon, and Portugal, and the Bailife capitularie of Bouedo. Finally, the capitularie Bailifes, the great Prior of the Church of the order, and the commaunders of Cyprus, and Langon, are common to all nations; but he of Negrepoint belongs onely to the nations of Aragon, and Castile: and all the aboue named are of the great Crosse, and of the Councill of the Accomplie. The great Prior of the Church of Malta, hath power ouer all the Chaplains, & others which are of the bodie of the Clergie, except those which remaine in the great Masters Chappell: I meane the Chaplaines which make their aboad at Malta, for the rest are vnder the great Priors, in the commandaries where they liue.

XIX.

Hauing spoken sufficiently of the dignitie, greameffe, and power of the great Maister, it shall be fite to say something of this election, and of that which he doth, that is in charge whereas he finds himselfe oppressed with sicknesse. Whenas the great Maister feels himselfe sicke, he causeth the Bulls of siluer, and of yron, with the priuie Seale, to be hidden in some secret place, to the end that no man may wrong or abuse them, and if so be he cannot doe it, then the Senehall takes the matter in charge. When the Maister is dead, he is bound to carrie them to the ordinarie Councill, whereas all are broken, to the end they may be neuer more vsed. After this is done, they interre the dead bodie with as much honour as may be, and yet without any superfluitie. After which, they chuse a

Lieute-

A Lieutenant to the deceased, whose dignitie continues vntill they haue named the Commanders whom they call vnto the election. In the meane time they take an inuentorie of the goods which are found in the house of the great Maister deceased; then they prepare to chuse another, and they appoint a day for the election. The day being come, they meet at the church, where masse being said, they go to the publicke place whereas their assemblies are held. The lieutenant propounds the causes for which they meet, and commands that the knights and brethren of euery nation go and consule together; and these must sweare that they will proceed with all sinceritie to the election of a President, & of the three Electors of the great maister, that is to say, a knight, a brother seruaut, and a chaplaine.

B Eight of these brethren chosen out of the nations, go and take an oath for the choice of a knight president of the election, & he being chosen, the lieutenant giues ouer his charge. This president of the election being in his seat, the foresaid eight come before him, and take an oath to name the 3 electors without any fauour: and these must chuse them to whom the election of the great maister must concern. This done, they enter into the conclaue, & they secretly name among them these 3 electors, & then they name them to the assemblie, and so presently leaue their charge. Then the three electors take an oath in the hands of the president of the election, that they will name a fourth which shall not be of their nation; and he being receiued, they sweare to chuse a fift, & so of the rest, till they come to eight, and then to sixteene; so as there are two brethren of euery nation, among which they may put two chaplains, and three seruants at armes only; for the rest must be knights. These being chosen and hauing confessed themselves, and receiued the communion, they go and present themselves before the Iudge of the election, where beare headed, and vpon their knees, they sweare one after another with a loud voice, that they will lawfully chuse, and according to the auncient statutes of the order, a head and prince, a good man, and profitable for the order.

This oath being taken, the commaunder of the election and all the assistants sweare also that they will hold for firme and stable whatsoeuer they shall do in that respect, and obey the great Maister that shall be chosen by them. Being thus entred into the conclaue, they begin to speake their opinions freely of the liues and manners of them that are propounded, and for whom any one doth speake. Hauing diligently examined euery one of their liues, they put their lots into vessells, & he that hath most voices carries it; so as the commaunder of the election dares not name any other than him that shall be chosen by these sixteen electors, by reason of the oath which they haue taken. This election being ended, they come before the president of the assemblie, demanding thrice of the whole assemblie, if they will allow of their election, and if they ratifie it: the knight of the election, who is one of the three first nominated, (all the rest being set) names him with a loud voice that hath bene chosen great maister, who being present, is conducted to the great altre, there to take an oath to obserue the lawes of the order, to maintaine the priuiledges, and to do nothing without the consent of the councell: and if he be absent they enter againe into chapter to chuse a lieutenant vntill he come; whereas if he be present, he makes his owne choise.

During the time of the election it is not lawfull for any knight to weare any armes in the place where it is made, for he should loose his voice, and if any one should complain, they would take away his habit. As for bailifes, and conuentual priors, the election is made before the great maister, who disposeth, hauing the ordinarie councill with him, the which is also obserued in the election of the prior of the church of Malta.

The knights of Malta haue commonly a procurator, or agent in the court of Rome, who is created at a generall chapter, and many times the great maister and the councill may dimisse him, and put another in his place, vpon certain reasons, making his insufficiency knowne. His charge is to defend the graces, priuiledges, and immunities of the order, and to maintaine the graunts, donations, and prouisions the which are made by the great maister and conuent: and it is his durie to oppose himselfe against any of the brethren that shall be rebellious and disobedient, and shall blame them, and pursue

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the them with all rigour, and shall give aduice to the great Maister of matters which A
concern the order, neither may he take any thing but the ordinarie fees, the which he
hath from the treasure. To conclude, there is not any office in this order but is eleuon:
and when they are to undertake warre, and to make a General by land, he must be cho-
sen out of the nation of his owne, if there be any one worthe of that charge: and if
they are to haue a commaund at sea, he must be of Italie; and when there is not any
one sufficient, they must choose others, yet without prejudice to the nation, or to his an-
tiquitie.

XXI.

In respect of Commanderies, it is not lawfull for any knight to hold two at one time,
nor for any grand Priors or Chastelains to haue any in their prouince. It is true, that Pri- B
ors and Bailiffs lawfully aduanced, may haue Magistrall chambers, which are graunted
them, or those which fall vnto them by right, by the deprivation of some knight of their
prouince which hath offended.

He that before he takes the habit, having been married, hath children, cannot obtaine
nor hold any Commanderie whilst they liue: neither may any man haue a Comman-
derie by grace or by cabiment: that is to say, coming according to the order of his an-
tiquitie, if he hath not serued five yeares at the least, after he tooke the habit, and he
cannot enjoy any pension, or any member, if he hath not serued three yeares. To con-
clude, no man may hold a Commanderie either by grace, order, or melioration, if he C
hath not bene in the conuent, and if he hath not had his antiquitie, or expectation: and
the letters of these expectancies must be taken within the yeare of the execution by the
commanders; and no man may come to a melioration of his benefice, if he hath not
serued five yeares, and continued a yeare in his Commanderie.

All pensions and acquisitions made by Commanders, belong vnto the order; if they
be immouables, they fall to the Commanderie that is nearest to the purchased lands;
and if they be moueables, all come to the publicke treasure. All places where there are
nominations of benefices or promotions, or presentations depending vpon fees of Com-
manderies, the commander disposeth if the custome and priuiledge of the place be not
otherwise, and the said priors, bailiffs, and commanders cannot dispose, if those benefi-
ces fall void during the time that the great Maister is vpon the place where this vacancie D
happens, but when it belongs to the great Maister, although they should come vnto it by
election, yet those benefices were assigned by the right of cabiment, or the order of
election, to some one of the knights. It is precisely forbidden in this order, that no man
which hath made profession shall demand either office, commanderie, or benefice secret-
ly, nor in any other sort, directly or indirectly from any but the great Maister, the Con-
uent, and religious of this order, who haue the right to dispose of them: and if it chance
that any one be auail by any other means, it is ordained that he shall quit that which he
hath obtained, and returne it vp to the great Maister, and if he makes refusal, he shall be
deprived of his benefice, and committed to perpetual prison.

XXI.

The grand Priors, Bailiffs, and Chastelains, are bound euery five yeares to visite E
the Commanderies which are subiect vnto their iurisdiction, or if they be otherwise
employed or free, they must send a knight that is a Commander, and a Chaplaine, who
shall visit a Commanderie to make this visitation, and to see if any thing be ill gouerned,
or if he haue any thing to reuerend, if there be any thing that needs reparation. A knight also,
and a Chaplaine must visit the chambers and commanderies of grand Priors and Bailiffs,
to see if any thing be amiss.

If the grand Priors be called to their duties in that behalle, they doe by the custome
loose their rank, iurisdiction, and preheminence of priuie, and if the visitors deputed
by the chapter fauour the infringers of the laws, they shall loose one yeares reuenues of
their commanderies.

XXII.

It is not lawfull for Commanders to vie any trade of merchandise, and much lesse to
take any money to intert, neither may they sell nor engage any thing belonging
to the order, without expresse leaue of the great Maister, and the consent of the Gene-
rall Chapter; and it is forbidden to treat of such alienations in prouinciall Chapters. And

A And if the knights haue purchased any thing, it is not lawfull for them to alienate it, with-
out the consent of the Maister and the Chapter, for they haue the vse of it but for their
liues. It is not lawfull for the Receiours to rent out the commodaries of any knights de-
ceased, vnlesse it be in the Prouinciall Chapter, in the presence of the grand Prior; & foure
knights of the most auncient. It is not lawfull for the brethren of this order to make a
will, nor to giue any thing, no nor vnto their seruants, vnlesse it be their wages. And as
for creditors, they must declare their debts. Finally, they must submit themselves in all
to the will of the superiour, who will not suffer them to testate but of the sixt part of their
moueables, and they the debts of the deceased, with such readie money as they found.

B The great Maister himselfe cannot dispose of his moueable goods, without leaue from
the generall Chapter, neither may he doe it but when he is neere his end.

And for that it happens many times that the knights haue great numbers of slaves,
Moors, and Turkes, by reason of their prizes at Sea, they are forbidden to infranchise and
set them at libertie without the permission of the great Maister, and a generall Chapter.

All knights are forbidden to sollicit for the crimes of secular men which are subiect to
the iurisdiccions of this order, for that they must as ecclesiasticall persons leaue them to
the secular power; and in like manner, in ciuile causes they may not sollicit neither open-
ly nor secretly. Moreouer, if any knight, or other of the Crosse, hath committed an of-
fence. It is not lawfull for any of his friends or companions to intreat for him, vntill that
sentence be giuen, and then they may sue vnto the great Maister to moderat his punish-
ment.

All knights are forbidden to sweare fealtie and homage, or to make a league with any
prince, without the leaue of the great Maister, or his Prior; and in like manner to make
any assemblie without the like permission. This is in regard of the jealousie of princes, in
whose countries these knights liue; for if they did follow one more than another, it
would hinder the good of the order. It is not lawfull for them of the Crosse to be wan-
derers vp and downe, and to go out of the limits of their prouinces and commanderies,
without the expresse leaue of their superiour. If they be found thus wandering, and with-
out any leaue in writing, all commanders are enjoyed to seize vpon them, and to put them
in prison; and then to aduertise the grand Prior, to the end he may doe iustice.

D And to take away all meanes to steale from the publique, the knights are forbidden;
or any other, having any charge, estate, or office in the order, to arme any galley, or other
vessel, to make any enterprile, openly, or secretly, or by any interposed persons; but they
must leaue it to priuat men, who dare not haue intelligence with officers, without incur-
ring the punishment of periurie: And the knights may not go to any enterprile without
the consent of the great Maister, and leaue from the ordinarie Councill; and before this
leaue, they must haue serued five yeares, and they must sweare not to commit any spoiles
vpon the lands of Christians, nor in their hauens: And whilst they are in those actions,
they enioy the right of their antiquitie, as if they were at Malta.

E It is not lawfull for any, but the great Maister, and the ordinarie Councill, to giue safe
conducts to pyrats, the which may not be done, but vpon great necessity, neither to fugi-
tiues, nor to bankrupt merchants. None but the great Maister, and the Councill called
Accomply, may make a truce or accord with the Turks, Moors, or other Infidels: And
all men are forbidden to draw artillerie, poulder, and other munition, out of the Island
and houses of the order: only the great Maister, and the Councill, may take such cour-
ses as necessity shall require. No knight nor seruant at armes may intermeddle with the
warres which are among Christians, nor take any oath, or receiue pay, vnlesse the prince
of the cuntry expressely commaund them, for then they shall be dispenced withall: but
they may not carrie the ensignes of the order, vnlesse it be for the defence of religion.

F There is a punishment ordained for such as doe not carrie the Crosse vpon their clothes.
All quarrells are forbidden them in their houses, and if any one strikes, or proceeds by
way of fact, there are punishments appointed as the case requires, and according to the
lawes of the order.

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XXII.

But for that we haue spoken of the punishment inflicted vpon knights, and others of the order, I thinke it fit to let the Reader vnderstand the causes for the which they are thus disgraced. They receiue this infamie if they be accused and convicted of heresie, Schisme, theft, robbrie, or to haue retired themselves to Infidels, if they haue abandoned the standard of the order, displayed in warre against the enemies of the faith; if any one dies from the battaile, and leaues his companions, or yeelds any sort vnto the enemy, but they proceed herein verie exactly and carefully, least they should condemne a man, and not haue his justifications. False witnesses and forgers which counterfeit letters of the order, they that forswear themselves, and which attend the spoile onely being at the wars, are to be deprived for a yeare. They that accuse others of these crimes, and cannot proue their accusations to be true, are subiect to receiue the disgrace of the losse of their habit, whereunto they fought to make others subiect. Keeping of common women, and all kinds of disordered excesse, are particularly forbidden in the rules of this order. And to conclude, there can be nothing scene better disposed; but if all things be not as they ought, the fault is not in the institution and order, but in the minds of men which are not disposed to doe well.

¶ The Religion.

XXIII.

It is sufficiently knowne, that the knights of this Island are the bulwarks of the Catholic Religion against the Infidels. There is a Bishop in the Island of Malta, who is vnder the Arch-bishop of Palermo in Sicile. Finally, the brethren of this order are bound by the ancient custome, and by their profession, to say euerie day at once, or at severall times, one hundred and fiftie *Pater noster* in stead of the Canonickall houres: but the Priests, Deacons, and others of this Clergie, are bound to say the seruice euerie day, according to the order and custome of the Church of Hierusalem. They are all bound to fast the times of Lent, from Ashwednesday vnto Easter, at the Rogations, S. Iohn Baptist, S. Iohn at Whitsuntide, the foure Ember weekes, the Apostles eues, S. Lawrence, at the Assumption, Nativitie, Conception, and Purification, and Annunciation of our Ladie, at the feast of all Saints, and nativitie of our Saviour. They are in like manner bound to communicate at Christmas, Easter, and Whitsuntide. Whenas they go to any enterprise, they must confesse themselves, which they may not doe but vnto their priests, but if there be not any then they may in that necessitie confesse themselves vnto another, with the leave of the Prior, or Subprior, in the absence of their head. The knights being in the Convent, are bound to assist at diuine seruice, and procession, euerie man in his ranke, and according to his antiquitie, and no man may presume to sit in the place of Priors or Conventuall Bailiffs, nor of their Lieutenant, to the end they may obseue the honour which is due vnto the Clergie. They say for euerie brother deceased, thirtie Masses, at the first of which, all the brethren that assist go & offer a wax candle, and a denier, which must be giuen to the poore. Euerie Priest doth owe vnto the deceased a Masse, the Deacons, E and Subdeacons, a Psalter, and the seruants the office of the dead, or one hundred and fiftie *Pater noster*. It is ordained, that there should be a learned man feed to instruct young Clerkes, and to teach them the Latine tongue, and another to teach them to sing, and no man shall be admitted a Subdeacon before the age of eightene yeares, nor a Deacon before thirtie, and euerie Priest must be six and twentie yeares old; and they must all haue made profession of their order.

THE

A

THE NAMES OF ALL THE GREAT MAJSTERS OF THE ORDER

of S. Iohn of Ierusalem, commonly called at this day great

Maister of the Knights of Malta.

B



Auing discoursed of the knights of Malta, and of their orders and gouernment, I hold it necessarie for the readers satisfaction to speake something of the first institution and beginning of this order, and of the severall names and titles which they haue carried, according to the places of their aboad; and withall (obseruing my authors method) to let downe the names of all the great Maisters successiue in order as they haue gouerned, and the memorable exploits which they did during the time of their gouernments. The Sarazins being Maisters of Ierusalem, and of the holie Temple which they ruined. About the yeare 1048, certaine gentlemen and Italian merchants vied to frequent the ports and maritime townes of Syria and Egypt, who (for that they brought merchandise which was pleasing into those countries) were well entertained not onely by the gouernour of the towne, but by the Calife of Egypt: these Christians going often to Ierusalem to visite the holie places, and hauing no place of retreat within the citie, they obtained leave to build a Church, a Pallace, with certaine Monasteries for the lodging of Pilgrimes: but in the end they caused an Hospitall to be built for the receiuing of all sorts of Pilgrimes both sick and whole, and in like manner a Church which was dedicated to S. Iohn Baptist. And these were entertained by the care and charge of those which had founded them, vnto the time that the Christian princes had conquered the citie from the Infidels, and that Godfrey of Bouillon was chosen king, which was in the yeare 1099.

D 1. Whenas the citie was taken, *Gerrard* was rector or gouernour of the hospitall of S. Iohn, who (during the Christians siege) was ill entreated by the Infidels, who kept him long in prison, for that they feared he had some secret intelligence with the Christians, who besieged it: but the Christians being Maisters, he was set at libertie, and gouerned the hospitall of S. Iohn carefully, perswading Christian kings and princes to endow it, the which they did bountifullly; so as in France, Italie, Spaine, and other countries of Christendome, the hospitall of S. Iohn had in short time great possessions. In the yeare 1113, Pope *Paschall* the second receiued *Gerrard*, and the Knights of S. Iohn into the protection of the Apostolicke See, and gaue them great priuiledges, ordaining that after the decease of *Gerrard* they should proceed canonically to the election of another Rector and Gouernour, who from that time was called great Maister of the order of S. Iohn of Ierusalem, a name which hath continued five hundred yeres till this day, and the knights were called hospitaliers, or knights of the hospitall of S. Iohn of Ierusalem, afterwards they were called knights of Rhodes, and now knights of Malta. *Gerrard* died in the yeare 1118.

2. *Reymond du Puy* or *Podio* succeeded by election: in his time the order of the Templers began. He called a generall Chapter in Ierusalem with the aduice of the knights, where he made the statutes of the order, and instituted the rule and forme of life which the knights should vse: he was called great Maister of the order, and qualified himselfe by his titles, Seruant of the poore of Iesus Christ, and gardian of the hospitall of Ierusalem. F His rule was confirmed by *Calixtus* the second, and his successors, who ordained that the knights should liue according to the rule of S. Augustine. This great Maister seeing the reuenues of the hospitall to encrease dayly, and that he could no better employ it than in making war against the Infidels, he offered himselfe with his religious men, and all their forces to the king of Ierusalem, carrying in their ensignes a Crosse Argent in a field Gules,

Guelers by the order of Pope *Innocent* the second, in the year 1130. From that time the A brethren and religious men were distinguished into three degrees, some were knights, others chaplains, and the third servants, whereas in the beginning there was no distinction, but that some were priests and clerks, and others lay-men. From that time there was no enterprise in Palestine against the Infidels, but the great Master was present in person with his knights and religious men. They grew to be in great credit and reputation, and had the managing of great affaires. In the year 1133 *Raymond* the great Master continued the siege of Afulon, the which the Infidels had defended about fiftie years against the Christians, and in the end took it in the year 1154, for which worthie *Pope Anastatus* the fourth, gave great privileges to the order of the hospitall B of *S. Iohn*, and freed them from the jurisdiction of the Ecclesiasticall Prelats of the East, the which bred great troubles betwixt the Bishops of that countrie, and the knights of the order, who were alwaies supported and favoured by the See of Rome, and the Cardinals. Some hold that *Raymond* was a Florentine, but the most certaine is, that he was a Frenchman borne in Dauphine of a noble familie, called *du Phuy*. He died in the year 1160, being reputed a religious, wise, and valiant man.

2. *Auger* of Balben was chosen great Master in the place of *Raymond*, in whose time there was nothing done worthie of memorie, but that *Baldwin* the third, king of Jerusalem dyed, who was much lamented by the Christians, yea by the Infidells, who said that the Christians had great cause to complain for his death, having lost a prince, who had not his equal in all the world. *Auger* having governed the order in peace about three years, died in the year 1163.

3. *Arnold* of Comps succeeded him: he was a man of great valour and counsell, who soon after his election entred into Egypt with *Amir* the new king of Jerusalem, who made warre against the Calife of Egypt, for that he refused to pay the yearly tribute, having bound himselfe to *Baldwin* the third to pay it continually to the kings of Jerusalem. This *Arnold* having governed four years with great wisdom and valour, died in the year 1167, and there succeeded him.

4. *Gilbert* of Afulon or Saily, who was of a great courage, and so liberal, as he inclined to prodigalitie, especially to souldiers; so as he exhausted all the treasure of the religion, and was forced to borrow money vpon interest, vpon condition that if he took from the Infidells the towne of Balbeis, sometimes called Pelusium, it should remaine to the order, the which he happily effected, the third of November 1168, in which year he held a generall Chapter in Jerusalem, and seeing himselfe much indebted, and that he had charged the order with about one hundred thousand crownes debt, grieving that all his enterprises succeeded not to his desires, he resolved to renounce the great Mastership, the which he did in the year 1169.

5. *Gaston* or *Castin* was chosen great Master by the resignation of the other, of whom there is nothing found memorable, his government being so short, for he died in the same year of his election.

6. *Joubert*, a very religious man, was his successeur, who in the year 1176, joined with *Philip* Earle of Flaunders, who was come into Syria to succour king *Baldwin* the fourth, against *Saladin*, who had a mightie armie defeated by the Christians being few in number, in the year 1177. In the end *Saladin* retired out of the countrie of Damas in the year 1179, whenas *Joubert* Master of the hospitalliers died, being very charitable and bountifull vnto the poore diseased: some write that grieving to see the affaires of Christendome go manifestly to ruine in Syria, and the dishonourable and preiudiciall truce which was made by the king of Jerusalem, and the Earle of Tripoli, with *Saladin*, it shornd his daies, having governed the order of S. Iohn ten yerars or thereabouts.

In his place *Roger* of Molins a man of great valour and judgement, was chosen in the same year 1179. In his time there grew great disfection betwixt the prince of Antioche and the Patriarch of that place, and *Roger* was chosen mediator of a peace and accord betwixt them, in the year 1181. Soone after, *Roger* with *Heraclius* Patriarch of Ierusa-

A Jerusalem, and *Arnold* of Troge Master of the Templers, were sent Embassadors by the king of Jerusalem into the West, to demand succours of Christian princes; who were well received by the Pope, Emperour, *Philip Augustus* the French king, the kings of England, Sicile, and Hungarie, and then they returned into Syria, onely the master of the Templers dyed vpon the way. In the year of our Redemption 1187, the Earle of Tripoli entring into league with *Saladin*, he gave him passage, and relieved his armie with victuals, who besieging the towne of Ptolemaide, the knights of S. Iohn, and the Templers, put his armie to rout; and *Roger* the great Master fighting valiantly, dyed, his horse falling vpon him, being brused with the weight of his armes, and troden on by the enemies horse; his bodie was found among the dead, and buried with much griefe: notwithstanding this losse, the knights woun the battaile, there being 15000 Sarazins slaine vpon the place, after whom.

9. *Garnier* of Naples in Syria (which was the ancient rowne of Sichem in Canaan) was chosen great Master, in whose time a bloudie battell was giuen betwixt the Christians and Infidels; in which *Oni* of Lusignan king of Jerusalem was taken prisoner, with the chiefe in his realme, and the true Crosse which the Christians carried in battell, was taken by the Infidels, and almost all the knights of S. Iohn, and the Templers, were slaine, some in the battell, and others were beheaded in cold blood, and *Garnier* the great Master fighting valiantly, and being wounded mortally in many places of his bodie, escaped by the swiftnesse of his horse, and fled to Afulon, where he died within ten dayes after, vpon the fourteenth day of the moneth of Iulie, having been great Master two moneths and six daies.

10. *Ermengard* of Aps was chosen great Master by the knights that were in Jerusalem, in the year of our Lord God 1187, the same year, vpon the second of October, the citie of Jerusalem was made subject to the power of *Saladin*, eightie eight yerars, two moneths, and seuerente daies, after it had beene taken from them by *Godfrey* of Bouillon, from whence all the Knights, Hospitaliers, and Templers, with all the Christians Latins, were chased, the Hospitaliers redeeming one thousand captives with their owne money from the Barbarians. After the losse of Jerusalem, the Hospitaliers were alwaies in armes, assisting faithfully the Christian princes, which had cost themselves for the recovery of the Holie Land, and they did worthie exploits at the siege of Ptolemaide, the which after a long siege of three yerars was recovered by the Christians, in the year of our Salvation 1197; and in this towne the knights of S. Iohn made their residence, and ordinarie aboad, and the same year the Christians obtained a famous victorie against the Infidel and *Saladin*, wherein they were much assisted by the knights of S. Iohn, and the Templers. The year after, in Winter, in the year of Christ 1192, the great Master of Aps died in the citie of Ptolemaide, and in his place was chosen.

11. *Geoffrey Duison*; in his time there was a truce made for fuyre yerars betwixt the Christians and *Saladin*, where vpon many noblemen and gentlemen of diuers nations, which had gotten great possessions in those parts, returned into their countries, and gave their goods to the religion of S. Iohn, the which did much augment the reuenues, and after the decesse of *Henrie* Earle of Champagne, the Hospitaliers, and Templers, remayned gouernours of the realme of Jerusalem, or at the least of that small part which remayned to the Christians, who chose *Amalry* of Lusignan (who had succeeded in the realme of Cypres) king of Jerusalem, with the consent of the Patriarchs, Prelats, and Barons of the realme, in the year of Grace 1194, and soone after the great Master died, to whom succeeded.

12. *Alphonso* of Portugal, a knight of the order, issued from the house of Portugal, but it is not knowne for certaine what kings sonne he was; notwithstanding, he made verie worthy and commendable statutes, whereof some are inuolubly kept at this day; and for that he was of great courage, and too seuer, he purchased the hatred of most of the knights of S. Iohn, which made him renounce the Mastership, and to imbarke for Portugal in the same year that he was chosen, which was in the year 1194, where he died, in the year of Christ 1207.

many Princes and Prelats of France, and beleiged Damiette, where, being assailed by the Hospitallers, he was chosen

1163

23. *Odo des Pins* of the nation of Prouence. He incurred the hatred and disgrace of the knights of his order, who had an intent to depriue him by reason of his negligence and couetoufnesse, but it was staied by Pope *Boniface* the eight to auoid scandal, and in the end he was cited to appeare personally at Rome to aunswere the complaints of the hospitallers.

hospitalliers, but he died vpon the way before he came into Italie in the yeare 1296. A

24. The knights hearing of the death of their great Maister *des Pins*, chose *William of Villaret* at Limifon, the foure and twentieth of March 1296, to succede him. He was of Prouence, and prior of *Saint Gilles*, where he was at the time of his election; but being aduertised thereof, he went presently into the realme of Cyprus, and gouerned in this charge very wisely. In his time *Vism Cassan* king of the Tartarians became a Christian, and recovered the cite of Ierusalem, in the yeare 1300, into the which he put the knights of the hospitall and temple in Garrison, but it was soone taken againe by the fidels, and the knights returned into Cyprus, whereas the great Maister past to a better life in the yeare 1308, hauing held five general Chapters at Limifon, and scene the totall B

25. *Folquet* of Villaret, of the same nation of Prouence, was chosen in his place, being a man of a quicke spirit, and of great courage. Seeing himselfe aduanced to this fouraine dignitie, he refused to put that in execution which had bene often treated of in his predecessors time, but could not be effected, which was to retire out of the Island of Cyprus, and dwell in some other place, the which he brought happily to passe: for in the yeare of his election, being 1308, he made a voyage to Constantinople, and afterwards into France, whereas the Pope gaue him the Island of Rhodes, the which he conquered with his knights, in the yeare 1309, and scene Islands neere vnto it, into which was transferred the aboad of the order of S. Iohn; so as they were afterwards called the knights of Rhodes. Presently after *Ottoman*, who was the first Emperor of the Turkes, came and besieged Rhodes with a mightie armie, the which was relieved by *Amadee* the fourth, Earle of Sauoy, and *Ottoman* was forced to raise the siege. The templers hauing bene suppressed by a generall Councell held at Vienna by Pope *Clement* the fifth. In the yeare 1314, the knights of Rhodes conquered the Island of Lango, and other Islands of the Archipelagus, and in the yeare 1317, the great Maister *Folquet* pleasing himselfe in his victories and conquests became glorious and proud, which purchased him the hatred of the religion, and the knights of the order riuolted against him, and had seised vpon his person if he had not fled into a Castle, but not being able to take him, they deposed him of his dignitie, and chose in his place D

26. *Maurice* of Pagnac, wherof Pope *Iohn* the two and twentieth, being aduertised, he was much troubled, deputing two prelates to go to Rhodes, and to informe themselves of the fact, and to cite the great Maisters of Villaret and Pagnac to appeare personally at Auignon, whereunto they obeyed, and the Pope in the meane time created *Gerard des Pins* lieutenant generall of the order of S. Iohn; in whose time *Orcaues* Emperour of the Turkes made preparation to besiege the Island of Rhodes, of whom the knights of Rhodes obtained a wonderfull victorie in the yeare 1321, where there were ten thousand Turkes cut in peeces. In the meane time *Maurice* of Pagnac died at Montpellier, in the yeare one thousand three hundred twenty and two, and *Folquet* of Villaret was restored E to his dignitie of great Maister, who seeing himselfe hateful to the knights, he renounced it in the yeare 1323, and liued as a priuat knight vntill the first of September 1327, when he died, and was interred at Montpellier.

27. The yeare of his renunciation the knights of Rhodes presented vnto Pope *Iohn*, *Elion* of Villeneuve of the nation of Prouence, and prior of S. *Gilles*, to be their great Maister, wherof his holinesse, and all the Cardinals, and Knights of Rhodes were much contented, for that he had the reputation to be honourable, vertuous, and honest. This great Maister held a generall Chapter at Montpellier, in the yeare 1330, and going towards Rhodes, he fell very sicke at Marceilles, but he recovered his health in the yeare 1332, and came in the end to Rhodes, and the same yeare he held a generall Chapter, where there were good statutes made: vnder his gouernment the order not onely freed it selfe from debt, but also grew rich; so as many envied it, and perswaded the Pope in the yeare 1343, 1344, to diuide it into two militarie orders, the which tooke no effect. In the yeare 1343, there was a league made betwixt the seignurie of Venice, the religion of S. Iohn, and the

A the king of Cipres. The great Maister, in the yeare of our Lord God 1346, hauing purchased the name of happie Gouernour, died at Rhodes, hauing in his life time inclosed the great Maisters palace with walls and towers, and diuided the nations, bayliwicks, and dignities of the order.

28. Presently after the death of *Villeneuve*, *Deodate* of Gozon, a knight also of Prouence, was chosen great Maister. About foure yeares before he was aduanced to this fouraine dignitie, he had fought with a monstrous Dragon, which afflicted the Island of Rhodes, and had slaine it, for the which he was so much honoured, as his memorie will be for euer commendable to posteritie. In the yeare 1347, he relieved the king of Armenia against the Souldan of Egypt: Pope *Clement* the first did so effeme the knights of Rhodes, as in a manner all the forts which the holie See did hold in Italie were gouerned by them; and, in the yeare 1353, the sonne of *Iohn Cantacuzen*, emperour of Constantinople, came to Rhodes to demand succours of the great Maister, who hauing gouerned the religion of S. Iohn seuen yeares, six moneths, and ten daies, died, in the yeare 1353, and was buried in the Church of S. Iohn of Rhodes, hauing caused the peere there to be built, and the bourough of Rhodes to be walled about: He had held two generall Chapters, one in the yeare 1346, and the other 1362.

29. *Peter de Cornilian*, Prior of S. *Gilles*, of the nation of Prouence, was chosen great Maister, the which he held but a yeare, eight moneths, and seuentene daies; for falling sicke in the towne of Rhodes, he died, in the yeare 1355. He was a man of an exemplarie life, and so seuer, as he was called the Corrector of manners: He held a generall Chapter at Rhodes, in the yeare of Christ 1354, where many good and profitable lawes were made.

30. After the great Maisters decease, according to their accustomed forme, *Roger des Pins*, of the nation of Prouence, was chosen great Maister. In his time the Pope perswaded the religion of S. Iohn to purchase the principalltie of Achaia of *James* of Sauoy, Prince of Piedmont; and there was a generall assemblie of the knights of Rhodes in the towne of Auignon, to treat of this purchase, and to reforme certaine abuses which were crept into this order. In the yeare of our Lord God one thousand three hundred sixtie five, the great Maister died, and was much lamented, especially of the poore, to whom he was verie charitable.

31. *Raymond Berengier*, of the same nation of Prouence, was chosen great Maister, hauing bene before commander of castle Sarrazin: He presently sent his Embassadour to Auignon to the Pope, to yeld him obedience and fealtie. In his time, the king of Cyprus, and the religion of S. Iohn, made a league together, and tooke the towne of Alexandria in Egypt by force, the which they spoyled, and burnt; and in the yeare of our Redemption 1366, the Pope wrote to all Christian Princes, perswading them to succour the religion of S. Iohn, and the king of Cyprus, giuing great indulgences to such as should relieue them. The Armenians being expelled their houses by the Sarrazins, were chari-

E tably received by them of the religion into the Island of Lango; and at the same time, the towne of Tripoli in Syria was taken and spoyled by the king of Cyprus, and the knight of Rhodes. In the yeare of our Redemption 1371, the great maister was chosen Nuncio of the Apostolique See, to pacifie the diuisions which were in the realme of Cyprus, whither he went in person, and suppressed all dissensions by his authoritie and wisdom. In the yeare 1373, the great maister had a will to resigne his place, to the which end, he sent a diuine his kinsman to the Pope to demand leaue, the which Pope *Gregorie* the eleuenth would not graunt, but commaunded him to continue in that charge for the good of Christendome. Soone after, he died, hauing gouerned the order about eightteene yeares and a halfe, during the which he had held two generall Chapters at Rhodes, F where many good lawes were made, according to the necessitie of the time;

32. *Robert* of Iuliac, or Iuli, great Prior of France, was chosen great Maister when he was in the gouernement of his Priorie, who hearing the news of his election went presently to Auignon to kisse the Popes feet, whereas he was verie well entertained, and much honoured, and there he held a generall assemblie of the order, and the Pope

gave the gouvernement of the towne of Smyrne to the order of S. Iohn, commaunding the A
Great Maister to accept thereof vpon paine of excommunication, who, in the yere 1374,
imbarked for Rhodes, where he arrived happily, and by his prelence pacified all rumors
and disorders which had growne by his absence. He died in 1376, to whom succeeded
33. *Iohn Fernandes* of Heredia, of the nation of Aragon, borne at Valencia, who had
beene Prior of Cattalogue, and Chastellain of Embossa, and had beene twice married,
who being a widower, tooke the habit, and was made knight of Rhodes in the time of
the great Maister of Villeneuve; being a simple knight, with the leaue of the great Mai-
ster, he went to visit the holie Sepulchre. When he was great Maister, he went towards
Rhodes, in the yere 1377, and being required by the Generall of the Venetian armie to B
joyne with him, and to go into Morea, in the yere 1378, they besieged the towne of Pa-
tras, and tooke it with the castle, and the great Maister fighting bodie to bodie with the
gouernour of Patras, slew him, after which he was taken prisoner in an Ambuscadoe of
Turkes, and knowne by them; so as to recouer his libertie, they restored to the Turkes,
Patras, and other places which they had conquered, and yet they carried him away into
Armenia, and detained him captiue three yeres: He was redeemed in the yere 1381, and
returned to Rhodes; the yere following, he held a generall Chapter, where it was re-
solved, That the great Maister should go into France, who comming to Auignon, Pope Cle-
ment the seventh was acknowledged by him, and the whole order of S. Iohn, for the true
Vicar of Iesus Christ: whereupon, Pope Urban the sixth, who liued then at Rome, deprived C
him of his dignitie of great Maister, and subrogated in his place *Richard Caracciola*, a Ne-
opolitan, in 1383; but the order would neuer acknowledge him for great Maister, who
died at Rome, in the life time of *Heredia*. In the yere 1395, *Baiazet*, emperour of the
Turkes, made some preparations to besiege Rhodes; whereupon, *Philibert* of Naillac,
prior of Aquitaine, was sent from the Conuent of Rhodes, to the great Maister, being at
Auignon, with letters to demand succours against *Baiazet*, from whence he returned to
Rhodes in 1396, in which yere the great Maister *Heredia* died, and was buried in Calpe,
34. News of the great Maisters decease being come to Rhodes, *Philibert* of Naillac, of
the nation of France, and grand Prior of Aquitaine, was chosen great Maister, in the yere
1396. He was intreated by *Sigismund*, king of Hungarie, to succour him against *Baiazet*, D
the which he did in person, in the yere 1397: and there was a battaile giuen at Nicopolis,
whereas *Baiazet* had the victorie, from the which the king of Hungarie escaped, and reti-
red himselfe, with the great Maister, to Rhodes, whither the Emperour of Constanti-
nople sent his most precious Jewells to keepe, fearing least *Baiazet* should take Consti-
nople; but he was hindered by *Tamberlan*, who defeated *Baiazet*, and tooke him cap-
tiue; and the siege of Constantinople being raised, the great Maister sent backe the Em-
perours Jewells. After the defeat of *Baiazet*, the great Maister sailed with an armie into
Caria, where he built an inexpugnable fort, which he called the castle of S. Peter. In
the yere 1399, there was warre betwixt the king of Cyprus and the Genoeis, the which
was pacified, and they reconciled by the authoritie and wisdom of the great Maister of E
Naillac, to whom the Souldan of Egypt sent an Embassadour to demand a peace. Dur-
ing his time there were diuers generall assemblies held, and he died in the yere 1421, in
whose place was chosen
35. *Anthonye Flauiano*, or *Riniere*, of the nation of Aragon. In his time there was a ge-
nerall Chapter held at Rhodes, in the yere of Christ 1430, where there were Embassa-
dours deputed by the order of S. Iohn to assist at the Councell of Basil. In the yere of
our Lord 1434, the Souldan of Egypt growne proud with the victorie which he had gote-
ten at Cyprus, brake the truce, and made great preparations with an intent to besiege
Rhodes, but hearing that the great Maister had made good prouisions to defend himselfe,
he gave ouer the enterprise, so as the order liued in peace. In the yere 1437, the great F
Maister died, hauing gouerned the order with much wisdom about sixteen yeres and
a halfe.
36. *Nicholas* of Lastic, of the nation of Auvergne, was chosen great Maister in his
place, who at the time of his election was absent, and remayned in Auvergne; where he

A he was prior: before his going to Rhodes, he held an assemblie at Valencia, and came
to Rhodes in December 1438. In the yere of our redemption 1440, the Souldan of
Egypt comming neere vnto the Island of Castehouge, which did belong vnto the re-
ligion, with an armie, and turning from thence towards Rhodes, he was chased by the
armie of the knights, who had but eight galleys; and in the Souldans armie there were
eightene: in which fight there were but few hundred Sarazins slaine, and a great num-
ber hurt, which did so incense the Souldan, as he made a league with *Amurath* Emperour
of the Turkes, with an intent to take Rhodes, and to chase away the knights: and in the
yere one thousand foure hundred fortie foure, he came to besiege Rhodes, the which
B was valiantly defended by the knights, and in September the same yere there was a ge-
nerall assemblie held at Rhodes, to supplie the necessitie of the order. The next yere
following, the great Maister made a peace with *Amurath*, and in the yere one thousand
foure hundred fortie and six, there was a peace concluded betwixt the religion and the
Souldan. In the yere one thousand foure hundred fiftie and one, a generall Chapter
was held at Rhodes, where the gouernment of the treasure, and conuent was giuen to
the great Maister, who, in the yere 1452, after the death of *Amurath*, renewed the peace
with *Mahomet* the second, his sonne. And the yere following, hauing taken the citie of
Constantinople, he grew proud of this happie successe, and sent word to the great mai-
ster, that he should pay him two thousand duckats tribute yearly, otherwise he meant
not to entertaine the peace which he had sworn, to whom the great Maister made a
C courageous answer, that neither the religion, the Island of Rhodes, nor he were sub-
iect to any but to the Apostolike See, and that he would neuer pay him any tribute, being
resolved rather to die, than in his time to suffer the religion to be subiect and tributarie,
hauing beene alwaies free; whereupon he deputed Embassadours to the Pope and the
Christian princes to haue succours from them against perjured *Mahomet*; and in the yere
1454, the great Maister died, hauing valiantly gouerned the religion sixteen yeres, six
moneths, and thirteene daies.
47. *James* of Milly, of the nation of Auvergne, whereof he was prior, succeeded him,
being in his priorie at the time of his election, whereof his nephew *George* of Boissford,
brought him the first newes, whereupon he went presently to Rhodes, where he held a
D generall Chapter. In the yere 1456, the Island of Rhodes was much afflicted with pesti-
lence and famine; so as it was halfe desert: for the repeopling whereof, there were ge-
nerall citations sent to all the knights to repaire thither within a certaine time. In the
yere 1457, *Mahomet* besieged the Island of Laogo, and the Castle of the Island of
Apes, but he was valiantly repulled, and the knights woon a famous victorie: and the
same yere *Charles* the seventh, the French king, gaue sixteen thousand crownes to the
order. In the yere of our saluation 1460, there was a generall Chapter held at Rhodes,
to the which there were many Priors, Bailiffs, and Commanders of the order, cited
for the defence of the religion; and the yere following, the great Maister died, hauing
E gouerned the order seven yeres, two moneths, and sixteen daies, with great wile-
dome, in a very turbulent and troublesome time. He was much lamented, for that
he was mild, affable, and courteous, and desirous to entertaine peace and vnitic among
his religious.
38. *Peter Raymond Zaccaria*, of the nation of Arragon, Chastellain of Emposta, was
chosen great Maister, being then absent in Spaine, from whence he parted in the yere
one thousand foure hundred fixtie and two, and passing by Rome, he came to Rhodes,
where he held a generall chapter, during the which, the eighth tongue or nation of Ca-
stille and Portugal was erected in the order, there being but seven nations, which were
France, Auvergne, Prouence, Italie, Arragon, England, and Germanie. In the yere of
F our redemption one thousand foure hundred sixtie and foure, the Venetians armie be-
sieged Rhodes, but the siege was soon raised, and the Venetians returned home againe,
the warre being pacified by the wisdom of the great Maister, who caused the towre
of Saint *Nicholas* to be built at the mouth of the port of Rhodes, in the same place,
whereas in old time did stand that great Colosse of the Sunne, numbered among the
wonders
Ggggg ij

wonders of the world : towards which building *Philip* duke of Bourgandie gave ten A thousand crownes. In the year 1465, the great Turke sent Embassadors to Rhodes, to mediate a peace betwixt the knights and him, but it was refused by them of the order, who in the presence of the Embassadour denounced war against the Turke. The year following the Pope transferred the celebration of a general Chapter to Rome, whither the great maister came in person, and died there in the year 1467, having governed five yeares, six moneths, and ten daies. He was buried in S. Peters Church.

39. *Baptista Orsino* prior of Rome, of the nation of Italie, succeeded him, and was advanced to this dignitie by the Pope, for that it was void in the court of Rome, but it was with the aduice and consent of all the religious of the order of S. Iohn which were then B in Rome, and the great maister did presently take an oath in the Popes hands, and then went to Rhodes, where in the year 1469, having had certaine intelligence that the great Turke prepared a mightie armie to besiege Rhodes or Negrepoint, he sent for a great number of knights that were absent to come to the defence of the Island, and he made a league with the seigneurie of Venice against the Turke; but in the year 1470, *Mahomet* tooke the towne of Negrepoint by force, where he committed horrible cruelties, killing all the Latins in cold blood, and proclaiming warre against them which were of the order, by the sound of a trumpet, vpon which occasion the great maister sent to demand succours from the Pope, and the Rhodians began to fast to make vovves, prayers, C and publicke processions to implore the aide of heauen, making all the preparations they could to defend themselves against the Turkish armie. And in the year 1471, the great maister held a general Chapter at Rhodes, where there was some question against the procurators of the treasure, the which was ended by the Legate of Pope Sixtus the fourth, who came to Rhodes to that end. In the year one thousand four hundred seuentie and six, the great maister died of a long and tedious sickness which had held him a whole year, having governed the order with great authoritie, grauitie, and wisdom, nine yeares, three moneths, and three daies.

40. *Peter* of Aubusson, prior of Auvergne, and of that nation, and captain of the towne of Rhodes was chosen great maister, who sware solemnly, according to the custome, to keepe the statutes of the order, sending an Embassadour to Rome to aduertise D the Pope of his election, and to yeeld vnto him due obedience. In the year one thousand four hundred seuentie and senen, he went to visite all the Island of Rhodes, and made very great and extraordinary prouisions for the defence thereof against the Turkes armie, citing many priors, commanders, and knights to assit at a general Chapter, and the defence of the Island, and he renewed the peace with the Souldan of Egypt. The same year king *Lewis* the eleuenth, obtained a Iubile in France of the Pope, in fauour of the knights of Rhodes, (whereby they raised great summes of money, the which was wholly employed in the fortification of the Island. In the year of our saluation one thousand four hundred seuentie and eight, the great maister held a general Chapter, where the administration of the treasure was giuen him, and the religion of the holie E Sepulchre of Ierusalem was vnitd to that of S. Iohn. The year following, it was resolved in *Mahomets* Council, that Rhodes should be besieged, whereof, the great maister being aduertised, he sent presently aduice vnto the Pope, and demanded succours, and in the year one thousand four hundred and eightie, the great Turke came before the towne of Rhodes with a mightie armie : at this siege there were many fallies made, and the Turkes were stil repulld, hauing in their armie one hundred thousand fighting men, and one hundred and sixtie faile : the great maister was relieved by *Antoine* of Aubusson, vicount of Montelis, his brother, who was a great souldier, and was made generall of the armie of the besieged. The Turkes had in few daies discharged three thousand and seuen hundred cannon shot against the walles, and gaue a furious assault with 4000 F men, who were valiantly repulld, in which the great maister receiued five wounds, whereof one was held mortall; but in the end the Turkes, after eightie and nine daies siege were forced to rise, and to returre with a great losse and shame, to Constantinople. In memorie of this victorie, there was a Church built at Rhodes, and it was dedicated to our Ladie of

A of victorie. After this siege, *Mahomet* the second resolved to come in person to Rhodes, and there was a general assemblee made of knights, but the death of *Mahomet* disappointed this designe, and his children, *Baiacet* and *Zizime*, were in warre after their fathers decease, the which gaue some rests to the knights of Rhodes; yea *Zizime* died to Rhodes to the great Maister for ayd, in the year of our Lord God 1482, where he was receiued with much honour, and so conducted into France. In the time of this great maister of Aubusson, the statutes of the order were reformed, and reduced into one volume, and a peace was concluded betwixt the knights of the order of S. Iohn, and the great Turke *Baiacet*, the Pope having giuen the great maister power to treat. He was made a Cardinall

B Deacon by Pope *Innocent* the eighth, in the year 1488, who sent him a Cardinalls hat, and made him his Legat in Asia; and in the year 1500, Pope *Alexander* the sixth made him Legat and Generall of the armie of the league against the Turke : Finally, he died at Rhodes, in the year 1503, full of honour and reputation, and was interred with a great funeral pompe : He had liued eightie yeares, three moneths, and four daies, and governed the order seuen and twentie yeares, and sixteene daies. In his time there were five general Chapters held at Rhodes, in which many commendable statutes were made.

41. There were 387 knights assembled at Rhodes when he died, who chose to succeed him *Emery* of Amboyle, brother to *George* of Amboyle, Cardinall and Legat in France, and Archbisshop of Rouen. He was of the French nation, and great Prior in France, C where he was at the time of his election. In the year 1504, he made a solemn entrie into Rhodes, where he was receiued with much joy, the kings of France and Spaine hauing written letters of commendation to the Conuent in his fauour. Presently after his arriual, he held a general Chapter, where it was ordained, That there should be a sumptuous sepulchre made for the deceased Cardinall and great maister; and in the year 1510, he held another general Chapter, in which year the knights of Rhodes obtained a famous nauall victorie against the Souldan of Egypt, by the conduct of *Philip* of Villiers of Lisle Adam, a French knight, who was afterwards great maister. In the year 1512, the great maister died, having governed nine yeares, four moneths, and three daies, being about seuentie eight yeares old.

D 42. The knights of the order being assembled to the number of four hundred and ten, chose for their great maister *Guy* of Branschfort, Prior of Auvergne, nephew to the deceased great maister of Aubusson, being resident at in his priorie the time of his election. In the year 1513, the great maister of Branschfort imbarcking himselfe at Nice in Provence to go to Rhodes, he was surprisid with sickness vpon the way, whereof he died a year and two daies after his election.

43. *Fabrizio* of Caretto, a Geneuois, of the nation of Italie, was chosen to succeed him in a general assemblee held at Rhodes, where there were five hundred and fiftie knights, Caretto himselfe being present, hauing before beene Admirall of the order. The bodie of the deceased great maister of Branschfort was brought to Rhodes, and honourably interred in S. Iohns Church. In the year 1514, a general Chapter was held at Rhodes, after which, *Philip* of Villiers of Lisle Adam, Seneschall to the great maister, was sent into France with foueraigne authoritie ouer all the priories of the realme, with the qualitie of Visitor, Corrector, Lieutenant, and Embassadour to the great Maister and Conuent. In the year 1516, a peace was made betwixt them of the religion of S. Iohn, and *Tomombey* Souldan of Egypt, successor to *Campsen Gauri*, who a little before had beene slaine in bataille by *Selym* Emperour of the Turkes; but *Tomombey* was vnfortunat, for in the year 1517, he was taken and hanged in one of the gates of the great Caire, by the commandement of *Selym* : Whereupon, the great maister fortified the Island of Rhodes, and sent Embassadours to the Pope, and Christian Princes, to aduertise them of *Selyms* victories, and to craue aid : but, in the year 1520, *Selym* died, and Sultan *Selymon* his sonne succeeded him; and the year following, the great maister of Caretto ended his daies at Rhodes, having governed seuen yeares, and six and twentie daies, leauing great store of prouision and munition, whereof his succellour had afterwards need.

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44. Philip

44. *Philip of Villiers*, of Lisle Adam, grand Prior of France, where he was at the time A of his election. During his absence, *Gabriel of Pomereux*, great Commander, was chosen Lieutenant to the great Maister, whom he presently aduertised of the death of *Caretto*, and that he had succeeded him by election, entreating him to come presently to Rhodes, where he arrived soone after, and made a solemne entrie, swearing to observe the statutes of the order. The same year of his election, Sultan *Solyman* resolved to besiege Rhodes, and to execute the last will of his father *Seym*, whereof the great Maister of Villiers being aduertised, he made all the preparations he could to defend himselfe against the Turkes enterprises, fortifying the towne of Rhodes with all speed, and sending an Embassadour to Pope *Adrian* the first, to congratulate his election, and to de- B maund succours, the which he could not obtaine, by reason of the warres which were betwixt king *Francis* the first, and the Emperour *Charles* the first. In Iune, in the year of our Lord 1522, began that memorabile siege of the towne of Rhodes, before which there was an armie of two hundred thousand Turkes, the which was afterwards increased to 300000. They defended themselves most valiantly, and there were braue exploits of warre done, especially by the great Maister, who was continually armed: The enimie was repulled in many assaults, in one of which there were twentie thousand Turkes slaine vpon the place, and *Solyman* was resolved to raise the siege, but there were traiters which stayed him, and those were punished; yet in the end, the great Maister having no succors, was forced to yeeld the towne by composition, the four and twentieth of December, C in the year of our Salvation 1522, the Turkes having lost about one hundred thousand men. *Solyman* would needs see the great Maister, whom when he saw, teares fell from his eyes for compassion. Vpon the first of Ianuarie, in the year of our Redemption 1523, the great Maister parted from Rhodes with fiftie saile, and bent his course towards Candie, after that the Island of Rhodes had bene in the power of the knights of the Hospitall two hundred and thirteene yeares. After the losse of Rhodes, the great Maister and his knights had no certaine aboad, vntill that the Island of Malta was given them by the Emperour *Charles* the first: for they retired first into Candie, from thence they came into Sicile and Italie, whereas the Pope did furnish them with the towne of Viterbe, in which they held a generall Chapter: Afterwards, they stayed some time at Cornette, and then D at Villefranche, and at Nice, from whence the great Maister made a voyage into England, and from thence into France, and being at Lyon, he fell verie sicke, but after his recoverie, he went to Chambery to christen prince *Philibert Emanuel* sonne to *Charles* duke of Savoy, and so returned to Nice, from whence he parted with the armie of the religion, and all the Conuent, to go to Malta, where he arrived the six and twentieth of October, in the year of Christ 1530, and there he built a palace in the castle of *S. Angelo* for him and his successours, where, having made a solemne entrie, he caused another palace to be built in the old cite of Malta; and finally, having governed the religion thirteene yeares, and seven moneths, being seuentie yeares old, he died at Malta, the one and twentieth of August, in the year 1534, and was buried in a Chappell which he had caused to be built E in the castle of *S. Angelo*, and there succeeded by election
45. *Pierri* of Pont, borne at Ast, of the nation of Italie. Before the taking of Rhodes, he was gouernour of the Island of Lango, and after the losse thereof, he parted with all the knights of his gouernement, and came and joynd with the armie of the religion in the Island of Candie. He was made Seneschall to the great Maister, and Bayle of Lango, and was sent in embassage to the Lord of Lautrec: He was chosen Bayle of *S. Eusemia* in the Conuent of Nice, where remaining, he was chosen great Maister, after the decease of his predecessour, the which he much lamented, shewing little joy of his election: He embarked in the galleys of the religion, and came to Malta the tenth of Nouember, the same year 1534. In his time, the Emperour *Charles* the first went in person to Tunes of F Atticke, where he was assisted by the galleys of the religion, the knights doing great exploits of armes, especially at the taking of Golette, which was held inexpugnable. This warre being ended, the great maister died, in the year 1535, being seuentie three yeares old,

- A old, having gouerned but fourteen moneths, and two and twentie daies, and was buried neere to his predecessour *Villiers*.
46. *Dyder* of S. Iaille of Tolen, prior of Toloufa, of the nation of Prouence, was chosen great Maister: being in his priorie at the time of his election, and being aduertised thereof, the good old man lifting vp his hands to heaven, said, God, God, it is necessarie for thy people, I will not refuse this paine and toile; and soone after he began his journey to go to Malta being very old, and coming to Montpellier, he fell exceeding sicke, whereof he died the six and twentieth of September 1536, and was buried with great honour in the Church of the Commanderie of *S. Gilles* without the gates of Montpellier, being much lamented, for the great opinion they had of his iustice, bountie, and valour. The religion being aduertised of his decease the eighteenth of October, proceeded presently to the election of
47. *Iohn* of Homedes, of the nation of Arragon, who was then in Spaine, from whence he parted, and came to Malta in Ianuarie 1538, where he was received with great ioy; but he was discontented, for that they had not sent the galleies, nor the carracke of the religion to conduct him, whereupon he caused the great carracke to be disarmed and broken, for the which there was some complaints made against him. He discoursed willingly of the siege of Rhodes, to let the world know that he had lost an eye there. He made a parke for beasts, and a goodly garden in the Island of *S. Michael*, which ministred occasion to murmure against him, saying that he was forgetfull of the gouernment of the commonweale; yea he was taxed of negligence and little care to provide for the Island of Malta against the Turkes armie, for that he relied too much vpon the Castle of *S. Angelo*. In his time the towne of Tripoli in Barbarie, was taken by the Turkes from them of the religion, whereat he was much amazed. In the yere 1552, *Leo Strovas* prior of Capua made an enterprise vpon the Island of Zoara, the which succeeded ill, for there were many knights slaine of all nations, especially, French, Auergnacs, and Prouencals, whereof the great Maister being aduertised, he was much grieued, saying, that it was the greatest losse that came to the religion since the taking of Rhodes. He caused the forts of *S. Elme*, and *S. Michael* to be built, and being eightie yeares old, he died in the yere 1558, having gouerned sixteene yeares, ten moneths, and fifteene daies, and was interred in the chappell of the great Maisters.
48. *Claude de la Sangle* was chosen great Maister, at whose election there assisted about foure hundred knights and religious men which were then in Malta: he was of the nation of France, and Embassadour at Rome for the religion, where he received news of his election, whereof he aduertised the Pope, and yeelded him personall obedience: soone after, diuers knights were sent expressely vnto him, to accompanie him to Malta, where he arrived in Ianuarie 1554. He gouerned the order very wisely by the aduice of fiewe worthie knights his household officers, the which were his Seneschall, Steward, Esquire, Receiuer, and Secretarie; so as the Estate of the order was very happie during his gouernment, having obtained a priuledge of Neutralitie from *Henry the second*, the French king, and the Emperour *Charles* the first, who were in armes: he was very religious, and gouerned the reuenues of the order frugally, leaving a great treasure, being fixte and three yeares old, he died of a Catharre in the yere 1557, having bene great Maister three yeares, eleuen moneths, and seven daies, to whom succeeded
49. *Iohn* of Vallette called *Parisot* of the nation of Prouence. This election was most pleasing to all the order of *S. Iohn*, for that he was generally beloued of all the nations, and desired as most worthy of that great charge and dignitie. In lesse than two yeares, he was generall of the galleies, bayle of Lango, great commander, prior of *S. Gilles*, and lieutenant to the great Maister, and in the end came to the great Maisterhip. He folowed F his order, as after the time he took the habit, he would neuer returne into his countrie; so as having made his continuall residence in the conuent, he past through all the offices and degrees of honour of his profession, shewing himselfe in all his actions to be of a rare judgement, of perfect integritie, and great valour. Being aduanced to this foueraigne dignitie, he refused to build a new towne vpon the mountaine of *S. Elme*, knowing that all the

that the Island should soone be besieged by the Turkes armie, where he tooke the habit A of the religion vnder the great Maister of Valette: After which, he had great charges wherein he shewed his bountie, valour, and wildome; and amongst others, hauing been captaine of the towne of Valette, and soone after, great Hospitalier of the religion: his vertues and good fortune haue aduanced him to this supreme dignitie, in which he now liues with much honour and reputation.



THE BEGINNING OF MILITARIE ORDERS, AS WELL

*Regular, which haue bene allowed by the holie See, vnder
any rule and discipline, as Secular, instituted by Emperours,
Kings, and Christian Princes, with their Blazons,
and other diuises.*



HAuing discoursed in the former treatie of the religious order of the knights of Malta, it is now fit to speake something of the orders of knighthood, as well Regular as Secular; who like vnto other D Machabees haue laboured to fight the Lords fight, and who by their true valour, haue by the strength of their armes & great courage, most commonly terrified the enemies of their Redeemer, and of his holie religion, how powerful and fearefull foeuer they were; to the end that if the others did fight against inuisible enemies in their Cloisters, these defeated and did cut in peeces the visible in open field, both tending to one end, that is to say, to giue peace to the Church, and to make the Saviour of the world to be acknowledged.

He then, to whom all power was given both in heauen and earth, meaning to haue the effects of his triumphant victories seene, as well of spirituall as corporall things, presently after the birth of his Church, and that the blood of Martyrs had cimented a good part of the building, he not onely made peacefull and quiet spirits to vow their whole liues to holiness, but also, the most warlike dispositions to consecrate their valour and armes to the encrease, protection, and defence of the Catholique religion: so as the monarchs, and most mightiest potentates of the world, march vnder his standard, against whom a little before they had made cruell and bloudie warres: witnesse *Constantin the Great, Palentinian the Theodosy*, with many other Emperours, who began to carrie the Crosse in their Blazons and Armoies, yet all of diuers colours, some white, some Greene, some red, and in a manner of the same forme that it appeared to *Constantin the Great*. And for that there are few realmes or commonwealths, but had some order of knighthood, it was fit there should be some companie which should take the order of the king of kings, and vow it selfe particularly to his seruice. It is therefore held, That in the time *Constantin the Great*, the order of the knights of the holie sepulchre of our Saviour began: for *S. Helles* his mother going to Hierusalem to find out the holie Crosse, and Sepulchre, hauing

A hauing found them by a diuine reuelation, she caused a stately temple to be built, in the honour of the glorious resurrection of Iesus Christ, the which in time was made a monasterie of regular Chanoins of *S. Augustine*. But at that time the guard of the holie Sepulchre was committed to certaine gentlemen of her traine, who were the first knights of this order, which was continued in that place; so as, euen when the Sarazins and Turkes had seized vpon all the East, and particularly of Palestina, tyrannising the Christians in Ierusalem, against whom they vsed all sorts of crueltie: these were tolerated, paying a yearely tribute; yet feeling of the common miseries of the faithfull, these Barbarians crossing them all they could. Their chiefe charge was to guard the holie Sepulchre, to make warre against Infidells, to redeeme captiues, to heare masse dayly, hauing opportunity, to recite the houres of the Crosse, and to weare fure red crosses in remembrance of the fure woundes of our Saviour. Some refer their beginning and institution to the Apostle *S. Iames* Bishop of Ierusalem, who suffered death for the faith, in the yeare 63: and it seemes that in consideration thereof, the knights of this order are vnder the obedience of the patriarch of that cite.

¶ The order of the knights of *S. Maurice*, and *S. Lazare* among the Sauoyards.

C Some hold that the order of *S. Lazare* began in the time of the great *S. Basil*, by the report of *Gregorie* of Nazianzene, which *S. Basil* built an hospital vnder the title of *S. Lazare*, which afterwards gaue name vnto this order: whereof so many lazar houses dispersed into all parts of Christendome serue to beare witnesse. But this first institution hauing bene as it were smothered in the cradle by the incursions of Barbarians and other iniuries of those former times, it seemed to reuiue and spring vp againe in that happie age, whenas Christian princes vaited into one holie league, tooke from the Sarazins the cite of Ierusalem, and other places of the holie Land. The knights of this order receiuing charitably into their hospitals the faithfull which did run from all parts of Europe to so glorious a conquest, yea furnishing them towards the charge of this happy enterprise, which good office was the cause that Christian princes gaue them many houses and possessions, in the yeare 1154, which donations were confirmed by the bulls of Pope *Alexander* the fourth, *Nicholas* the fifth, *Clement* the fourth, *Iohn* the two and twentieth, and *Gregorie* the tenth.

They make profession of the rule of *S. Augustin*, and beare for the blazons of their order a Greene Crosse, which *Emanuel Philibert* duke of Sauoy being confirmed their great Maister by *Gregorie* the thirteenth, and ioining this order with that of *Saint Maurice*, he enuironed it about with a white border, in the midst of the which, that of *S. Maurice* was inclosed.

As for the order of *S. Maurice*, the auncient Annalists of Sauoy say, that this was the beginning: *Amedee* duke of Sauoy (who, after his promotion to be Pope, tooke vpon him the name of *Felix* the fifth) hauing abandoned the world, he confined himselfe to *Ripalle* neere to the lake *Leman*, being accompanied by ten knights of noble families, where he embraced a Hermite life in a monasterie built by his ancestors in honour of *S. Maurice*, being attired in a long robe of an ashie colour, hauing a girdle imbrothered with gold, with a cloake vpon it of the colour of his robe; vpon the which was sewed a crosse imbrothered with gold. *Francis Modius* in his *Pandectes*, affirms that these Hermites, whom he calls knights of *S. Maurice*, assisted in this habite at the consecration of *Felix* the fifth, their founder, in the yeare 1440, shewing thereby what their religion had bene, and what ordinarie apprell this new bishop had worn in former times.

F

¶ The order of the dogge and the cocke in France.

A Vthors haue written nothing certaine touching the institution of these two orders; yet they do attribute them to the house of *Montmorencie*, both for that they of this house

house carrie a dogge vpon their crest, as also for that *Philip Marcius* in his tables of the ar- A
moines of France, writes that *Beuchard* of Montmorency came to the court to *Philip* the
first, king of France, being followed by many other knights, eury one of which did
weare a collar full of flags heads, wherat did hang the image of a dog, to signifie the fi-
delitie and sincere affection which they had, and would alwaies carrie to the fenuice, pro-
tection, and defence of the Christian commonweale, and especially of France, and also
to note thereby their ancient nobilitie, the dog having beene the Synbole with all na-
tions, as *Lipsius* hath obserued in his foure and fortieth Epist. of the first Centurie.

As for the order of the knights of the Cocke, all that can be faid is, that they which have written the genealogie of that famous houle report, that one *Peter* of Montmorency was a knight of this order: whatfoeuer it be, it is very like that this order tooke a cocke for their Blazon, for that it is the most martiall of all other foule; and the auncients call it *Mars* his bird: it hath bene sometimes taken for an Hieroglyfke of victorie and vigilance; these knights inferring thereby that they were warlike, vigilant, and victorious.

¶ *The order of the knights of the Genette in France.*

HE who made the use of rings most common in France, was *Charles Martell* that great and valiant prince, who in his time raised the languishing scepter of our kings, making both Rebels and Infidels to feel his redoubted valour. As this prince was naturally inclined to armes, so he instituted an order of knighthood, which he called Genette, by reason of his wife, as *du Hailan* writes, for that her name being *Jeanne*, he commonly called her *Jannette*, commanding they should all carrie a figure of a Genette or VVesell grauen vpon their armes: but *du Bellay* is of another opinion, and holds that this inuincible prince hauing defeated the Sarazins in that memorable bataille, neere to the citie of Tours, in the year 738, to eternize the memorie, and to let future ages know the valour and courage of the French nobilitie, by whome he was particularly assisted, instituted this order, and gaue it the surname of Genette, for that he had ruined that nation which did inhabit that part of Spaine, which was so called, by reason of the multitude of such like beasts, the which is a kind of wesell, or rather fox, hauing the skinne pike, white, and aske colour, with a goodly mixture of white and blacke spots. This order was maintained vnto the reigne of *S. Lewis*.

¶ The order of the knights of the Lillie in the realme
of Navarre.

DVving the raigne of *Garcias* the sixth, king of Nauarre, surnamed *Nugere*, a place memorable for the birth, breeding, ordinarie aboad, and buriall of this prince. The auncient Historians of Spaine write, that the image of our Ladie which is in the Church of the royall monasterie of that towne was miraculously found, and that in honor thereof, this good king, and *Tiennette* his wife, issued from the houses of *Foix* and *Candelle* built a monasterie to *S. Bennet*; but that *Garcias* alone instituted the order of the knights of the Lillie, carrying for their Blazon a pot of lillies, vpon the which was painted the image of our Ladie, ordaining that the roabs of these knights should be very rich and stately. The infants of the royall blood entred into this order, with many great noblemen, both French, Nauarrois, and strangers.

The knights of this order are bound by the ordinance of *Garcias* their first founder, to maintaine and defend the faith against all the enemies thereof, and to encrease it withall their power, and they must repeat dayly certaine prayers, with a certaine number of *Pater nisters* and *Aue Marias*. *Ferdinand* of Arragon, who was called the Infant of Antwerp, in the year 1403, entered into this knighthood with some others, who were not so commendable for their noble extractions, as for their vertues, and tooke the order solemnly in our Ladies Church in the towne of Metymne. This deuise was a lillie pot and a griffin.

¶ *The order of the Knights of S. John of Hierusalem, called of Malta.*

The beginning and first institution of this order is attributed to diuets, but chiefly and more likely to one *Gerard*, who, before the time of *Godfrey* of Bouillon, being come to visit the holie places of Hierusalem, moved with an extraordinary deuotion, and assisted by some other gentlemen who had the like desire, they began to build the Hospitall of *S. John* of Hierusalem, and to gaue beginning to this order of knights, who were called by the name of their first aboad, Hospitalliers. Pope *Gelasius* the second did afterwards, in the year of our Lord 1118, give the which was croued a

¶ *The order of Knights called Templers.*

THe expedition of the holie warre, hauing bene as happily performed, as it was religiously vnderaken vnder the victorious conduct of *Godfrey* of Bouillon, the order of the knights of the Temple, or *Templars* (whose institution is referred to the time of *Gulacius* the second) was erected by the princes of France, to preferre that which they had conquered in the Holie Land, from the Sarazins. The two first Authors of this institution were *Hugon* of Payennes, and *Godfrey* of S. *Aunard*, knights. And for that king *Baldwin* appointed them a certaine place neere vnto the Temple for their aboad, the knights of this order were called the brethren of the warfare of the Temple, and most commonly *Templers*. Afterwards, the king, and the chiefe of the realme, with the Patriarch *Grandmont*, who did then gouerne the Church of Hierusalem, assigned them certaine lands and reuenues for their entertainment. They were bound by the Patriarch and the Bishops, that for the remission of their finnes, they must keepe the wayes free from theecues, for the safetie of Pilgrims, whom they were to guard. After this first institution, they continued nine yeares in a secular habit, the which the people gaue them of chaine and almes. But afterwards, in a Councell held at Troyes in Champagne, there was a rule giuen them, which some hold was set downe by S. *Bernard*, without any Crosse, by the ordinance of Pope *Flauorius*, and of *Stephen* Patriarch of Ierusalem. They continued some yeares in this habit, after which they began to multiply, as they grew rich. In the time of Pope *Eugenius* the third, and by his autoritie, they began to weare a red Crosse on their cloakes, to be knowne from others, and to shew that they haue consecrated their blood for the protection of the Holie Land, and other places of Christendome against infidels.

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This Crosse had eight points, like vnto that of the knights of S. Iohn; but Ierome Romain, a Spaniard, maintaines that it was double, such as the Hungarians did carrie in their armes. This order in the end grew so powerfull, as they did equall great kings in wealth. And whenas Hierusalem was taken by the Infidells, in the yere of our Lord God 1187; yet the Templers did still fight valiantly for the religion. Notwithstanding, in the yere of our Redemption 1211, it pleased Pope Clement the fifth to abolish this order of Templers for the foule crimes, and great offences which they said they had committed: Their possessions were distributed to diuers orders of knights, as to them of Rhodes, of S. James, of Calatraua, and Alcantara in Spaine.

¶ The order of the Teuton Knights, of the Hospitall of S. Marie in Hierusalem, otherwise called Porte-Croix, or Marianes.

About the same time, Frederick the second, at the instance of Pope Gregory the seventh, hauing conducted an armie into Syria, to aduance the progresse of the holie warre, he was the meanes to institute this order, and to install it in the Hospitall and Church of S. Marie in Hierusalem; the which was confirmed by Pope Celestin the third, vnder the rule of S. Augustin. These, with the Knights of the Temple, and S. Iohn, aspired to one end and intent, being as it were associated in one profession, differing in nothing but their blacke Crosse, which they weare vpon their cloakes, being white. Henrie Walpot was their first maister: Afterwards, they added the Rosarie, or our Ladies Psalter, to their scatchions, the which did enuiron the Crosse. Thereupon, they were called Marianes, and Porte-Croix. After the taking of Hierusalem, being retired to Ptolemaide, the Emperour Frederick transported them into Germanie, and placed them in the Prouince of Prussia, being at that time enemie to our religion, to the end they might conquer it; and make it subiect to Christianisme, the which was done by the authoritie of Gregory the ninth. In the yere of our Saluation 1279, this prouince hauing bene subdued, they were called Teutoniks and Prussians. This conquest was made vnder the conduct of Herman Salza, who first planted the ensigne of the Crosse in this prouince, the which purchased them the loue and fauour of all Christian princes. Afterwards, they had great warres against the Lituaniens, Polonians, and Tartarians. The priests, and knights of this order, weare vpon their cloakes a blacke Crosse, imbroydered with silver. Maximilian of Austria is now their great maister, who carries the armes of Austria, quartered with them of the order. And although that Prussia be now subiect to the king of Poland, yet they chuse a great maister, who with his knights enioyes the reuenues which they haue in Germanie.

¶ The order of the knights of S. Iohn of Acon, and of S. Thomas.

In imitation of the aforesaid orders, they haue instituted many others, amongst the which was that of the knights of Acon, and of S. Thomas, of whose beginning and institution although we find nothing certaine, yet we find that in the beginning they employed themselves to assist them charitably with all needfull things that came to visit the holie places: but in time they added armes in imitation of the knights of S. Iohn: for which cause they haue bene inserted among militarie orders. Ierome Romain saith, That they flourished in Spaine during the raigne of Alphonse, surnamed the Wise, and that this King bequeathed vnto him all his moueables, with a certaine summe of money. But Tostatus vpon Iesus saith, That there is scarce any memorie left of them. As for the order of S. Thomas, which marched vnder the rule of S. Augustin, it was vnited with the former by Pope Alexander the fourth.

Palestina hath also giuen vs some other orders, as that of S. Bleise, of S. Marie, and that of the Repentance of holie Martyrs. Ierome Romain affirmes, That he had seene brethren of this last order, who carried a red Crosse, and held the rule of S. Augustin.

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¶ The order of the knights of S. Sauour in Arragon.

About the yere 1118, Alphonse king of Spaine, Nauarre, Arragon, Castile, and Toledo by his wife Praca, desiring to root out the Moores of Saragossa & Arragon, and seeing how well the neighbour prouinces had preuailed by the militarie orders which they had made, he instituted the order of the knights of S. Sauour, in the towne of Mont-real, after the taking of Calatraua, promising to fauour, and be a support to those that should carrie themselves most valiantly in the war, which he pretended to make against the Infidels: which succeeded so happily, as in the yere 1120, he forced them to leaue the countries which they held, wherupon the king gaue vnto this order rich possessions.

¶ The order of the knights of Mont-Ioy in Syria, which in Castile they call of Monfue, and in Catalonia of Mongioia.

Whenas the Christian princes conquered Syria, the order of the knights of Mont-Ioy was instituted, who tooke their name of a mountaine so called neere to the citie of Ierusalem, as the Bull of their approbation, giuen by Pope Alexander the third, in the yere 1180, and kept in the records of Calatraua, doth witness. This order receiued great fauours and aduancements from Christian princes, in regard of the assistance which they had giuen them in the recouerie of the holie Land.

Ierome Romain makes mention of another order of knights, which he calls of Truxillo, hauing taken this name of the towne where they began this order, the which was enriched with many great gifts by king Alphonse, who in the yere 1233, gaue vnto them the townes of S. Croix, Zutorle, Cabime, Albate, and some others.

¶ The order of knights called Port-Glaive, or men at armes of Christ in Liouonia.

Betweene Prussia, Lituania, Russia, and Muscouie, lies the prouince of Liouonia, the potentates wherof hauing allied themselves with the Teuton knights, of whom mention hath bene made, in their imitation they made an order of knighthood, confirmed by Innocent the third, taking for their blazon two swords of a red colour, in forme of a S. Andrews crosse, the which they did sew vpon their cloakes. Their first great maister was called Vnauus, with whom they did great exploits, and conquered many places in Russia. Afterwards they ioined themselves vnto the Teutons: but there falling great quarrells betwixt them, they separated themselves againe in consideration of a good summe of money which they paid, about the yere 1348. In the end, the profession of Luther coming into this prouince, this order was quite extinct, hauing flourished three hundred fiftie and stuen yeres.

¶ The order of the knights of S. James in Spaine.

The Sepulchre of the Apostle S. James, hauing, as they write, bene discovered in Spaine, and the fame of the miracles which were done dayly in that place, spread ouer all, it caused great deuotion not onely in the people of Spaine, but in others of remote prouinces. But for that the way by reason of the rockes and barrenesse of the soile was very difficult, and that the Moores did robbe and spoile the Pilgrimes, the feare of daunger kept many from undertaking the voiage. This was the cause that made the regular Chanons of Saint Eloy, whose aboad was neere vnto Compostella, to build many lodgings vpon the way coming from France, for the lodging of Pilgrimes, and to defend them from daungers: the principall and most excellent was that which was built in the suburbs of the towne of Leon, vnder the name and title of Saint Marke, the which did purchase them such loue generally, as many kings and princes sent them

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great presents in requital of that good deed. Soone after, in imitation of the Chan- A
oins, many gentlemen of Castile desired to doe the like: and the better to effect their
desseignes, they made a stocke of all their wealth, that they might vlein in comm on.

These gentlemen then by the care and diligence of Cardinall *Isidore*, having taken
a resolution to ioin with the said Chanoinis, they propounded to set downe a course of
life, such as they desired to obserue afterwards, according to the rule of *S. Augusline*, the
which these Chanoinis followed, and they sent it to Pope *Alexander* the third, making
Peter Fernandez, of Pont Eucalate, chiefe of this Embassage, who obtained a Bull from
the Pope, dated the fift of Iulie 1175, with a rule of life which they should obserue. Their
first great Maister was this *Fernandez*, and the house of *S. Marke* at Lyon was giuen to B
these knights for their ordinarie aboad. Their badge or marke of honour, is a red Crosse,
made in forme of a sword. This is according to the opinion of *John Mariana*, in the second
booke of his historie of Spaine: but others hold this order to be more auncient, drawing
the beginning from the time of king *Alphonso* the Chast: others referre it to the year
848, whenas *D. Ramire* king of Castile, defeated sixtie thousand Moores neere vnto Cla-
uige, for that in this battaile the souldiers cryed, *God and S. James helpe vs*, whom they saw
on horsebacke, carrying a white banner charged with a red crosse. But the Bull whereon
they ground, the which was giuen to the Nunnes of the cloister of the holie Ghost in
Salamanca, is not autentick, as the said *Mariana* hath obserued: and *Francis Rados Dan-*
drada, who hath written the Chronicle of the three orders of *S. James*, Calatraua, and C
Alcantara in Spanishe, saith, that this order was instituted in the yere 1170, in the realmes
of Leon, & Galicia by *D. Fernand* king of the said countries: and that long before, there
had bene a companie or brotherhood of knights of *S. James* without any forme of reli-
gion. He saith moreover, that this order was brought into Castile by king *D. Alphonso* the
ninth, and approved in the yere 1175; so as the founders of this militarie order, are this
king *D. Fernand*, and *D. Peter Fernandez* the first great maister. *Omsius* *Ramusius* in his
Chronicle refers this beginning to the yere 1170. The statutes of this order are newly
printed by *Plantin* at Antuerpe.

¶ The order of the knights of Calatraua in Spaine.

Calatraua hauing bene taken from the Moores by king *Sancio* the third, surnamed D
the Desired, in the yere 1138; it was deliuered into the hands of the Templers, that
by their fortifications it might be made as it were a bulwarke against the Infidells: but
the Templers being aduertised that an infinit number of Moores were comming against
them, they deliuered vp the place into the kings hands, and left it, holding it too weak
to endure a siege; and there being no nobleman in the realme, that would undertake the
defence thereof, two monkes of Cisteaux making then their aboad at Toledo, one called
Raymond Filterius Abbot of Pisorius, & the other *Didacus Velezens*, both valiant, hauing
left the profession of armes; yet for the seruice of God, they resolved to enter into this
place, and to defend it with all their power: the which being imparted to king *Sancio*, he
was well satisfied, as also *John* Archbishop of Toledo, who furnished them with men and
meanes, perswading by his authoritie & intreatie both noblemen and others, to undertake
the defence of this place, with these two religious men, for the good of Christendome:
whereupon men of all conditions came to succour them; so as the town was so well forti-
fied, as the enemies durst not besiege it: this was the happie beginning of this order; for
the king gaue this place in recompence to these two men, and to their companions, in the
name of the Virgin *Mary*, patronesse of the order of Cisteaux. The Abbot gaue to his
companions the habit & rule of Cisteaux. The Blazon of this order was first a red crosse,
and two shakles vnder it, wherto in time were added 4 flowers de Lyce by *Benet* 13. *Alex-*
ander 3, in the yere 1164, approved this institution by his Bull, and their first great maister
was called *Garsia*. When these knights are in any assemblie they weare a white robe, and F
on it, as also on their breeches, a red crosse, as hath bin said. The Pope in the yere 1306 gaue
them leave to marrie once, but they might not take a second wife, for in old time they
were bound to liue like religious men in perpetuall chastitie; so as you may see that the
first institutors of this order, were *Sancio* king of Castile, & *Raymond* Abbot of Elicere.

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¶ The order of the Gens d'armes of Iesus Christ, instituted by S. Do-
minick, against the Albigois.

THE counties of Tolousa and Lumbardie being in a manner all infected with the
opinion of the Albigois, *S. Dominick* preached against them, where he profited in
such sort, as they say he converted one hundred thousand persons, chusing certaine de-
vout men to root out them by the material sword, that would not beleue his spirituall
doctrine: To these he ordained a certaine rule to liue by, more spirituall than the com-
mon sort of secular men, but not so strictly as Monkes. They were called in those times
the brethren of the warfare of *S. Dominick*.

The Albigois being rooted out, they which had dedicated themselves to that end, con-
tinued this course of life vnto their death, and their wiues suruiuing them, they liued con-
tinently, and the men did the like if they furnished their wiues. Some time afterwards,
people, married or not married, embraced this order, and in the end, they were called the
brethren or sisters of the repentance of *S. Dominick*. Innocent the sixt approved their
rule, in the yere 1360.

¶ The order of the Knights of Alcantara, in the kingdome of Lyon.

C Omsius *Ferdinand*, a knight, and great lord among them of Lyon, vnder the raigne
of *Ferdinand* king of that realme, and of Galicia, instituted this order against the
Moores; which in the beginning had the name of *S. Iulian* of Pirario, for that the first
house they had, was in a bourough of that name. The king declared him selfe protector
of this order, by his letters patents, in the yere 1176; and Pope *Alexander* the third ap-
proved it; and, in the yere 1183, Pope *Lucius* the third exempted it from the iurisdic-
tion of the Diocefains. Their armes were a greene Pear tree in a field Or, vntill that *Al-*
phonso the eighth gaue vnto the knights of this order, Alcantara, a place situated vpon
the banks of the riuer of Tagus, (remarkable for the artificiall structure of the bridge) by
the incorporation which he made with them of the order of Calatraua, to whom this
place had bene first giuen: but by reasons of State, it was left vnto these last; yet vpon
condition, that they should be subiect vnto the other, in signe whereof, by the ordinance
of their great Maister, were added two shakles, which were in the others device; and
they were afterwards called knights of Alcantara. Finally, in the yere 1411, the knights
of this order obtained of Pope *Benet* the thirteenth, who called himselfe Pope in Spain,
to carrie vpon their brest, towards the left side, a greene crosse made like a lillie. They
liue vnder the rule of *S. Bennet*, and promise in their profession, obedience to their Supe-
riors, conjugall chastitie, and to liue as holie as they can all the daies of their liues. Pope
Adrian the sixt did afterwards, in fauour of *Charles* the fift, who had bene his scholler, an-
nex these three orders of *S. James*, Calatraua, and Alcantara, to the crowne of Castile,
and Lyon forever.

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¶ The order of the knights of the glorious Virgin Marie in Italie.

I N the yere 1233, *Bartholomew* of Viceney, of the order of the Preaching Friars, was
the Author of this knight, the which he instituted to purchase a peace in the townes of
Italie, and to root out all discord and diuision. Pope *Vrbain* the fourth, in the yere 1262,
approved it. Their habit was a white robe, and a russet cloake, and they carried for their
deuice a purple Crosse in a field Argent, with certaine starres ouer it. Their dutie was to
F take widowes and orphans into their protection, and to procure peace and concord a-
mong others. They were called the joyfull brethren, for that they liued quietly and con-
tently in their houses, with their wiues and children, as *Sigismus* and others reports.

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¶ The order of the Knights of Montese, in the realme of Valencia.

The knights of Montese were so called of the chiefe place of their aboad, having been instituted at the first time that the Templers were suppressed; so as all the possessions which they held in the realme of Valencia, were given to them of Montese, vpon condition, to defende and keepe the frontiers of Valencia against the Moores. Their order was approved by *Innocent* the thirteenth, and *Martin* the fift. They ware a white habit, and vpon their breast a red Crosse.

¶ The order of the Knights of Iesus Christ in Portugal.

Denis the first king of Portugal, nephew to *Alphonso* the tenth, king of Castile and Lyon, instituted this order, commonly called of Portugal, or of Christ. He decreed, that their Blazons should be a blacke robe, and a blacke Crosse cut vpon one of white. Pope *John* the two and twentieth, in the yeare of our Redemption 1321, prescribed them the rule of *S. Benet*. Their dutie was to make warre against the Moores which did inhabit Betica. By their vertue, the Portugals empire hath extended it selfe farre into the East, into Africke, Brasil, and other parts of the West.

¶ The order of the Knights of la Banca, and la Scama in Spaine, and of la Calza at Venice.

In the yeare of our Lord God 1332, *Alphonso* the eleventh, king of Castile, before he came to the crowne instituted the order of the Knights of the Band, in the towne of *Victoria*, so called, for that vpon the day of their creation by the king, as great Maister, he hung about them a red Band foure fingers broad, baudricke wide, from the top of the right shoulder vnder the left arme. The children of noble men, except the eldest, were admitted into this order, having serued at the least ten yeares in the warre. It was sometimes much esteemed, but in the end, to shew the inconstancie and alteration of humane things, it is decayed. As for that of la Scama, *John* the second, king of Castile, was the Author, and it was much honoured during his raigne, by the report of *Ierome Romain*, who saith, That he could neuer truly vnderstand what la Scama was, norwithstanding any search which he had made.

In imitation of the Knights of the Band, the Venetians instituted at the same time them of la Calza, in a manner with the same lawes. No man might be receiued by the Duke, or Senat, unless he were of a noble extraction. This order was renewed, in the yeare of our Salvation 1562; and was fauoured with new priuiledges. *Andrew Etten*, excellent in an Anatomie and physicke, and well studied in all sciences, doth not find that they had any other armes, but a collar of Gold, at which did hang the image of *S. Marke*, or a winged Lyon, with this Motto, *Pax tibi Marce*, and this he speaks but by conjecture, grounding it, for that the Duke and Senat of Venice, desiring to giue some worthe recompence to many great personages among them, which had bound the common weale by some notable seruices, they made them Knights, and gaue them this collar of Gold, with this device.

¶ The orders of the Knights Auesiens, commonly called of Auis, in Portugal.

The Christians being maisters of the towne of Eбора, famous in Portugal for the order, and aboad of their kings. King *Alphonso* finding that both for the situation and strength it was fit to make warre against the Moores, he made it the chiefe aboad of the Knights which in the realme of Castile are called of Calatraua, and in Portugal of Auis, who

A who in the beginning were called Eboriaces, of the name of Eбора, a towne which some hold had beene giuen them by *Ferdinand Monteyro*, their first great maister, in the honour of the virgin *Mary*, patronesse of the order of Cisteaux, to the end that by their continuall incursions vpon the Barbarians, they should force them in the end to leaue the countrie.

The third great maister, who was called *Alphonso Auenfis*, having conquered the castle of Auisin; he gaue it to the companie which he transported thither, to the end they might be neerer to their enemies, and annoy them more, since which time they haue retained the name of this castle. This order was confirmed by Pope *Innocent* the third, in the yeare 1204. Finally, *Roderigo Garzia* the eight, great maister of Calatraua, hauing enriched these knights Auisins with many great reuenues, they submitted themselves to the lawes and reformations of this order, vnder the government whereof they continued vnto the time of *John* their great maister, who was bafe sonne to *Peter* the eight, king of Portugall: for this king at the instance (as it is credible) of his sonne, diuided this order of the Auefisins from that of Calatraua, ordaining that they should carrie in their Blazons a greene crosse vpon a long stocke, hauing taken away the Peare tree to distinguish them from the knights of Alcantara; yet before they carried a red crosse like the knights of Alcantara, as may be seene in the auncient seale of the order, where, at the foot of the crosse (as *Francis Radossius* saith) were two little birds. They follow the rule of Cisteaux: but howsoever, *Radossius* confounds these two orders of Auefisins and Calatraua; for that in tract of time they are made but one: whereas contrariwise, *Volateranus* is deceived, who ioines them with the knights of Alcantara, as *Ierome Romain*, and *Consalme Argotes* of Melina in the first Booke, chap. thirrie and two, of the nobilitie of Spaine haue obserued.

¶ The order of the knights of the round Table.

They say, that *Arthur* king of England hauing chosen foure and twentie of the most warlike gentlemen he could find, and best experienced in armes, he made them knights, and as being equall in vertue, he loued them equally: and to take away all subiect of enuie, meaning to fauour one as much as another, he caused a round table to be made, whereas they did commonly eat, there being no difference of places; so as no man could say, he was first or last, nor more or lesse honoured than his companion: whereupon they were called knights of the round table. The common people of England beleeue that this table is kept in the Castle of Winfor, and that the names of those that were of this knighthood are grauen thereon. Maister *Camden* holds this institution to be of a latter time, and refers it to a custome which they had to make tourneys, and to exercise themselves in armes, for to the end the first or last places should giue no occasion of quarrell to great men which did assitt, they vsed round tables, where they did sit indifferently, not obseruing who was first or last.

¶ The Order of the knights of the Garter in England.

Edward the third, king of England, instituted this order of the garter, in the yere 1350, to purge the supition which some had of the countesse of Salisburie, whom he loued honorably, hauing taken vp a blew garter which fell from her in dauncing, and he added for his motto, *Honny soit qui mal y pense*, for that the gentlemen which were present began to laugh, saying, that he would make that garter honour them that should wear it; the which happened by the institution of this order of knights, to whom he gaue the name. Others say that this order took the name of a band or garter which *Edward* the third gaue vnto his knights for a perpetuall memorie of the victorie which he had gotten at Poitiers against the French king. They wear this band or garter vnder the left knee, the which is fastned with a buckle, in signe of the loue and concord which should be in this societie, whereon was grauen his motto: vpon their cloakes they wear a *S. Georges*

George croffe in a scutchion. The great collar of their order which they vse to wear vpon the day of their creation, and of all other festiual daies, is nothing but the garter doubled many times together, with the which are intermixt white and red roses, whereat doth hang the image of **S. George**, whom he would haue their patron, in whose honour he had built a stately Church in the castle of Winfor. Vpon ordinarie daies these knights wear a blew ribon about their necks, with the image of **S. George** hanging thereon. Others referre the beginning of this order to **Richard** the first, and say, that **Edward** did but renew it; but this is not certaine. The solemnities of this order are celebrated yearly vpon **S. George**, the king being head and president.

¶ The order of the knights of the Bath in England.

Nothing certaine of these knights, but that **Henry** the fourth, king of England, vpon the day of his coronation in the towre of London, created six and fourety knights, knights having watched the night before and bathed themselves, giving them a new garter, with long laces hanging downe to the ground, and a furred mantle the which was fastened vpon their left shoulder with a double cord of white silk.

In former times two of the nobilitie, who had not receiued knighthood, were chosen to be admitted into this order, with much ceremonie. These knights were made vpon the day of their coronation, or at the marriage of kings and queenes, or whenas any of their children were inuested in some duchie or earldome: for the day before, they were attired in gray gowes, almost like Hermites, with a hood, hauing linnen caps, and they were booted, in this equipage they heard Masse deuoutly: night being come, they supped all together, euery one hauing two esquires, and a footman to attend him. After supper they retired themselves to their chambet, whereas euery one had his bed prepared with red curtaines, whereon were set the armes of their houses, and neere vnto euery one was a bathing vessel covered with sheets, where hauing recommended themselves to God, they bathed, to put them in mind, that they should for euer afterwards keepe their bodies and mindes chaste. The next day early in the morning they were saluted by many military instruments, and they attired themselves as the day before. Then the constable of England and a marshall, and others deputed by the king, came vnto them, and calling them in order, by their names, they propounded vnto them the oath which they should take, which was, To serue God about all, to defend the church, to honour the king, and defend his right, to take into their protection, widowes, virgins, and orphans, and to maintaine them with all their power. Hauing sworne to these articles, they were conducted to morning prayer, the kings musitians and heralds going before them. Service being ended, they were carried backe vnto their chambers, whereas they disrobed themselves, and wore a skie coloured mantle of velvet or satin, to shew that their martiall heat should be all celestially, and they wore a white hat with white feathers, and gloves which they fastned to their mantle with a little white string: then they went to horsebacke, their saddles being of blacke leather mixt with white, and a white croffe fastened vpon the horses forehead. Their footmen marched before them, carrying their swords, and spurs hanging thereon all gilt, and their esquires were on horsebacke of either side: and in this pompe, they came before the king, the trumpets sounding before them. Being come after this manner into his presence, they were conducted by two auncient knights, then their footmen gaue their swords with their hangers to the lord chamberlaie, who presented them to the king with great reuerence to gird the new knights, the which he did: then he commaunded the auncient knights to put on their spurs; and there were wont in old time (the ceremonie being ended) to kisse their knees, wishing them all happiness.

These new knights being thus made, they were accustomed in old time to couer the king with a mantle, and to sing there altogether being set of one side. The houre of Euen long being come, they went vnto the chappell, and there offered their swords vpon the altar, the

A which they redeemed for a certaine summe of mony; returning, the kings maister-cooke met them, and presenting his knife vnto them, threatened to cut off their spurs ignominiously, if they did not shew themselves faithfull and good souldiers. Vpon the day of the kings coronation, they did accompanie him in pompe in their ranks, wearing their swords and spurs, with their blew mantles, fastened before with a ribon of white silke, tied like a Croffe, hauing a hood hanging vpon the left shoulder. Thus much Maister **Canden** sets downe particularly touching these knights. The Blazon of this order, is three crownes Or, in a circle of gold, with this deuce, *Tris in unum*, hanging at a carnation ribon.

¶ The order of the Knights of the Starre in France.

Iohn of Valois, the French king, in the moneth of October, in the yere of our Lord God 1352, instituted an order of Knights, in remembrance of the Starre which conducted the Kings of the East to Berthelem, to worship the Sauour of the world newly borne, who were called the brethren of our Ladie of **S. Andoen**, for that that the place of their residence was so called, which was a league from Paris, and was in former times called the palace of Cheley, and was given them with all the dependances. In the beginning, they did not admit any into this order but the greatest of the realme. Their Blazon was a Starre, hanging at a collar of gold, or fastened to the hood of their robe, or vpon some other apparent place, with this deuce, *Monstrant regibus astra viam*. But whenas many base and vnworthie persons had crept into this societie vpon false suggestions, it soone lost her beautie; so as **Charles** the sonne of **Iohn**, ordained, That his guards should weare the ensignes to make it more contemptible. At this day, the archers of the watch of the citie of Paris, haue a Starre vpon their callockes.

¶ The order of the Annonciado in Sauoy.

Amedee the sixt, Earle of Sauoy, hauing instituted this order, he made it famous by the great and rich reuenues wherewith he endowed it. He would haue this order composed of foure thin plates of gold, fastened to little chaines of gold, being tied one vnto another with little knots, which they call the snares of loue, and on either of the plates was grauen these foure letters, *F. E. R. T.* The image of the Virgin **Marie**, and the historie of the Anunciation hanging in the middle, of which this order tooke the name. As for the foure letters, they signified, *Fortitudo eius Rhodum tenuit*, the which was spoken in honour of **Amedee**, who as the Annales of Sauoy say, tooke this towne from the Turkes, and conquered it to Iesus Christ, or rather defended it against their forces: so as after that time, the Knights of Rhodes tooke the armes of Sauoy, the which were quartered with them of the dukes of Saxonie, for that the first princes of this duchie are descended from that house, the which they added to the Croffe Argent of their order, in a field Gules, that is to say, whereas the Island of Rhodes was given them by the Emperour of Constantinople: And this deuice, *F. E. R. T.* remained to **Amedee**, and his successors, in remembrance of his valour. The ceremonies of this order are celebrated yearly vpon the day of the Anunciation of the blessed Virgin **Marie**, and those were made Knights whom the prince did chuse. As for Count **Amedee**, he was not content to institute this order, but he would be also himselfe enrolled with foureteen of the chiefe noblemen of his countrey, with the which he made fittene, in honour of the fittene mysteries of the holie Virgin.

¶ The order of the Knights of the Golden Fleece, in the houses of Bourgondie, and Austria.

Philip, furnished the Good Duke of Bourgondie, for the loue he bare to nobilitie, in the moneth of Iauarie, in the yere of our Lord God 1430, erected this order vpon the

the day of his marriage with *Elizabeth*, daughter to *Iohn* king of Portugal, to the glorie A of *God*, and of his holie mother, and of *S. Andrew* the Apostle; and the more to stir vp their hearts to vertue, and to the aduancement of the holie faith: He gaue to this order, the title of the Golden Fleece, making an allusion to *Gedeons* fleece which was found in the aire, which was full of dew on the one side, and drie on the other, as we may see in the tapestries of this time, which are hung vp at the feast of *S. Andrew*, a day dedicated to the solemnities of this order. It is true, that some say these Knights had their beginning from the *Triebain* Legion: but that is too obscure to ground any good foundation. Duke *Philip* having erected this order, he declared himselfe great Maister, and gaue vn- to these new Knights, a robe of scarlet, the which his sonne *Charles* the Hardie changed into silke, at a Chapter held at Valenciennes, and a collar of gold, where was interlaced anyron, which seemed to strike fire out of a flint, the Embleme of his deceased father; at the end of which collar hung the Golden Fleece, they being bound to restore it againe to the order when they died, to be giuen to them that should deserue it. *Paradis*, in his Symboles, interprets the Blazon after this manner, to the yron, he giues this deuice, *Ante ferit quam flamma misceat*: And to the fleece, *Pretium non uile laboris*. The first dignities of this institution, are the Chancellor, the Treasurer, the King at armes, and Register, who judge without appeale of all controuersies that fall out among them, and of crimes, if there happen any. *Philip*, in the beginning, made but sixe and twentie, but three years after, he added six, so as they were one and thirtie. Afterwards, *Charles* the fifth by reason of many prouinces where he commaunded, augmented the number to one and fiftie: and since, in a Chapter held at Gant, by the authoritie of *Gregorie* the thirteenth, it was granted to *Philip* the second, king of Spaine, and confirmed since to *Philip* the third, by *Pope Clement* the eighth, that they might create Knights out of Chapter when they list. These Knights must bee of such houses as in Spaine they doe call *Grandes*.

Richard of *Vuassebourg*, in his *Antiquities* of *Belgia*, makes mention of the auncient Knights of the Swan, instituted by one *Sulinius Brabon*, of whom (as some hold opinion) *Brabant* took the name; giuing them this bird for an Hieroglifike, of the loue and concord he would haue among them.

¶ The order of the Knights of the Porcupine, in the house of Orleans.

Charles, Duke of Orleans, in imitation of *Philip* Duke of Bourgondie, erected the order of the Knights of the Porcupine, carrying vpon their baudricks or belts, the figure of this beast, with this Symbole, *Cominus & Eminus*, as *Paulus Iouinus* saith. No man was inrolled into this companie, vnlesse he were of a verie noble extraction, and of great perfection in armes. Afterwards, *Lewis* the twelfth, the French king, duke of Orleans, and Earle of *Blois*, as his heire, took the deuice of a Porcupine crowned, with this inscription, *Plus Ausi Tristes*. He also caused that figure to be grauen vpon his coyne, the which, with that of the Wolfe, were the auncient armes of the Earles of *Blois*. *Charles* took this for his deuice, for that the Porcupin defends himselfe neere and far off against doeges, casting forth his prickles like arrows; and to shew that he was resolute against all the crosses of fortune, and alwaies ready to defend himselfe against any that should wrong him, he gaue for a blazon to the knights.

¶ The order of the Knights of the Thistle, of the Virgin Marie, in the house of Bourbon.

Lewis the second, Duke of Bourbon, surnamed the Good, came to *Peter* the first, who was slaine at the battaile of *Poictiers*, which king *Iohn* lost against the enemies. Having serued king *Charles* the fifth, and *Charles* the sixth, against that nation, and being returned from *Africa*, whither he had conducted an armie against the Infidells, whenas by the factions of the houses of Orleans and Bourgondie, the realme seemed to be in a man-

ner ruined; the Bourgondian hauing instituted the order of the golden Fleece, and the duke of Orleans, that of the Porcupin: he erected the order of the knights of the Thistle of the Virgin, the better to countenance his authoritie and power, which he imploied wholly to assist and protect *Charles* duke of Orleans, *Philip* Earle of *Eureux*, and *Iohn* Earle of *Angouleme*, pupils to *Lewis* duke of Orleans his nephew, against the Bourgondian, who had miserably slaine him. The colour of this order was of gold, wouen with flowers de *Luces*, with the which were interlaced the leaues of thistles by equal distances, at which did hang a crosse, and about it this deuise, *Esperance*. This prince honoured that gentlemen with this order, which had done some notable seruice to the house of Bourbon, and he declared himselfe great maister. In signe whereof, he added the collar vn- to his armes, which was all pouldered with flower de *Luces* in a field Argent, and Gules on a scutcheon Azure, with this inscription *Esperance*. As for this Embleme composed of lillies and thistles, duke *Lewis* would thereby signifie his constancie against all crosses that might happen, and that he did hope for better fortune: the thistle by his pricking leaues, signifying affliction; and the lillie whose leaues are alwaies Greene, hope, whereof it hath bene cuer the Hierogliphicke among the ancients.

¶ The order of the knights of *S. Andrew*, of the Thistle, and of the Rue, in the realme of Scotland.

Henry king of Scotland, being ready to giue battaile to *Athelstan* king of the English, there appeared vnto him in the firmament a bright shining crosse, in forme like vnto that whereon *S. Andrew* died a Martyr for the faith of Christ: the which he hauing taken for a good signe, he charged his enemy, vanquished him, and cut in a manner all his armie in peeces. In memorie of which victorie, the king would that this crosse should be grauen vpon his armes, and painted in the ensignes which they vsed in their armies, the which the kings of Scotland obserue to this day. Hence the order of the knights of *S. Andrew* (famous in that realme) tooke his beginning, being comonly called the knights of the Thistle. The kings armes and coine are enuironed with the collar of this order, being full of thistles, with this motto, *Nemo me impune lacessit*: for that no man can handle a thistle, but he shall prick himselfe. This collar is made of gold with many knots, in the which are grafted the flowers of thistles, whereat doth hang the image of *S. Andrew* holding before him the crosse of his Martyrdome. The armes enuironed with the collar, are a Lyon Gules, the auncient and first Blazon of king *Fergus*, in a mantle Azure, fringed at the borders with two lines red, and two ranks of lillies one opposite to another vpon a fillet of gold, which *Charlemaigne* ioined to those armes, in testimonie of the alliance which he had treated with king *Achius*, and the Scottish men, as they beare it at this day, for that if the Lyon be the armes of that realme, the lillie is of France, whereof this Emperor was king, who not content therewith, the better to confirme the league and friendship which he had wome, he added to the circle of the crowne of Scotland foure lillies of gold, with foure crosses of the same equalitie distant one from another; yet the lillies were somewhat more eleuated, to the end that all the world might know that this nation did at that time excell in the obseruation of Christian religion and integritie of faith. Some referre the institution of these knights to *Charles* the seuenth, the French king, who renewed the ancient league with them of Scotland; and that in recompence of the succours which they had giuen him in his most desperate affaires, he increased their armes with those of France: but the first opinion is more certaine.

Among the Scottish men, hath also flourished the order of the knights of the Rue: their mark was a collar made of two branches of rue or of thistle, whereon did hang the Image of *S. Andrew* with his crosse: but there is nothing found certaine of their beginning.

the day of his marriage with *Elizabeth*, daughter to *John* king of Portugal, to the glorie A
of *God*, and of his holie mother, and of *S. Andrew* the Apostle, and the more to fir vp
their hearts to vertue, and to the aduancement of the holie faith: He gaue to this or-
der, the title of the Golden Fleece, making an allusion to *Gedeons* fleece which was found
in the aire, which was full of dew on the one side, and drie on the other, as we may see in
the tapestries of this time, which are hung vp at the feast of *S. Andrew*, a day dedicated to
the solemnities of this order: It is true, that some say these Knights had their beginning
from the *Theban Legion*: but that is too obscure to ground any good foundation.
Duke *Philip* having erected this order, he declared himselfe great Maister, and gaue vn-
to these new Knights, a robe of scarlet, the which his sonne *Charles* the Hardie changed B
into silke, at a Chapter held at Valenciennes, and a collar of gold, where was interlaced
anyron, which seemed to strike fire out of a flint, the Embleme of his deceased father;
at the end of which collar hung the Golden Fleece, they being bound to restore it a-
gaine to the order when they died, to be giuen to them that should deserve it. *Paradin*, in
his Symboles, interprets the Blazon after this manner, to the yron, he giues this deuise,
Ante ferit quam flamma misceat: And to the fleece, *Pretium non uile laboris*. The first dig-
nities of this institution, are the Chancellor, the Treasurer, the King at armes, and Regi-
ster, who judge without appeal of all controuersies that fall out among them, and of
crimes, if there happen any. *Philip*, in the beginning, made but siue and twentie, but
three yeares after, he added six, so as they were one and thirtie. Afterwards, *Charles* the C
fift, by reason of many provinces where he commaunded, augmented the number to one
and fiftie: and since, in a Chapter held at Gant, by the authoritie of *Gregorie* the thir-
teenth, it was graunted to *Philip* the second, king of Spaine, and confirmed since to *Phi-*
lip the third, by *Pope Clement* the eighth, that they might create Knights out of Chapter
when they list. These Knights must bee of such houses as in Spaine they doe call
Grandes.

Richard of *Vuassebourg*, in his Antiquities of Belgia, makes mention of the auncient
Knights of the Swan, instituted by one *Salinus* *Brabon*, of whom (as some hold opinion)
Brabant took the name; giuing them this bird for an Hieroglifike, of the loue and con-
cord he would haue among them.

¶ The order of the Knights of the Porcupine, in the house of Orleans.

Charles, Duke of Orleans, in imitation of *Philip* Duke of Bourgondie, erected the or-
der of the Knights of the Porcupine, carrying vpon their baudricks or belts, the fi-
gure of this beast, with this Symbole, *Cominus & Eminus*, as *Paulus Iouinus* saith. No man
was inrolled into this companie, vnlesse he were of a verie noble extraction, and of great
perfection in armes. Afterwards, *Lewis* the twelfth, the French king, duke of Orleans,
and Earle of Bloys, as his heire, tooke the deuise of a Porcupine crowned, with this in-
scription, *Plus Aus Trias*. He also caused that figure to be grauen vpon his coyne, the
which, with that of the Wolfe, were the auncient armes of the Earles of Bloys. *Charles*
tooke this for his deuise, for that the Porcupin defends himselfe neere and far off against
dogges, darting forth his prickles like arrows; and to shew that he was resolute against all
the crosses of fortune, and alwaies ready to defend himselfe against any that should wrong
him, he gaue it for a blazon to the knights.

¶ The order of the Knights of the Thistle, of the Virgin Marie, in
the house of Bourbon.

Lewis the second, Duke of Bourbon, furnished the Good, some to *Peter* the first, who
was slaine at the battaile of Poitiers, which king *John* lost against the enemies. Ha-
ving serued king *Charles* the fift, and *Charles* the sixt, against that nation, and being return-
ed from Affricke, whither he had conducted an armie against the Infidells, whenas by
the factions of the houses of Orleans and Bourgondie, the realme seemed to be in a man-
ner

ner ruined; the Bourgondian having infiltrated the order of the golden Fleece, and the
duke of Orleans, that of the Porcupin: he erected the order of the knights of the Thistle
of the Virgin, the better to countenance his authoritie and power, which he imploied
wholy to assist and protect *Charles* duke of Orleans, *Philip* Earle of Eureux, and *John*
Earle of Angouleme, pupils to *Lewis* duke of Orleans his nephew, against the Bourgondian,
who had miserably slaine him. The colour of this order was of gold, wouen with
flowers de Lucies, with the which were interlaced the leaues of thistles by equal distan-
ces, at which did hang a crosse, and about it this deuise, *Espérance*. This prince honoured
those gentlemen with this order, which had done some notable seruice to the house of
Bourbon, and he declared himselfe great maister. In signe whereof, he added the collar vn-
to his armes, which was all powdered with flower de Lucies in a field Argent, and Gules
on a scutcheon Azure, with this inscription *Espérance*. As for this Embleme composed of
lillies and thistles, duke *Lewis* would thereby signifie his constancie against all crosses that
might happen, and that he did hope for better fortune: the thistle by his pricking leaues,
signifying affliction; and the lillie whose leaues are alwaies greene, hope, whereof it hath
beene cuer the Hieroglyphicke among the ancients.

¶ The order of the knights of S. Andrew, of the Thistle, and of the
Rue, in the realme of Scotland.

Hyngus king of Scotland, being ready to giue battaile to *Athelstan* king of the En-
glishe, there appeared vnto him in the firmament a bright shining crosse, in forme like
vnto that whereon *S. Andrew* died a Martyr for the faith of Christ: the which he hauing
taken for a good signe, he charged his enemy, vanquished him, and cut in a manner all
his armie in peeces. In memorie of which victorie, the king would that this crosse should
be grauen vpon his armes, and painted in the ensignes which they vsed in their armies,
the which the kings of Scotland obserue to this day. Hence the order of the knights of
S. Andrew (famous in that realme) took his beginning, being commonly called the knights
of the Thistle. The kings armes and coine are enuironed with the collar of this order, be-
ing full of thistles, with this motto, *Nemo me impune lacessit*: for that no man can handle
a thistle, but he shall pricke himselfe. This collar is made of gold with many knots, in the
which are grafted the flowers of thistles, whereat doth hang the image of *S. Andrew* hold-
ing before him the crosse of his Martyrdom. The armes enuironed with the collar, are
a Lyon Gules, the auncient first Blazon of king *Fergus*, in a mantle Azure, fringed at
the borders with two lines red, and two ranks of lillies one opposite to another vpon
a fillet of gold, which *Charlemaigne* ioined to those armes, in testimonie of the allyance
which he had created with king *Aethius*, and the Scottishe men, as they beare it at this day,
for that if the Lyon be the armes of that realme, the lillie is of France, whereof this Em-
peror was king, who not content therewith, the better to confirme the league and friend-
ship which he had sworne, he added to the circle of the crowne of Scotland foure lillies
of gold, with foure crosses of the same equalitie distant one from another; yet the lillies
were somewhat more eleuated, to the end that all the world might know that this na-
tion did at that time excell in the obseruation of Christian religion and integritie of faith.
Some referre the institution of these knights to *Charles* the fueneth, the French king, who
renewed the ancient league with them of Scotland; and that in recompence of the suc-
cours which they had giuen him in his most desperate affaires, he increased their armes
with those of France: but the first opinion is more certaine.

Among the Scottishe men, hath also flourished the order of the knights of the Rue:
their marke was a collar made of two branches of rue or of thistle, whereon did hang
the Image of *S. Andrew* with his crosse: but there is nothing found certaine of their be-
ginning.

¶ The

A ¶ The order of the knights of S. Marie, or of the Elephant.

IN Denmarke hath flourished the order, which they say had beene instituted by the Father of *Christiane*, king of that realme, their blazon is a collar pouldred with elephants, having their towers and castles vpon their backs, with spures interlaced, hanging hanging at it, the image of the Virgin *Marie*, enuironed with Sunne beames, and to it is joined a litte medal of gold, whereon are grauen three nailes, representing those wherewith our Saviour was fastened to the crosse. The armes of these kings which are three Lyons Vaine in a field Or, pouldred with reares of blood, or the hearts of men, are enuironed with this collar.

The kings of Denmarke haue giuen the title of Elephant to this knighthood, and haue adorned their armes, for that these beasts seeme to approach neerest vnto the nature of man, and to shine in a manner in all vertues, as militarie force, prouidence, religion, pietie, and royall clemencie; to the end that they which should be honoured with this order, should labour as much to exceed those beasts in the perfection of these vertues, as the nature of man is more excellent than theirs.

C ¶ The order of the knights of Cyprus.

The house of *Lusignan*, which hath furnished Christendome with so many kings and princes, especially *Ierusalem*, *Armenia*, and *Cyprus*, gaue beginning to this order, but the certaine time is not knowne. The ensignes was a collar made of a cord of gold interlaced with S, in great characters, and beneath it, *Pour loyaute maintenir*, to teach them that were of this order, that they should neuer loose any occasion to shew themselves generouse and valiant, carrying the sword to that end, and that they should maintaine concord and friendship among themselves for the defence of their countrie, the letter S signifyng silence, among the auncient Romans. The armes of the house of *Lusignan* are compassed about with this collar.

¶ The order of the knights of the Dove, and of the Reason in Castile.

Iohn the first, king of Castile, to encourage his courtiers and gentlemen to vndertake something worthe of the rapke which they held, inuented this order in the year 1390, their Blazon was the figure of a Dove, enuironed with Sunne beames, the which did hang vpon a collar of gold, which collar (being at Segobia, whenas they did celebrate the feast of *Saint Iames*) he distributed many of them in the Cathedrall Church, taking them away from the Altar with great solemnitie, and giuing them vnto those which he would make of that order, with a booke of the constitutions which he desired should be obserued.

This king instituted another order which he called of the Reason, lesse noble than the first, to the which he admitted gentlemen of meaner qualitie, but yet such as carried themselves valiantly in militaie exercises.

F ¶ The order of the Dragon among the Germanes and Hungarians, of the *Tusin* in Bohemia, and of the Discipline in Austria.

The Emperor *Sygismond* did shew so great zeale to the aduancement of Christian religion, as he not only gaue many battailes to the Turkes, and wone great victories, but

A But also by this meanes there were two generall Councils held; the one at Constance; the other at Basle, for the rooting out of heresies and schismes, which at that time did much afflict Christendome, as he thought, especially in Bohemia and Hungarie. And to make shew of this his deuotion, he erected the Militarie order of the Dragon, so called for that the Knights carried for their deuice, a Dragon cast downe headlong, to witnesse that by this meanes schisme and heresie (the deuouring Dragons of religion) had beene vanquished and supplanted.

Ierome Romain saith, That in the time of king *John*, and of the Emperours *Sigismond* and *Albert*, there were three famous orders in Germanie, and that one called *Moses Dida-* **B** *co*, of Valero, a Spaniard, for his force and valour obtained all three, that is to say, that of the Dragon, of *Albert*, as King of Hungarie, that of the *Tusin*, as King of Bohemia; and the collar of the order of the Discipline, enrich with a white Eagle (which are the armes of the Kings of Poland, in a field Gules) as Duke of Austria. In the Historie of Hungarie, mention is made of those Hungarian Knights, whose badge was a greene Crosse set vpon a cloake of scarlet. *Ierome Megyserus*, Historiographer to the Archduke of Austria, in the treatie which he hath made of the three kinds of Knights, saith, That this order was instituted two hundred yeares since in Hungarie, to oppose them against the Turkes, who sought to invade it.

C ¶ Militarie orders in the realme of Suetland.

The care which the Kings and Princes of the Gothes had in former times to eternize the honour and glorie which they had gotten by armes, is obserued in their armes, ensignes, blazons, and targets, which they haue left grauen in many places of South Flanders, in the stately Port of Angoa, a towne, whereas the kings of Suetland held their consultations both of peace, and warre. There are also to be seene vpon rocks grauen by Alphabetical order, the auncient armes of the worthiest men which haue liued among them. These Kings had in old time for their deuice, two Virgins crowned, attired in cloth of gold, and embracing one another mutually in a greene forest, as glorying at the faire nymphs and goddesses which frequented that prouince: yet after some ages, the Princes of Suetland tooke for their armes three Crownes in a field Azure, by reason of the great extent of their dominion, their worthie expeditions in warre, and the abundance of mettalls which are found in those countries. Being conuerted to the faith, they instituted Militarie orders in imitation of other Christian Princes, whereof the one had for blazon, a collar of Gold made of many Cherubins, and Seraphins; fastened one vnto another, and intermixed with Patriarchall Croffes, at the which did hang the image of our Saviour.

E ¶ The order of the Knights of the Sword and Baudricke in Suetland.

There was another order in Suetland, called *Porte-Espees*, or *Carrie-swords*, for that their collar was made of swords of gold, joyning together with a belt or baudricke, the which did seeme to shooke one against another with their bloudie points, as a Symbole of iustice and armes, the two pillars of an Estare. Their blazon was a shield of gold, which had a reddish Bosse, whereon was painted a yellow Lyon rampant, and about it three royall Crownes, with as many red Bells: vpon this shield was a Helmet, with a mural Crowne Argent, covered with a greene feather, out of the which came two en- **F** signes Argent, whereon were painted two red Cockes: but since this countie changed their religion, this order hath beene wholly extinct.

¶ The order of the Knights of the Eare of Corne in Britanie.

Rancho, first of that name, Duke of Britanie, sonne to John the first, and grandchild to John the fourth, surnamed the Conquerour, who first transported this Duchie to the house of Montfort, descended from that great Euerard of Montmorency, in the year 1450, instituted the order of the Eare of Corne, as well to honour the memorie of his grandfather, as to raise the Nobilitie. He gaue to them which he admitted a collar of gold made of Eares of Corne, and tied together with loue knots, being in a manner like to *Corne*. At this collar did hang by two little chaines, an Ermine vpon a greene *hull* with this deuise of John the Conquerour, *Amaire*: a symbole of a pure and generous soule. This beast, as *Plinie* writes, doth so delight in cleanness, as if he be pursued by huntmen, seeking to haue himselfe in his clapper, if he finds the entry foule and beastly, he had rather be taken, than to enter and defile himselfe. *Anne*, daughter to Francis the second king of Britanie, and to *Marguerite* of Foix, daughter to *Gaston* of Foix, and to *Ellier* Queene of Nauarre, tooke in a manner the like deuise, which was, *Plusloft mourir*, as you may see in the castle of Bloise. This order of the knights of the Eare ended whenas the duchie of Britanie was vnto the crowne of France by the marriage of the said *Anne* to king *Charles* the eighth, and after his decesse, to *Lewis* the twelfth, French kings.

¶ The order of the Knights of the Cressant, or halfe Moone, among the Anguins and Sicilians.

Rancho, Duke of Anjou, and King of Sicile, Naples, and Ierusalem, instituted this order, in the Cathedral Church of *S. Maurice* at Angers, and gaue to them he admitted, a collar of gold, at the which did hang a Cressant with this deuise, *Los en cressant*. No man was admitted into this order, if he had not first giuen some notable prooffe of his valour. It is well knowne at how many combats he had assisted, by certaine little flickes which were bound vnder his with a ring, and did hang about his necke by a riband. The first that were honoured with this order, were *John* eldest brother to the said king, *Duke of Lorraine* and *Calabria*, the Vicoat of *Ballora*, *Eslogi Bertrand* Lord of *Bayonne*, and others, whose names are recorded in the said Church of *S. Maurice* at Angers. These knights were bound to participate equally one with anothers fortune, were it good or bad, and charitably to aid and assist in all necessities, & not to wrong one another dayes. The familie of Anjou being extinct by the death of this king, this order ended.

¶ The order of the Knights of the Ship, or of the Cockle.

The French were in old times very expert in armes, as *Pacatus*, *Apollinaris*, and *S. Remigius* report, giuing themselves with such affection to nauigation, as they resolved that in what countrey soeuer they should build a towne for their aboad, they should giue the ship for the name. These men say, That they might well haue learned this experience from the *Carthaginiens*, who in former times held all the *German Ocean*; so as in the end they grew so expert, as they exceeded all other nations in gallant expeditions beyond *Italy*. In the same towne, whereof, *S. Lazarus* caused a certaine kind of money to be coyned with the ship and cockle shells. And there was a certaine order in France, whose knights carried for their armes, two ships, and in a shield Or, made of cockle shells, in the which were *1190* *Cressants*, *Gules*, in remembrance of so many victories which the kings of France had gotten vpon the Barbarians of the East, and of their ensignes which they had taken from them, marked with the figure of this night Star, which is the Turkes ensigne, as the Eagle was of the Romans, hauing taken it from the ancient *Bizantium*, whose blazon it was, as *Lepius* saith he had obserued in Busbec, and in certaine ancient Medalls, vpon the backe of the which there was a halfe Moone, with this inscription, *Bizantium*.

¶ The

¶ The order of S. Michael in France.

Lewis the eleuenth, transported from the Romanes to the French, saith *Gaguin*, the custome which great men had to weare a collar of gold; whenas vpon the first of August, in the year 1469, he instituted the order of *S. Michael* at Amboise, the which he augmented with new constitutions at Plessis nere Tours, giuing for deuise to those which should be admitted to this knighthood, a collar of gold wouen with cockle shells, fastened one vnto another like vnto those which the Roman Senators did vse to weare vpon their armes, with this deuise: *Immensi tremor Oceani*, being moued thereunto by the example of his father *Charles* the seventh, who had in his ensignes the image of this Archangell, whenas he made his entrie into Rouen, for that as they say by a speciall miracle he had bene seene vpon the bridge at Orleans, defending that towne against the English at an assault which they gaue. In the beginning, the number of those knights were but thirtie of the noblest and most vertuous of the whole realme, whereof the king would be great Maister. They that were admitted to this companie, were bound by speciall promise: to obey the king, and might not be degraded but for heresie or treason, or when they had left their ranks in battaile, and fled for feare. Whenas any of them died, they were to chuse another in his place, the which was not done by voices and suffrages, but with little notes signed, putting them into a bafyn, which being numbered by the Chancellor, he that had most was receiued by the prince in his place that was dead, with these words: The order holds thee for a brother and companion, & therefore I giue thee this collar; God grant thou maist weare it long. After this, in signe of loue he kisseth all the knights. This order hath a Chauncellor, a Treasurer, a King at armes, called *S. Michael*, and a Regiller, who inrolls the names and braue exploits of the knights. The French kings did also honour forraine princes with this order, in testimonie of their loue, who if they would declare themselves their enemies, sent backe their order to be free from their oath.

¶ The order of the knights of S. George of Carynthia.

Rodolphus of Habsburg, who was the first of the house of Austria which came vnto the Empire, instituted the order of *S. George* to defend Hongarie, Stiria, and Carynthia against the inuasions of the Turkes, who seemed to threaten them with ruine, giuing to the great Maister and Generall thereof the towne of Carynthia, of a goodlie situation, there to make his ordinarie aboad, and he honoured him with the dignitie of prince. He would also that the bishop of the citie, being come from Austria, should depend of him touching the temporallie, with his Chanoins, who for that cause were transported into the fort, and they did weare a red crosse in the armes of their houses. And to the end there should want nothing for the honouring of this new order, the Emperor transferred vnto them the castles and demesnes of the *Toparchs* of Craniehberg, newly slaine with their families, that is to say, the lands of Trautmanndorf, Scharfenech, and *S. Petronilla*.

Bernard of Luxembourg, in his booke of militarie orders saith, that the order of *S. George* was instituted by Pope *Alexander* the sixth, and the Emperor *Maximilian*, against the Turkes, whose blazon was a crosse Or, with a crowne in a ring of gold.

¶ The order of the Bourgondian Crosse in the realme of Thunes.

Charles the first, Emperour and king of Spaine, hauing restored *Muleass* king of Thunes to his realme, from whence he had beene expelled by that notable Pirate *Barbarousse*, he entred in pompe like a conqueror into Thunes, wearing a cloake whereon was a Bourgondian crosse, the which he had bene accustomed to weare in the war. As he was of a noble and generous courage, so he desired to purchase the loue of all men, whereof

Iiii ij

wherefore to acknowledge the valour of such as had assisted him in this conquest, and in memorie of that famous victorie, he instituted the order of the Bourgondian Crosse vpon *Mary Magdalens* day, in the year 1535, to which crosse he added an yron which broke fire out of a flint, with this inscription, *Barbaria*.

¶ The Order of the knights of S. Stephen in Tuscany.

Cosmo de Medicis, first duke of Florence, in the year 1561, instituted the order of S. Stephen Pope and Martyr, on the sixt of August, vpon which day he had woun the battaile of *Marciano*: and the same year Pope *Pius* the fourth confirmed it, granting them all the priuiledges which they of Malta enioy vnder the rule of S. *Bennet*, vpon condition that all that would be of this order should make a vow of charitie, coniugall chastitie, and obedience, not admitting any one vnlesse he were noble, and borne in lawfull marriage, a Catholicke, and without note of infamie. They weare a white chamlet robe with a red crosse vpon the left side, as well vpon their cloakes, as their ordinarie garments, and they are bound to carrie armes for the defence of the Christian faith both by sea and land, redeme Christian prisoners, and helpe the poore, and to say daily one hundred *Pater nosters*, and as many *Auie Maries* for their ordinarie seruice, and vpon certaine solemne daies, double the number: and whenas any of the companie dies, euery one is bound to say one hundred *Pater nosters*, and as many *Auie Maries* for his sake, or else the office of the dead. The duke of Florence is their great Maister: the forme of their crosse is like vnto that of Malta: they haue also Priests, and brothers seruants among them.

¶ The order of the knights of the Holie Ghost in France.

Henry, the third of that name, king of France and Poland, for a marke of eternall pietie, and to acknowledge the benefits which he had receiued from God, vpon the day of the sending downe of the holie Ghost, hauing beene that day chosen king of Polonia, succeeded to the crowne of France, by the death of king *Charles* the ninth, his brother; and hauing beene also borne the same day, instituted the order of knights of the holie Ghost, in the year 1579, the first of Ianuarie at Paris, in the church of the *Hermites* of S. *Augustin*. This order being instituted for the rooting out of heresies, and for the encrease of the Romish religion: he would that at the ceremonie, euery knight should haue a mantle of blacke velvet pouldred and imbroidered with lillies, and flames of gold and silver, and weare a collar of gold interlaced with lillies and flames, whereon doth hang a crosse of Malta, hauing a doue in the midst of it. There is a particular booke written of this institution.

¶ The order of the knights of the sacred blood of our Lord Iesus Christ at Mantoua.

Vincent of Gonzague the fourth duke of Mantoua, and second of Montserrat, instituted this order in the year 1608, at the marriage of *Francis* his sonne with *Marguerite* of Sauoy for the defence and encrease of Christian religion, making to the number of twentie knights: which order hath been confirmed by Pope *Paul* the sixt. And for that they of S. *Andres* Church in Mantoua hold, that they haue a part of the sponge of our Saujour, and three drops of his blood, which they say, had been gathered vp by S. *Lungio* a Centenier and Martyr: he therefore erected his order vpon that subiect, with this inscription, *Nil in isto triste recepto*. He caused the collar to be made of little rods of gold bound together, and fire on the top of them, yet intermixed with others, where these words were written, *Domine probasti me*, teaching them of his order by this Cymbale, that in their greatest aduersities they should keepe their faith, and liue in perpetuall loue and concord together.

¶ The

¶ The order of the Knights of our Ladie of Mont Carmel, and of S. Lazare in France.

IN the beginning of this treatie, mention hath beene made of the reunion of the two orders of S. *Maurice*, and S. *Lazare* in Sauoy, but the Knights of S. *John* had also obtained from Pope *Innocent* the eighth, that it should be vnited vnto their order, in regard of France: the which they held vnto the time of *Amarus* the Chast: who being a knight of S. *John*, and maister of the order of S. *Lazare*, laboured to haue the lands which did belong vnto his brethren, restored vnto them. His death hindered the effect of his desigge: but in our time, *Philibert* of Nerestan, endowed with as great pietie and courage, as force and modestie, tooke his predecessors course, although he were no Knight of S. *John*; and to this end he went to Rome to Pope *Paule* the sixt, where he obtained what he desired; and moreover, that from that time the French Knights of S. *Lazare*, should call themselves Knights of our Ladie of Mont Carmel, and of S. *Lazare*, and for their blazon they should weare about their necks a violet Crosse, whereon should be the image of our Ladie, and another should be sewed vpon their cloake, of the same colour and forme.

¶ Knights instituted by Popes.

The Bishops of Rome haue instituted many orders of knighthood, as the Knights of Iesus Christ, of the Holie Ghost of S. *Peter*, of S. *Paule*, of S. *George*, of Pope *Pius*, of *Lorette*, of S. *Anthony*, of *Iulio*, and of the *Lillie*. Of which knights some are secular men, and some of the Clergie, all pentioners to the Pope, distinguished one from another by their Cresses of diuers colours. The knights of Iesus Christ carrie a red Crosse, in a manner like to that of the Knights of the same name in Portugal, hauing a border about it of gold. They were instituted by Pope *John* the two and twentieth, as *Francis Tarasac* affirms, and *John Confettius*, in his collection of the priuiledges of begging Friars.

The knights of the Holie Ghost, called at Rome the brethren of the Hospitall of the Holie Ghost, carrie a white Crosse vpon their robes or cloakes. *John Azores* saith, That in Saxonie there is also an order of the knights of the Holie Ghost. *Leo* the tenth instituted the order of S. *Peter* against the Turkes, as *Alphonso Ciaconius* writes, in the Historie of Popes and Cardinalls, the which Pope *Paule* the third confirmed. They of S. *George* were made by *Alexander* the fourth, and Pope *Pius* the fourth, in the year of our Lord God 1560, created those which carrie his name, whom he would haue precede all other orders made by Emperors and other Princes, yea the knights of Malta themselves, for that they were of his household, and did eat at his Table. *Sixtus* the sixt, in the year 1586, instituted them of *Lorette*. This is briefly all that can be spoken of the orders of knighthood which haue beene of any note in Christendome. As for their statutes and particular constitutions, the Reader may receiue more ample instruction in those Authors which haue beene quoted in this little treatie, the which would not allow of a larger discourse.

liiii ij

A DIS-



A DISCOURSE OF ALL THE RELIGIOUS ORDERS

which haue beene in the world, vnto this day, wherein is briefly
set downe, who haue beene the Authors, in what Prouince, vnder what
Popes and Emperours, and at what time they were instituted.



Having discoursed at large of all the Monarchies and Kingdomes
of the earth, and of their gouernements and religion: I hold it
not inconuenient to speake something of all the Religious orders
which haue beene in them, and of their first institution. But I
must craue pardon if I haue not herein directly followed mine
Author, who, without iust ground, makes *Enoch*, the Patriarchs,
and Prophets, *Christ*, *S. Iohn Baptist*, and the Apostles, the first
Institutors and Founders of an Heremitical and Monasticke
life. Wherefore, leaving this question to the learned Diuines, I will come to three
kinds of Monks, which he propounds to haue beene among the Iewes, whereof the first
were called

Monachall or
Monkish.

Pharises,
Monkes among the
Iewes.

Pharises, whom *Alexander*, the mother of *Hircanus*, and *Aristobulus*, did much ho-
nour, for that they were held to excell all others in the knowledge of the holie Scrip-
tures, and in integritie of manners; for they were diligent interpreters of the law, from
whence many hold they tooke their name; for that *Phariseus* signifies a Doctor or Expo-
sitor: yet some are of opinion they were called so of *Pharez*, that is to say, Separation,
for that they would be distinguished in their habit from other people, men, whose li-
uings and apparel they held vnclane, and their liues polluted with sinne: they would seeme
great obseruers of the law; yet they held many errors in the chiefe points of diuine do-
ctrine: for as they held one true God, so they beliened there was but one Person, and
they accused *Christ* of blasphemie, for that he did affirme himselfe to be the true sonne
of God, and verie God: They did beliened that the *Messias* should onely haue a humane
nature, and that he should restore the earthly kingdome of the Iewes. They held also that
it was in mans free will to fulfill the law of God, which made them to contemne the
grace and mercie of God, and to relie vpon their owne merits and iustice. They were
strict obseruers of outward ceremonies, to purchase an opinion of holinesse with the ig-
norant. These, with many other errors, they held, which for breuitie sake I omit.

Saducees.

The second order of Iewish Monkes were the Saducees, who had purchased vnto them-
selues a stately name from iustice. As the Pharises had charged men with vnreasonable
ceremonies, so these sought to giue them some libertie: They denied the chiefe points of
faith and religion, as the prouidence of God, the immortalitie of the soule, and the resur-
rection of the bodie: They held that the good had no retribution for their good workes, F.
and the wicked any punishment in this life: That there was no hell, nor any heauen
in which there should be eternall life. They taught, that men should studie iustice, not
for any hope of future reward, but for iustice it selfe. They maintained, that it was in our
owne power to be happie or vnhappy.

The

A The third kind were called *Essai* or *Esseni*, that is to say, holie, who attributed salua-
tion to the good workes of men, and not to the grace of God. These men, whenas they
could neither endure the too great licentiousnesse of the Saducees, nor the hypocritie and
dissimulation of the Pharises, went into a certaine desert of Palestina, not far from *Ieri-
cho*, whereas they liued a Monasticke life, hauing priuat schooles, in which, besides the
law of God, they taught liberall Arts, especially, that part of Philosophie which treats of
manners. They were enemies to all pleasures, and held continencie for the greatest ver-
tue. They hated marriage, not for that they would haue all mankind perish, but belie-
uing that no woman kept her faith vnto her husband. They contemned riches, and liued
in common, so as not one was richer than another, hauing made a law, That whoeuer
would follow their sect must bring their goods in common; so as they liued together
like brethren in their houses with great silence. They might not giue any thing to their
own kinsfolkes, without leaue from their superiours; yet they had free libertie to relieue
the poore. They were deadly enemies to swearing, and held him to be guilty of lying,
that could not be credited, vnlesse he called God to witnesse. Although there were foure
thousand of this sect in diuers places, yet their possessions, money, prouision, apparell,
meat, and all things belonging to the life of man were common. Their chiefe Temple
or aboad was set vpon a pleasant hill, nere vnto the lake of *Maria*, or *Asphaltes*, the
which is at this day called the Fenne of *Maria*, and this is the great desert, in which since
C were the famous Monasteries of *Nestria* and of *Thebaide*.

Religious Orders since Christ.

THE Popes of Rome challenging a succession from *S. Peter*, and seeking to imitate the
Hebrewes, began to institute *Vlters*, Readers, and Exercits, *Acolites*, Deacons, and Priests;
Subdeacons, all which were commonly nere to those that were called Clerks; and these
were chosen to be men full of religion, integritie of life, faithfulness, and bountie, after
the example of the Churches of *Ierusalem* and *Antioche*, who were called Clerks, con-
secrating them with the imposition of hands, and making some of them Priests, and
others Deacons, to the end the Bishop of Rome might employ them to instruct the Chri-
istians which then increased, & were so many, as he could not alone execute that charge:
he gaue the chiefe care of soules vnto priests, to the end, that administering the Sacra-
ments to the people of God, they might with the Bishop attend prayers and preaching.
To Deacons they gaue the charge to relieue widdowes and orphans, and other poore
faithfull people, and to distribute vnto them the almes which deuout Christians had gi-
uen to that intent: and moreover they appointed them to serue the Priests in their ser-
uice. Pope *Cletus* and *Euaristes* reduced them to a prefixed number, for *Cletus* made the
number of *Romane* Priests five and twentie, and *Euaristes*, conformable to the Apostles,
augmented the Deacons to the number of seuen. Some say that Pope *Gaius* the first,
E issued from the race of *Dioctesian*, was the first which made a distinction of orders, to the
end that by degrees they might come to the office of Priesthood. Others say, it was
Pope *Iginius*, one hundred fortie and eight yeres before *Gaius*; but it was held for certain
that the institution comes from the Apostles, who ordained seuen Deacons, the which
haue continued from time to time.

Having spoken of Priesthood, the order of this subiect seemes to require that I should
say something of Chanoin, whose beginning although it be doubtfull, yet it is most cer-
taine, that good and religious men instituted colledges for Priests and Chanoin; where-
as Clerks ordained for the seruice and ministerie of the Church, and Priests seled in
the ministerie of the Church might liue after a certaine and prescript rule, the which al-
though it were not so strict as the Monasticke, yet were they tied to certaine lawes and
canons; so as they that made profession of this life were called Chanoin. The opinions
of their first institution are very diuers; for some hold, that they had their first begin-
ning from the Apostles, and that since, they were restored by *S. Marke* of *Alexandria*, as
Casiramus writes. Some refer the beginning of a Canonic all life o *Vrbis* the first, a Ro-
mane

Chanoin.

mane Bishop, who lived about the yeare of Grace 230. Others, and namely *Pessidonius* A make *S. Augustin* the chiefe Author of this institution, who when he had gathered together a companie of godlie men, who lived religiously, far from the noise and companie of the multitude, being made a Bishop, he built a monasterie for Clerkes and Priests within his pallace, with whom he might live in common. *Onusfrus Panvinus* writes, that Pope *Gelasius* the first, about the yeare 493, placed the regular Chanoinis of *S. Augustin* at Latran. Some write, that in the yere 1396, a reverend Clergie man called *Bartolomeus*, a citizen of Rome and an excellent preacher, associating himselfe with one *James* of Aungard of the countie of Bergamo, set up this order againe, which was much declined, in a Monasterie called *S. Mary of Frisonnaye*, who for the povertie of the place were relieved by certaine religious men called *Ielustes*. And as for the Church of *S. John of Latran*, Pope *Gelasius* an African borne, and Disciple to *S. Augustin*, after the death of his master, came to Rome, and staid in this Church with his companions, where they lived according to the rule given by this holie Doctor, the which was continued by them till the space of eight hundred yeares, untill that Pope *Boniface*, in the yere 1298, placed secular Chanoinis there. *Gregorie* the twelfth restored the regular, and would have all the congregation of Latran called of *S. Saviour*. *Calistus* the third brought in secular Chanoinis againe, and Pope *Paul* the second of that name, dispossessed them and restored the regular. But in the end, under *Sixtus* the fourth, the regular Chanoinis lost the possession, there remaining nothing unto them but the titles, rights, and privileges of the Church of Latran. The chiefe charge in the beginning of these regular Chanoinis, was dayly to attend the administration of Sacraments, and publicke prayers, and not trouble themselves with singing, for that the people in those daies performed that office, the which was afterwards transferred to the Monkes of the order of *S. Bennet*, whereas the heat of devotion began to grow cold, the Church of Latran being no more frequented, yet the secular Chanoinis sung for a certain time, after that the Monasteries of Mont had beene ruined by the Lombards. The rule of these Chanoinis, and of them of Frisonnaye (of whom mention hath beene made) consisted chiefly vpon three points, to have nothing of their own, to be chaste, and to keepe their cloisters. The secular Chanoinis continue at Latran vnto this day.

Besides the regular Chanoinis of Latran, there are also the Chanoinis of *S. Marke* of Mantoua, who say, they had their first foundation in Alexandria of Egypt from *S. Marke* the Evangelist, and therefore they are called Chanoinis of *S. Marke*, not onely of the title of their Church, but also of the name of their Author, as they affirme. *S. Marke* they take for their Patron, and Pope *Innocent* the third, confirmed it by a Bull dated in the yere 1205. *Florianus* the third, added four convents to their congregation, and many Popes confirmed their rule and privileges. They were wont to sleepe vpon mattresses, and had blankets of wooll: they fasted much, vied great silence, and lived in common, having nothing proper to themselves: they vied exercises two houres in the day, and at the end of the yeare, they made their profession. They did not admit any one to the habit vntill he were seuerene yeares old, and they gaue themselves to studie and preaching. There were also Monasteries of religious women of this order, but at this present, they haue no other Monasteries, but that of *S. Marke* of Mantoua, and a member depending thereon at *Neice* neere vnto Padoua. In their house they are attired like vnto the Chanoinis of Latran with a Rochet, but when they go into the town, they cast on a white frocke. They wear a square white cap. When they go into the quire, they wear no frocke, but a rochet, and a white vpon it like vnto a Bishop. They wear also a skinne of furre vpon their armes like vnto the secular Chanoinis. *Iohannes Andreas* in the first *Cleminin* faith, that in his time they were so attired.

Hermites.

Many have come to the Hermites life, of whose beginning and first authors, there is great question, in which I leave vnto the learned, and will onely say, that *Sozomenus*, *Nicphorus*, and some others affirme, that the times of persecution were the first cause of this kind of life. For as in the time of *Decius* and *Valerianus* Emperors, about two hundred and thirtie yeares after Christ, they prepared horrible torments against the Christians, many

A many distrusting the weakenesse of the flesh, and fearing to denie the name of God by their intollerable persecutions, thought it fittest to seek their safetie by flight: wherefore, many leaving townes, friends, and all their wealth, retired themselves into deserts, and held themselves in solitarie places and caues, where they built poore cottages: yea many times they went wandering vp and downe in thicke woods, least they should be taken. But when the furie of their persecution and tyrannie ceased, they returned not vnto the world, but lived voluntarily in deserts, so being accustomed to diuine contemplation, and a quiet kind of life, they continued in that course vntill death.

B Among the first which entred into this course of a solitarie life, of whom histories make mention, *Paulus Thebes* is held the chiefe, who being about the age of fifteene yeres old, during the persecution of *Decius*, having lost his parents, and being left a rich patrimonie, with a sister that was married, her husband sought meanes to betray him for a Christian, to the end he might enjoy his father in lawes whole estate alone; whereupon, he fled into a solitarie place for his safetie, hiding himselfe in a caue at the foot of a rocke, where, being delighted with the pleasantness of the place, he spent the rest of his life in solitarie life. They write, That in this caue there was a goodly Palme tree, the which extended her bowes by an ouerture in the top: This tree was so great, as it covered all the place, neere vnto the which was a cleere fountaine which was his daily drinke, he fed vpon the fruits of the Palme tree, and was relieved, as they say, by the space of sixtie yeres, or more, by a Raven, which brought him halfe a loafe euerie day at nine of the clocke in the morning: His clothes were made of the leaues of the Palme tree. *S. Ierosme* writes, That from the time he entred into this solitarie place, which was about the yeare of our Redemption 260, vnto the end of his life, he neuer went forth, hauing continued there about one hundred and ten yeares; that he neuer saw any man but *Anthony*, who came vnto him the last day of his life, and buried him; wherefore many call him the first Hermit.

Paulus Thebes.

Many haue since imitated him, not onely for feare of persecution and tyrannie, but vpon zeale, being wearie of the world, least they should be polluted with the vnclane conversation of worldlings, and to the end they might more freely spend their times in diuine contemplations, in the meditation of heavenly things, and in prayer.

D The first after *Paule* of Thebes, which lived a solitarie life, was *Anthonie*, who instituted an Hermits life in Egypt, the which was afterwards dispersed into other countries, and therefore is by some called the Father of the Hermits of Egypt. He was borne of noble and religious parents, and being about twentie yeares old, he sold his Estate, and gaue part of it to his sister, and the rest he distributed to the poore; and in the beginning went and lived in a remote place alone, from whence he went often to his Disciples. Being five and thirtie yeares old, he went into the Desert, and propounded vnto himselfe a stricter kind of life, where, having lived twentie yeares, he came againe into the world, and had familiaritie with other Monkes, with whom he did often conuerse. Comming E into cities, he preacht Christ faithfully: but in the end, returning to a more strict course of life, he built him a cottage vpon the top of a high hill, where he died, having lived one hundred and five yeares, which was in the yeare of our Salvation 345, vnder the empire of *Constantin* the second, who reigned, with *Constant* and *Constantinus* his brethren, at what time *Iulius* the second held the Apostolique See. He was called the Father of the Monks, in regard that he was the most valiant Champion, yea the most excellent Captaine that euer entred the lists against the Deuill. It was a custome in those daies, that who so would leaue the world, retired themselves into solitarie places, where, being seperated from the people, they did what penance they thought good, and euerie man tooke what habit he held most decent, but it was without forme or rule of life, and no man bound F himselfe thereunto by vow, but all were at libertie to go where they pleased; and if any, changing his mind, went to another place, he was not noted of inconstancie, as we see at this day. All these did visit *Anthonie*, & did acknowledge him for their Father. He was so much esteemed for his vertues throughout the world, as Emperours, Kings, and Princes, wrate often vnto him for his counsell, and recommended themselves vnto his prayers.

Yet

Yet to prove that *Anthony* was not the Author of a Monastick life, they produce *De An-
nis Arripagis*, who in his Booke of the Coelestiall Hierarchie, saith, That the Apostles
called Monkes the seruants of God: And *Philo Iudeus*, who liued in the time of the Em-
perours, *Tiberius* and *Caligula*, in the treatie which he made of a contemplative life, in the
which he doth greatly magnifie the Christians, whom he calls the seruants of the great
God (the name of Christians which tooke his beginning at Antioch, being not yet in
vse) saith, That they had nothing proper to themselves; none were rich nor poore: they
spent their time commonly in praying to God, and singing, desirous to learne, and liuing
in great continencie. He saith also, that their habitations were called *Monasteria*, that is
in great continencie. He saith also, that the Head and Foun-
dation of a Monastick life, and that what *Philo* hath written in praise of Christians, was in
der of a Monastick life, and that what *Philo* hath written in praise of Christians, was in
regard of the commendable behaviour which he saw in *S. Marke*, and his Monkes
at *Alexandria*: And *Peter Damian*, and *Cassianus* affirme, That the Monastick order was in
the Apostles time: but this doth not inferre that *Anthony* was not Father of the Monkes:
for by his example, and the reputation of his Holinesse, the deserts of Egypt were filled
with Monkes, yet this is no consequence, that there were none before, nor doth it inferre
deserts, but also in them of Thebaide, Lybia, and Palestina.

Hilarion.

Many did imitate *Anthony* in this solitarie course of life, among which was *Hilarion*,
who was the first Hermit in Palestina and Syria, and was the Head of a great number of
Monkes. Some write, that being fifteene yeares old, moued with the fame of *Anthony*,
he retired himselfe into the Desert, whereas he built a little cottage, the which was foure
foot square, and five foot high, so as standing, he was forced to stoop, and lying to draw
vp his feet, where he liued many yeares an Hermit, and did many myracles, according to
the testimonie of *Socumenus*, and *S. Ierosme*. *Macarius*, a Disciple to *S. Anthony*, (for
they are all canonized for Saints) an Egyptian, liuing in the time of *Hilarion*, was Au-
thour of the Monkes of Thebaide. And they write of a holie Abbot in Thebaide, who
dwelt vpon the confines of the citie of Hermopolis, whether, they say, that the Virgin
Marie, with *Ioseph*, and Iesus her sonne, retired themselves to flee the crueltie of *Herod*,
who, by the report of *Heracles*, had commaund ouer five thousand Monkes. And the
same Authour affirmeth, that the Abbot *Isidorus* caused a Monasterie to be built in The-
baide, enuironed with walls, which contained about one thousand Monkes.

Three kinds of
Monkes.

In the mountaine of Nitrie, distant about fortie miles from Alexandria, as *S. Ierosme*
and *Heracles* write, there were fiftie Monasteries one nere vnto another, in some of the
which the Monkes did liue in common, and in others they liued apart; but they were all
gouerned by one Superiour and Head, which may seeme verie strange, and yet *Heracles*
writes, that he found in these Monasteries about two thousand Monkes of three per-
fection: And *S. Ierosme* doth affirme, that he found in a towne of Thebaide, two thousand
Virgines, and about ten thousand Monkes which liued there. The same myracles of re-
pentance, *S. Ierosme*, writing to *Eustachius*, saith, That there were three kinds of Monkes
in Egypt: The first were Anchorites, or Hermits, who liued alone in deserts, farre from
the companie and conuersation of men: The second kind were of Cenobites or Monkes,
which liued together in common; yet *Isidorus* makes a difference betwixt *Monasterium*,
and *Cenobium*, for that *Monasterium* may be called the dwelling or aboad of one Monke
alone, and *Cenobium* is of many.

The third kind of Monkes that were in Egypt, were called Rembors, or Remboth,
men which were little esteemed, and in a manner contemned. They liued together by
couples, or three and three, according to their owne humors, and they were not subiect
to any Superiour, neither yielded they obedience to any: They laboured with their
hands, and what they got, they kept as their owne proper, conferring some small portion
that they might haue their meat in common. Their aboad was most commonly in tents
and cattles, as if the ayre had bene holie, and not the life: what they sold, they estee-
med more than the goods of other men. There were euer some iares among them, for
that, liuing of their owne, they would not endure any Superiour. They had all things
wonderfully affected, the sleeves of their garments wide, their slops putt vp, and their
gownes

A gownes gathered thicke, they sighed much, and went into the Monasteries of Virgins
speaking ill of the Clergie, and vpon festiual daies they full gorged themselves: thus *S.
Ierosme* writes of them.

Besides these three orders, *S. Benedicte* adds a fourth, which were called Gyrovagi, vaga-
bonds or wanderers, neuer abiding any certaine place, but wandering through diuers regi-
ons and prouinces, standing at the doores of Churches to begge money. They lodged
in Hospitalls and Innes, and were gluttons giuen to sensuallitie and pleasure, for what
they had gotten together with much labour and long time, they consumed in an
hower, and wandering vp and downe they corrupted many by the example of their ill
liues.

As for the Cenobites or Monkes, the first vow they made was to obey whatsoever
their superiours should commaund. They were diuided by tens and hundreds, so as the
tenth man had charge ouer the other nine, and the Centinier ouer the hundred. They li-
ued of bread, pulles, and some herbes, and they wrought many labours, the rest of the
time they spent in prayer and deuotion: they fasted all the yeare, and whenas Lent came
they observed it more strictly. After Whitunday, they changed supper to dinner, to sa-
tisfie (as they said) the traditions of the Apostles. Some of the Anachorites or Hermites,
before they entred into solitude, made their Probations in Monasteries: the thing where-
in they most exercised themselves, was to quier their owne willes, practising humilitie
and patience: and whenas they saw themselves fortified in all vertue, they went into soli-
tude to doe penance, and into places so farre from all companie, as their neereft neigh-
bours spent about seven daies to find them out. The author of this life was that *Paul*
of Thebes of whom we haue made mention, vntill we had rather say (but erroneously)
that *S. John Baptiste* was the first which put it in practice.

Caition.

Caition borne at Icome, hauing suffered much vnder the Emperour *Aurelian* for the
faith of Christ: in the end being freed, during the reignes of the Emperour *Tacitus* which
succeeded him, going the voyage of the Holie Land, they write that he was taken by
theeues, who bound his hands, and put an yron collar about his necke, and led him in-
to a desert place, neere vnto the dead sea, which was called the Fennes of *Asphaltides*, or
the lake of Sodom. These theeues going to seeke for some other bootie, a viper entred
into their caue, and dranke of the vessel in which the theeues kept their wine, the which
he poisoned, so as they coming afterwards to drinke died, all instantly: and they say,
that the bones of this holie man *Caition* were miraculously broken at the same time; so
he remained Maister of all their wealth, wherof he distributed part to the poore Chri-
stians that were retired into the deserts, flying persecution; and with the rest, he built the
Monastirie of Laura in the same place, the which was afterwards one of the most fa-
mous of all the East: the Church was consecrated to *S. Macaire*, who was one of the fa-
thers that came to the Council of Nice; but being oppressed by the multitudes of
people which came thither vnto him, he retired further into the desert, where in time he
was forced to build another Monastirie, the which he also abandoned; for he greatly lo-
ued solitarie life, and went into the desert of Tecori, where hauing conuerred many to
the Christian faith, (wherof a great number tooke the habit of religion) he built a third
Monastirie, which was afterwards called of the Suryans, Sura, and by the Grecians all
Laurayerin the end he retired himselfe to another caue, called *Conualstis*, that is to say,
Hanging, for they went vp to it by a ladder, where hauing liued long, he fell sicke, and
was carried to his first monastirie, where he ended his daies in the time that *Iulio* a Ro-
mane was Bishop of Rome, vnder the Emperour *Constantin* the second, and *Constance*
his brother, who was an Arian, and persecuted the Christians that fauoured not his
error.

E. *Iulian* the Martyr, he which was of the citie of Antioch in Syria (for there were three
and twentie of that name, and all canonized) hauing made a vow of chastite; yet marry-
ing, they say that by a reuelation which he had the first night of his marriage, he so di-
posed his wife *Basilissa* (who was very faire and of a good house) as he made a vow to
liue with him in perpetual continencie vnto the world. Their parents being dead,
a while

of Hungaria, and Dalmatia: He grew so learned about the common sort, as S. A. *Augustin* saith of him, that his knowledge was such in all the liberal arts and tongues, as vnto his time he knew not any one that might be compared vnto him. He trauelled seuen yeres with great toyle and difficultie, after which, he went into the most vncouth desarts of Egypt, whereas he made his aboad foure whole yeres: And he that would know the faits, paines, and austeritie which he endured in that place, let him read the Epistle which he him selfe wrote to *Eustachius*. But notwithstanding that he contented himselfe with this kind of solitarie life, yet the necessities of the Church called him out of Syria to Rome, whereas he behaued himselfe in such sort, as *Damasus* being dead, he was held worthe by many to be Bishop, onely the Clergie hated him, for that he inueighed bitterly against their wicked liues: whereupon, they slandered him to the people, so as he grew hatefull vnto them, and was in such daunger of himselfe, as he left Rome, and went againe into Syria, and came to Bethelam, a citie of Iudea, without the gates whereof, vpon the West part, not farre from the place where our Saniour was borne, by the permission of *Syrillus*, Archibishop thereof, he built a goodly Monastrie, where, within a short time, he gathered together a great number of Disciples, among which were *Eusebius* of Cremona, who hath since written his maisters life, and *Sympronius*, who hath also written verie learnedly. S. *Ierome* liued in that place, with his Disciples, according to the institution of the Apostles, who, notwithstanding all his toyle (spending his time continually in the traduction of the holic Scriptures) omitted nothing of his penance. They make him Authour of the order which they call Ierosmiens, or Ieronimites, whereof there be many at this day in the countrie of Spaine. They wear a white Cassocke, and vpon it a tawnie cloake plaited about like vnto the Ieuallts. The chiefe Monastrie of all this order is called S. *Bartholomew* of Lupiena, three leagues from the towne of Gardayes, and there are two and thirtie Monasteries of this order in Spaine, who are commonly called the Monkes of S. *Ierome* of Guadeloupe. They make profession of the rule of S. *Augustin*, and obserue some of his constitutions: There are none of this profession in Italie, yet they enteraine a Procurator. As for S. *Ierome*, he died the last day of September, in the yeare of our Lord God 420, the twelfth yeare of the Emperor *Honorius*, and in the first of Pope *Boniface* the first.

Augustini.

The next rule approved by the Church of Rome, after that of S. *Basil* the Great, was that of the Doctor (as I may terme him) of all Doctors, that is, S. *Augustin*: This great and worthe spirit, who can neuer be honoured according to his merits, was borne, about the yeare of our Redemption 358, in the castle of Teggast, and had to father one called by the name of *Patricius*, and his mother was termed *Monica*: At the age of eightene yeares, the reading of a Booke called *Horrensus*, made him a Manichean, who comming to Rome, he purchased such reputation and credit for his learning, as the Romans erected a statue in his honour; and going from thence to Milan, the intreaties of his mother *Monica*, and the profound and learned Sermons of S. *Ambrose*, drew him from the error wherein he had continued vnto the age of thirtie yeares: from thence he returned into his owne countrie, where he obtained of the Bishop of Hippona, a garden without the towne, causing a Monastrie to be built there, in which he liued of the labour of his hands, in all integritie, according to the institution of the Primitiue Church. Whenas he tooke the habit of religion, he had twelue companions, whose names be these which follow: *Augustin*, *Nembridis*, *Enodes*, *Alipie*, *Pomient*, *Dieudonne*, or *Theodore*, *Simplexian*, *Faustin*, a Grecian by nation, *Horadus*, *Valerius*, *Iustin*, and *Paule*. All which girt themselues with a belt of leather, to be distinguished from other Monkes. Having continued some time in this Monastrie, with his companions, seeing the concourse of people that came daily to visit him, he retired himselfe two miles from the towne, and they that would follow him, built themselves little lodgings vpon the side of a hill, whence they say the Hermits of

A of Saint *Augustin* had their first beginning, who at that time were to the number of one hundred and twentie, or neere thereabouts, vnder his obedience. They dranke no wine but in cases of necessitie. This number multiplied greatly, so as in a short time there were a great many monasteries in Africke; but the persecutions of the Gothes and Vandales forced them to abandon and leaue the countrie, and to go in to other prouinces, where this order was also persecuted by *Hereticus* and *Infidels*, as it was in a manner altogether extinct, vntill the time of *William* duke of Guienne, who afterwards became a Monke of this order, whose holinesse of life was the cause that he obtained leaue from Pope *Anastasiu*, and *Adrian* the fourth of their name, to leaue their cells, and to retire himselfe with the brethren of his order into townes: vpon which graunt he caused a very great and goodlie monastrie to be erected and built at Paris, which was the first of this order that was erected in any towne, and his Monkes, in regard of their Restorer, were called *Guillemins*. This happened in the yeare of our Saluation one thousand one hundred fiftie and seuen.

Afterwards, about the yeare of our redemption one thousand and two hundred, this order which carries the name of *Augustins* began to flourish in Italie, by the meanes of *John*, surnamed the Good, borne at Mantoua, who made himselfe a Monke of this order, getting so great reputation, as well by his holinesse of life, as learning, as through his occasion they built many monasteries of the order of Saint *Augustin*, as well in Romagnia, and the duchie of Spoletum, as in the marquisat of Ancona and Lombardie; so as he may well be called the Father and Reformer of this order in Italie. He died in the yeare of our saluation one thousand two hundred twentie and two. His bodie rests at Mantoua in the Church of Saint *Agnes*, famous for many miracles. Some hold that he was scholeraister to Saint *Francis* of Assise, and that he made profession vnder the said *John*, after whose death the order multiplied greatly: but the Monkes tooke diuers habits, some calling themselves of Saint *Augustin*, others of Saint *William*, some of Saint *John* the Good, some of the congregation of Saint *Fabales*, and others of the order of the Britins; whereupon, in the yeare one thousand two hundred fortie and three, Pope *Innocent* the fourth ordained that all the Hermites, and other religious men of the order of Saint *Augustin* should be called by one name, *Augustins*, or Hermits of Saint *Augustin*: and although they made their residence in townes, yet they should be called Hermits, and should liue according to the profession and rule which they ascribed to S. *Augustin*, so as their diuers sorts of habits were reduced into one.

This order of S. *Augustin* is diuided into two, whereof the one are called Conuen-
tualls, and the other of the Obseruance: and that of the Obseruance is againe diuided into eleuen companies, the which since the time of Pope *Innocent* haue bin reformed, that is to say, the Obseruance, Mileane, Carbonian, Persian, that of Lomdie, that of Mont Orthon, Baptistella, that of Pouillia, Calabria, Dalmatia, and that of S. *Paul*, of all which mention shall be made hereafter.

Hauing made mention of the founders of a monasticke life, and of the beginning of the Religious orders, the which have flourished in Egypt, Syria, Armenia, and Africke: it shall be fit to obserue what hath past in these Westerne parts, whereas first of all Saint *Benedict* or Saint *Benet* presents himselfe, as the Patriarch and Father of all the Monkes of Europe: He was borne about one hundred fixtie and six yeares after *Anthony*, who was the first Hermite in Egypt, and neere about fortie yeares after Saint *Augustin*, being in the yeare of our saluation foure hundred eightie and two in the towne of Nursia, the which is a region of the Sabins, otherwise called F Vmbria, of the noble familie of the *Regards*, who were then powerfull and famous, not onely in Nursia, but in all the countrie about: his fathers name was *Propre*, and his mother *Aboundance*: he was sent to Rome at the age of ten yeares to learne

Benedictus;

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the

the liberall Arts, but he left his studie and wealth, and fled into a Castle the which was called *Effida*, being followed by none but onely his nurse, but being wearie of the tumults and warre the which were growne during the raigne of the Emperour *Iustinian*, he went from thence into a desert the which was nere to *Sublac*, sometimes a good towne of the Latines, being about fortie miles distant from Rome, where he continued for the space of three yeares or thereabouts, doing very austere penance, and being unknowne to any but to a Monke, the which was called *Romain*; but being afterwards discovered by certaine shepherds, the people flocked from all parts to see him, who had such force to perswade them to abandon the world, as in a short time they built twelue monasteries, and hauing giuen to euery one of them a good Superior or Abbot, desiring solitarinesse, he retired himselfe, with a good number of his best disciples, to the place whereas now stands the monasterie of Mount *Cassin*, and whereas in old time was the towne of *Cassina*, the which is nere vnto that of *Aquin* in *Beasse*, hauing before ruined all the Temples of the Idols, and broken their images, where he built him a monasterie, and there settled himselfe, drawing all the Monkes, dispersed in *Italie*, into one societie and companie: so as he was the first which declared the name of Iesus Christ in that place, where hauing gathered his Monkes together, he gaue vnto them a rule in writing, by the which they and their successors should gouerne themselves: and this rule was the third, accounting that of *S. Basil*, the which was allowed by the See of Rome: by the preaching and good life of *Paul*, who was one of the most famous disciples of this Saint *Benedict*, the Monastick life which was vsed in France was reformed; and *Placidus* was another who did the like in *Sicile*. This tree hath cast forth very many branches, as the orders of *Cluni*, *Comalduli*, *Val d'Ombre*, of *Cisteaux*, the *Humbled*, *Celestins*, *Oliuetains*, and that of Saint *Iustin*. Saint *Benedict* being made Abbot, would haue the Monkes which were of his monasterie, liue after the rule and order which he had prescribed: but as some write, they who were not accustomed to so strict a life, but giuen altogether to their pleasures, resolu'd in the end to kill Saint *Benedict*, mixing poyson with wine in a glasse, the which brake in peeces, and so the wine was spilt, whereupon they paint *Benedict* with a broken glasse in his hand, and a serpent, which signifies poyson.

The order of
Cluni.

All things degenerate in time, and stray in a manner from the right course. The order of Saint *Benedict* hauing flourished with great reputation, differed so much from the first institution of their Founder, as both Generall and Prouinciall Councils had made many decrees to reforme them, and to draw them to their first principles, but what neither the decrees, nor the autoritie of holie fathers could effect, the holinesse and sanctitie of an Abbot of *Cluni*, who was called *Odo*, brought happily to passe, reuiuing in a manner from death to life the Monastick order, forcing them to obserue, and obseruing himselfe from point to point all that was practised in the time of Saint *Benedict*; so as many of their Abbots which were drawne by his good example, reformed also their Abbeyes, the which was not onely done in France, but also in *Spaine*, *Germanie*, and *Italie*: and for that this reformation had his first beginning at *Cluni*, the vnion of so many Abbeyes (amounting vnto the number of two thousand, or nere there about) was called the congregation of *Cluni*, and euery yeare by the Popes permission and autoritie, all the Abbots of this congregation met at a certaine place, and they called it the generall Chapter, whereas they treated of the order and life of Monkes, putting out, and punishing such as had offended. This Saint *Odo* liued in the yeare of Grace nine hundred and thirteene, and died vnder the Empire of *Henry* the second, *Iohn* the tenth borne at *Rauenna*, being then Pope.

The order of
Comalduli.

The order of *Comalduli* began in *Italie* about the yeare one thousand and twelue, and it had for Founder *Romould* borne at *Rauenna*, of the familie of the *Saxes*, the which

A which was of great fame and nobilitie in that citie, who being naturally giuen to solitarinesse, although he were the eldest and onely sonne of his house, left the world at the age of twentie yeares, and retired himselfe to the Monasterie of *Chaffes* nere to *Rauenna*, where he drew an infinit number of people to Christ by his good life, so as *Peter Damian* writes, not onely in the Marquiat of *Treviso*, *Romagnia*, and *Tuscanie*, but also in France and *Syria*, so great numbers were conuerted, as they say, if they had not taken some order, in a manner, the best part of the world had become Monkes; many Earles, Marquises, Dukes, and others which were of verie great personages, being, as I may terme them, his Disciples, and daily Schollers. He built many Monasteries of his profession in *Tuscanie*, in the Marquiat of *Auergne*, in *Romagnia*, and in the parts of *Istria*, all which he filled with Monkes: After which, he built that famous Monasterie of *Comalduli* in *Tuscanie*, nere vnto *Arezzo*, so called of one *Maldo*, a gentleman of that Citie, who fering the holie and deuout life of *Romould*, gaue him a part of the *Appenin* hills, where this Monasterie was built, the which *Romould* would haue so called in remembrance of his benefactor. This Monasterie maintaines it selfe in his first vigour, and obserues the originarie rule strictly vnto this day, the which makes it to be generally honoured, and much respected. As for *Romould*, he flourished in the time of *Basilius*, and *Constantin*, both Emperours of Greece, and *Otho* the third, Emperour of *Germanie*. He died when he was one hundred and twentie yeares old, hauing bene twentie yeares in the world, three yeares a Monke, and ninetie seuen an Hermit. They of his order are attired in white, after a Monastick manner, and they obserue the rule of *S. Benet*.

The order of Grand Mont was instituted at Grand Mont in *Limosin*, about the yeare of our Redemption one thousand seuentie six, vnder the rule of *S. Benedict*, by *Stephen* a gentleman of *Auergne*, who being sent by his father to *Malon*, Bishop of *Beneuot*, to be instructed by him, he spent twelue yeares, learning the institutions and rule of *S. Benedict*. Going from thence, and hauing duly obserued the liues of many Hermits, and Monkes, and scene what was worthe of imitation, in the end he settled himselfe vpon the top of a high hill in *Limosin*, being at that time thirtie yeares old, whereas he built a little cottage. He prescribed a rule out of that of *S. Benedict*, to his Disciples, himselfe liuing with bread and water, and died, being eightie yeares old.

The order of
Grand Mont.

In the yeare of our Lord God one thousand ninetie six, was instituted the order of those which serued the sicke in *S. Antonies* Hospital, that is to say, of such whose members consume away by litle and litle by *S. Antonies* fire, as they call it, whose first Author was a French gentleman, called *Gaston*, of the countrie of *Vienna*, with *Gerin* his sonne, hauing eight more joyned vnto them, who being lay men, tooke a blacke habit, hauing the letter *Tau*, of a skie colour, sowed vpon their brests. Some write, That *S. Antonies* Monkes are verie troublesome to men by their importunat begging: They continually threaten *S. Antonies* fire to them that contribute nothing: whereupon, poore superstitious people doe euerie yeare giue them a fat hogge, to the end they may haue their fauour and prayers to God, and be free from their threats.

The order of
S. Antonies
Hospital.

The order of *Val d'Ombre* depending of that of *S. Benedict*, hauing certaine priuat constitutions added to the rule, had his beginning about the yeare 1040, from *Iohn Gualbert*, a Florentin, Lord of *Preteuol*, and *Val de Pelche*, who vpon Good Friday hauing met with his enemy, who had slaine his brother, and pursuing him in such sort as he could by no means possibly escape, the other casting himselfe from his horse, intreated him to saue his life, euen for his sake who vpon that day dyed vpon the Crosse to saue and redeeme them all; whereat *Iohn* was so moued, as he not onely gaue him his life, but also lighting from his horse, embraced him louingly and kindly, promising to esteeme him as his owne brother, who was dead; from whence he went

The order of
Val d'Ombre.

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to the Church of S. *Miniat*, neere Florence, to pray, where being vpon his knees, before the Crucifix, which was in the middle of the Church, they wrote, That the image bowed downe the head visibly towards him, the wood of the Crosse crackling and making a noyse, seeming thereby, as they would inferre, that God was pleased with the worke which he had done, and as they say thanked him for that he had pardoned his enemy for his sake. *Iohn* being moued with this prodigious myracle, resolved to leaue the world, and as Christ was hanged naked vpon the Crosse, so to follow him naked: wherefore, leauing all wordly things, he gaue himselfe wholly to the studie of religion, and went to professe himselfe a Monke in the Monasterie of S. *Miniat*; but leauing that place for certaine causes, he came vnto an arme of the Appenin hills, twentie miles from Florence, and stayed in a place called Val Ombreux, where he built a poore cottage, the which afterwards grew to be a rich and famous Monasterie. From this place the order of Val d'Ombre tooke his name and beginning. He died in the year of our Redemption 1037, vnder the empire of *Henrie* the third, *Gregorie* the seuenth being Bishop of Rome, who canonized him, as some write, others say it was *Callistus*. The Monkes of this place haue a habit of a smokie colour, to distinguish them from the blacke Monkes, and they obserue the rule of S. *Benedict*.

The order of the Charthusiens.

They write, that another fearefull myracle soone after the erecting of the order of Val d'Ombre, was the cause of the beginning of the Charthusiens, that is to say, in the year of our Lord God 1080, a Doctor of Paris, a man of great learning and reputation being dead, and carried to the Church to be buried, at Euenfong, whenas they sung ouer his bodie the Lesson which begins, *Responde mihi*, the bodie sitting vp in the coffin, answered the first day with a terrible voyce, *Iusto Dei iudicio accusatus sum*, I am accused by the iust judgement of God: At which voyce, all the companie being much amazed, they deferred his interment vntill the next day, at what time the bodie did rise in the like manner, and said, *Iusto Dei iudicio indicatus sum*: Then attending the cueat of this wonder vntill the third day, the people flocking thither from all parts of the citie, and the Priests comming to the words, *Responde mihi*, he raised himselfe vp as before, saying, *Iusto Dei iudicio condemnatus sum*, with so fearefull and strange a voyce, as it not onely amazed them that were present, but all such as heard speake of this wonder. Among many Doctors which assisted, there was one called *Bruno* a Germain, borne at Colleyne, of a rich and noble familie, Channoin of the Cathedrall Church of Rheims in Champagne, and Doctor of Diuinitie in the Canon law, who being much amazed at this strange and neuer heard of spectacle, said vnto the Assistants: You see how miserable the end of this man is, who in all our opinions was held religious and holie: Shall we perish after this manner? Belieue me, there is no hope of saluation, vnlesse we leaue the world: If this be done vnto a great tree, what shall become of that which is seere and withered: whereupon, he resolved to leaue the world, and to retire himselfe into some solitarie place, imparting this his resolution to six of his companions, whose names were *Lewis* a Doctor of Paris, who was the first Prior of the Charthusiens after *Bruno*; two which carried the name of *Stephen*, and both Channoins, *Hugh* a Priest, with *Andrew*, and *Gerin*, lay men, who being moued by the persuasions of *Bruno*, resolved to accompanie him into some desert place, so as going all together to Grenoble, a citie of Dauphine in France, they presented themselves to *Hugh*, who was then Bishop there, whom they requested to giue them some solitarie place, where to spend the remainder of their dayes. Being come before the Bishop, he had a vision, in which he thought that God was come down to the place whereas now the great Charthusiens stands, and that he saw seuen flars, of the colour of gold, rise out of the earth, differing much from those of the firmament. This was the night before the holie man and his troups arrived, who being come before Bishop *Hugh*, whenas he saw them to be seuen in number, and had heard their request, he doubted no more of the interpretation of his vision, so as he gaue them in perpetuitie, a certaine place twelue miles from Grenoble,

A Grenoble, called Charthusia, from which the whole order hath since taken his name. It was a large desert place among high hills, vnknowne and vnfrequented by any but wild beasts: there were high steepe rockes full of wild trees, without any fruit, and it was exceeding cold, and for the most part of the year covered with snow: It was so steepe, barren, and vnfruitfull, as they could neither sow, nor reape any thing: the entrance into it was difficult and daungerous, by reason of two high rockes, which seemed to ioine together in the top; so as it was a terror to them that went in. In the midst of it ran a little riuer, which was gathered together in those mountains, making a noice like a torrent, or inundation of waters; so as it might better seeme to deserue the name of a prison, than the dwelling of any humane creature; yet notwithstanding, they began to inhabit this place, wherein they were much assisted with all necessarie things by Bishop *Hugh*, who also not long after ioined himselfe to that companie.

They built a Church, or rather a Monasterie vpon the top of a hill, and small houses or cells about the fountaine, the which vnto this day is called *Brunos VVell*, not farre distant from the Church, yet seperated, least they should interrupt one anothers quiet, and in these cells they liued by couples, & like vnto the old Monks of *Aegypt*, they gaue themselves to silence, prayer, and reading, spending some houres in the labour of their hands, especially in writing of bookes, both to relieue their wants, and to do seruice to the Church of God: they did macerate their bodies by fasting and discipline; and in the end resolved to eat no flesh during their liues, and to weare sackcloth, the which they obserue at this day. They are attired in white, wearing a short cape, or cloake of blacke: they fast often, obserue great silence, and eat euery man alone, but on Sundaies, and certaine festiual daies, whenas they feed all together: they are allowed vpon certaine daies betwixt Noone and Euenfong to discourse together without any scruple: their seruice is very long, and they studie for nothing but a solitarie life. The donation of Bishop *Hugh* was confirmed by *Hugh* Archbishop of Lyon, and afterwards by Pope *Vrbain* the second.

This order extends it selfe into diuers parts of Christendome, and it is diuided into seuenteen provinces, in the which there are nine and three Monasteries: they haue had the name of Charthusiens of the place, as hath beene said, whether their preacher first retired himselfe, who hauing beene sent forth to Rome by Pope *Vrbaine*, who had beene his disciple, he remained there, and did helpe much to pacifie the troubles which were then in the Church by his prayers: he parted from Rome, and taking his way by Calabria, he came into a desert, called the tower in the diocese of Squilace, where he staid with his companions, making their residence in certaine caues vnder the ground, the which *Roger* the prince of that countie vnderstanding, he went to visit this holie man *Bruno*, and gaue to him, and to his societie all that desert, whereas they built a Church, in the which *Bruno* remained alone, where his companions liued, and in this place he died, in the year one thousand one hundred and one, *Paschall* the second holding the See of Rome, and *Henry* the fourth, the Emperie. He was canonized in the year 1520.

Next vnto the order of the Charthusiens, follows that of Cisteaux, founded by *Robert* Abbot of Molefme, a towne in the duchie of Bourgondie neere to Langres, who seeing that he could not reforme the Monkes of his Abbey, thier great wealth hauing made them proud and idle, he tooke with him one and twentie of the honestest men, and parting from Chalon, one of the chiefe townes of Bourgondie, he made his aboad in a solitarie place called Cisteaux, where by the permission of *Gualter* Bishop of that place, of *Hugh* Archbishop of Lyon, and of *Odo* duke of Bourgondie, he gaue beginning to the Monasterie of Cisteaux, from whence all this order hath taken their name and beginning: but the Monkes of the Abbey of Molefme preuailed fo with the Bishop, as he returned to Molefme, and one among them called *Stephen*, was chosen in his place. Fifteene years after this foundation, *Bernard* borne at the Caste of Fountainay in Bourgondie, wherof his father was Lord, with thirtie of his companions, among which

The order of Cisteaux.

which there were three of his brethren became religious men in this Monasterie, where A he professed in a spirituall life, as he exceeded all the religious men of his time in learning, and in holiness of life: his learned and diuine writing full of sweetness, wit, and the first, and his charitie, humilitie, patience, labour to relieue the Church being then afflicted in many places, and his aueritie will make him for euer commendable. This great learned man was sent by his superiour to lay the foundation of that great and famous Abbey of Clairvaux seated neere to the river of Aulse, about Langres, the which before was called the valley of Wormwood, either for reason of the abundance of that herbe which grew there, or for the crueltie of certaine theues which made their retreat thither, the which happened in the year 1098, Henry the fourth holding B. the Empire, and Philip the first being king of France; then continuing to build a great number of Abbeyes in France and elsewhere, he did so amplifie and enrich this order, as he may iustly be called the father and restorer thereof; for they find that in his time he reestablished and built one hundred and sixtie Abbeyes, yea he was held of all the world for a holie, learned, and wise man, and of admirable Councell. The Monkes of Clairvaux obserue the rule of S. Benedict, they wear a white cassoche, and are girt with a cord of wooll, and the rest of their habit is blacke. They did not vie to eat any flesh, but in the year 1569, they obtained a briefe to eat flesh certaine daies in the weeke: at Milan, they call their religious of S. Ambrose: at Rome, of the Holie Croffe: and at Ierusalem, they haue the title of the Church.

The order of the humbled.

The order of times requires that we speake now of the order of the Humbled, which was erected vpon this occasion: The Emperor Fredericke of Barbaoussa, hauing made himselfe Maister of the citie of Milan, destroyed it quite in despite of the Milanois; and to the end there should remaine no memorie of them, he sowed the soile with salt, and sent many noble and worthe personages, not onely of Milan, but of all the neighbour cities, with their wiues and children, to exile into Germanie, among which was Gualagne, Vicont and Duke of Milan, sonne to great Andrew: all which after many yeares, grieuing to remaine so long in exile, they attired themselves in white, and hauing prostrated themselves often at the Emperours feet, in the end they obtained leaue to returne into their countrie, where with the same habit they spent the remainder of their daies in great chastitie and holinesse, getting their liuing with making of wollen cloth, and giuing the gaine vnto the poore, and feeding themselves with the rest very soberly. But seeing they could not liue long in that sort, vnlesse they were vnder some rule, by the aduice of a good priest called John, who was a gentleman, and borne at Como in the duchie of Milan, others say at Mede, a place belonging to Como, and twelue miles distant from it, they put themselves vnder that of S. Benedict, the rule which he gaue them, was afterwards allowed by Pope Innocent the third, and by his successors, so as in many parts of Italie, there are many Monasteries of this order. At Milan they haue ten prouostships, for so they call them, and three conuents of religious Nunnes, whereof the most famous is that which they call Cerceau. They were the first which brought the art of cloth working to Florence, whenas they went to dwell there. This order began in the year 1180, in the time of Pope Lucius the third, and of the Emperour Fredericke: they are attired in white, hauing a little hood lewed behind, and vpon it they haue a long robe open of either side for their armes, and vpon it a great hood which couers their shoulders like vnto a Cardinalls scarlet cloake: they haue round caps, but their Prelats wear them square like vnto other Priests, yet they are white. They were wont to liue in common, but their reuenues being fallen into the hands of their Prelats, they suffer them to liue at liberties; but in the year 1568, Cardinall Charles Borrome laboured to reduce them to their first estate, that is to say, to liue in common, and as religious men, but it was not without many difficulties, and great scandals, many of them refusing to be reformed.

The order of the Carmo-
lites.

We are now to speake of the order of Carmes or Carmolites, which they say is vey auncient, drawing their first institution from Elias the Prophet, Elizeus, and S. John Baptist,

A Baptist, but Sabellius, Baleus, and others write, That this order of Carmelites had his beginning about the year of our Redemption 1121, no doubt from Mont Carmell in Syria, as the name doth shew, being famous by reason that Elias, and other Prophets, had liued there, which place was afterwards inhabited by many Hermits, whom Amerie, Bishop of Antioch, drew together, liuing before dispersed about the mountaine, who hearing that the Latine Hermits of Mont Carmell were ignorant of the Greeke tongue, he caused a Greeke Booke, written by John Bishop of Hierusalem, of the institution of the first Monkes, to be translated out of Greeke into Latine. He built the first Monasterie for them, and appointed one Berthold of Aquitaine to be their Prior. Some write, That Albert Patriarch of Hierusalem, a vey famous man, let downe a rule, drawne (as they say) from the life of Elias, and the Booke of the foresaid Patriarch John, and from the rule of S. Basil the Great, giuing it to keepe, by his owne authoritie, to Brocard, who was Prior of Mont Carmel, and to his Hermits, which rule of Albert they haue euer since obserued, the which was afterwards confirmed by Pope Honorius the third. It appeares by this rule, that the Carmes were Hermits, for the said Patriarch Albert appointed such as could not read, to lay a great number of Pater Nosters: And for that they affirme, that the Virgin Marie appeared to one of this order, presenting vnto him a Scapularie, and saying, Recceue (my beloued) this Scapularie which I giue vnto thy order in signe of my fellowship: they doe now vie to wear it. C Pope Honorius the fourth suffered them to wear white Capes or Cloakes, and in the year of our Lord God 1287, it was decreed in a generall Chapter at Mont Pelier, that all they of the sayd order should wear them, the which Nicholas the fourth confirmed.

A Scapularie is a narrow peece of cloth which Monkes wear ouer their habit hanging down before and behind.

They were not allowed to eat flesh, by the rule of the Patriarch Albert: but the Popes Eugenius the fourth, and Pius the second, dispensed with them; and moreover, granted them a moderation of certaine fish fasting whereunto they were bound; but Maister John Soret, a man of great knowledge, reformed this order, and obtained from Pope Nicholas the fourth, that all they that should withstand the said reformation, should be excommunicated, and that the Friers reformed, might chuse a Prior and Vicar generall: hereupon, this order was diuided into two parts, vnder the names of Conuentuall, and of the Obseruance. Since which time, the happie Eresia of Ahumado, who was of the towne of Auila in Spaine, reformed this order of Carmes, and restored it to his first beautie, beginning first with the Cloisters of women, whereof she founded many, and afterwards with them of men, who are at this day called Carmes dicalced, or barefooted, for whom she made certaine constitutions, and comprehended them in a bull, which she obtained from Pope Pius the fourth, bearing date the seuenteenth of Iulie, in the year of our Saluation 1565, and were afterwards confirmed by the Apostolique authoritie, in a generall Chapter held at Alcalá de Henares, in the year of our Redemption 1581. And as this order is wholly giuen to mentall deuotion, so there is a speciall Article by the which she will haue all Friers and Nuns, both without and within their cels, or neere vnto them, meditate day and night in the law of the Lord, and watch in prayer, if they be not otherwise employed in some iust occupation. This is all that can be now said touching the order of the Carmes.

After these, follow the religious of the holie Croffe, whose beginning was before them, but they had many Croffes. Some say, That one Syriacus, a Bishop of Hierusalem, was their first founder: but the Bulls of Pope Alexander the third, Alexander the eighth, and Pius the fifth, with the Chronicle, Atanasius, and Sabellius, hold that Cleitus, who they write was Disciple to S. Peter, and Bishop of Rome, was the first beginner: Hauing bene admonished by a diuine Oracle to prouide lodgings for poore F Christian Pilgrimes which came to Rome for deuotion, the which he did, giuing his owne house which was in the place of the Roman Patricians, to make a publicke Hospital, furnishing it with all necessaries, the which he caused to be marked with a great signe of the Croffe, giuing the charge thereof to certaine worthe person, and decreed

The order of the Holie Croffe.

in

in the Christian Religion: And to the end they should be the better knowne, he en-joynd them to carrie a Crosse in their hands, in remembrance of our Saviours passion, in whose honour he made that holie worke: Finally, their charge and office was to lodge, accompanie, and defend the poore Christian Pilgrimes which came vnto Rome.

After the death of *Cleus*, the Christians having beene greatly persecuted, in the end they began to take breath vnder *Constantin* the Great; and *Queene Helen* his mother going to Hierusalem, found the Holie Crosse, by the means of great promises which he made to those that could shew her where it was, and threatening such as should dis-semble their knowledge. In the end, a Jew, (as they write) called *Judas* shewed her the place, whither coming, there was sodainely a great earthquake, and there came forth so sweet a savour, as it seemed they had poured forth most odoriferous perfumes: whereupon, this Jew was converted to the faith, crying out with a loud voyce, O Christ thou art the true Saviour of the world, and receiuing the holie Baptisme, he cal-
 led himselfe *Cyriacus*, after which time, preaching the vertues and myracles of the Ho-
 lie Crosse, with many Disciples, he was in the end, Bishop of Hierusalem: whereof,
 many of *Cleus* Disciples, who had secretly continued in the exercise of Hospitality, be-
 ing aduertised, they came and discouered themselves to *Cyriacus*, who restored this
 order, and gaue it a new birth, in the year of our Redemption 325, the which conti-
 nued and increased vnto the year of our Saluation 365, vnder *Julian* the Apostat, who
 put *Cyriacus* to death the same year, whereby this order was in a manner extinct, by
 the reason of the great persecution. Afterwards, it was reuiued againe vnder *Valen-*
 the second, whenas the Christian Princes, joyning together, went to conquer *Antilla*,
 Hierusalem, and other cities of Asia. Pope *Alexander* the third, long after the perfec-
 tion of *Jane Barbaroussa*, gaue many great priuiledges to this order. After, came the op-
 ion of the Albigeois, which did trouble the Church, as all they of this order which
 were able to carrie armes, were forced to go in person to fight against them. And Pope
Innocent the third, at the Councell of Lateran, confirmed it, and graunted many pri-
 uiledges, by reason of the great losses this order had sustayned. Afterwards, there was
 another generall Councell celebrated at Mantoua, where it was ordayned, That the
 religious of this order should be clad in Turkie blew, whereas before, they were in
 course russet. *Clement* the seventh, of the house of *Medicis*, reformed this companie,
 and, in the year 1568, the Fathers of this order holding their generall Chapter in the
 citie of Bologna, Pope *Pius* the sixt sent them a Visitor, and afterwards approved the
 order, and increased it, with indulgences and priuiledges, all according to the rule giuen
 by *Alexander* the third, and the institution of *Cleus*.

Dominicans

As for the order of the preaching Friars, it tooke beginning from *S. Dominicke*, a
 Spaniard, (as all men know) borne in a towne called Calogora, in the Diocesse of Of-
 ma, where he was a regular Channoin; afterwards, he came into Gasconie, where he
 continued ten yeares, preaching, and drawing Christian Princes into armes against the
 Albigeois: from thence he went to Rome, to the Councell of Lateran, vnder *Inno-*
 cent the third, as hath beene said, of whom he obtained leaue to put himselfe vnder
 what rule he should like best that were allowed by the Church: whereupon, he made
 choyce of that of *S. Anthony*, with sixtene of his Disciples, and having made certaine
 constitutions, it was confirmed by *Honorius* the third, in the year of Grace 1206, the
 first year of his Popedom, and in the sixt year of the Empire of *Fredericke* the se-
 cond: Then, going to Toloufa, he exhorted his Friars, and sent them to preach two
 and two together, perswading them to be preachers both in deed and name: for Pope
Innocent had already giuen them leaue to take vpon them the name of preachers. This
 order hauing shewed great fruits in the world, euen to the farthest bounds of the In-
 dies, it is diuided into two, that is to say, those of the Obeſeruance, and Conuentuals;
 and in Italie, they of the Obeſeruance are of two sorts, the Lumbards and Tuscanes,
 but the Lumbards hold the first place, they remaine in Rome at *S. Sabina*, which was in
 old

A old time the Popes pallace, and was giuen by *Honorius* the third, to *Dominicke*, who was
 canonized by *Gregorie* the fourth, in the year 1221.

In the time of *Dominicke* flourished that great and admirable *S. Francis*, borne in the
 towne of Assise, in the countrie of Vmbria, or the duchie of Spoleum, about eight
 miles from Peruse, who dealing in the trade of merchandise vnto the age of two
 and twenty yeares, was by the reason of a great sickenesse transformed to another man, of
 proud, he became very humble, of couetous, a giuer of almes, of rich, poore, of a lo-
 uer of the world, a contemner of it, who passing one day before *S. Damians* Church,
 and entering into it to pray, they hold that the Image of the Crosse before which he
 made his prayer, spake miraculously vnto him, and said, *Francis*, go and repaire my
 house, the which as thou seest falls to ruine: then hauing conformed his life to the pas-
 sion of our Saviour Christ, he put a shirt of haire vpon his bare skinne, and a sacke vpon
 it, girding himselfe with a cord, going also without hose or shooes, to make him-
 selfe the more contemptible, so as the fame of him being spread ouer the neighbour
 countrie, many drawn by his holinesse abandoned the world, & became his disciples,
 making profession of povertie and beggerie: for which cause he wrote a rule, as well
 for those that were vnto him, as for such as should come after him, the which he
 presented to Pope *Innocent* the third, who confirmed it in the year of Grace 1212:
 it was also approved by *Honorius* the third, successor to *Innocent*. And after the confir-
 mation thereof, he ordained that his Fryars should be called Minors, to witnesse their
 greater humilitie. That which is remarkable in this order, is, that there was neuer any
 religion inuented by man that increased faster; for in an instant it filled all the world.
 As for the Seraphicall *S. Francis*, he died the fourth of October 1226, and was cano-
 nized by *Gregorie* the ninth, 1236. Besides the Fryars which he called Minors, he
 erected also a second order of Nunnes, vnder the government of *S. Clara*. And he in-
 stituted a third order, which were called Penitents, for such as being married desired to
 do penance. They might haue goods proper to themselves, and continue married,
 and they did a small seruice onely. They were not called religious, yet they had a reli-
 gious kind of liuing.

D The order of the Valley of schollers began in Campagne a province of France, by
 a doctor of Diuinitie called *William* borne in England, who hauing been long a schol-
 ler at Paris, and afterwards a professor in the said citie, and in Bougondie, in the end
 he retired himselfe into a certaine Hermitage with his disciples and schollers, where-
 fore this order was called the Valley of schollers, and was approved by Pope *Honorius*
 the third, in the year 1218. Among the first companions of the said *William*, were
Richard, *Euerard*, and *Manasses*: they hold the rule of *S. Augustin*, and wore a white
 habit with a blacke cloake. They haue made profession at Mons in Haynault, at Mack-
 lio, and Louain in Brabant, at Gerontfart, in the countrie of Namur, at Leige, and at
 Hofalze, at Paris, and at Orleans, whereas most commonly the generall of the order
 E remaines.

Great *S. Lewis* whose pietie can neuer be sufficiently recommended to posteritie,
 being flirred vp by queene *Blanche* his mother, in the year of our saluation 1261, re-
 tired into a great house standing before the pallace, on the other side of the riuer of
 Seine, which passeth beneath *S. Michaels* bridge, certain religious men of the Repen-
 tance of Iesus Christ, commonly called in Latine *Sacary*, that is to say, Fryars carrying
 sacks, for that they were clad in sackcloth, giuing them the said house to remaine there
 for euer, but they made no long aboad, for in the year 1293, and vpon the fourteenth
 day of October, they yeelded it vp by contract into the hands of Fryer *Giles* at Rome,
 at that time Prior Generall of the whole order of the Augustin Hermites, pretending
 F that without scruple of conscience they could no longer stay there by reason of their
 povertie, and for that their order decayed dayly. There were also Nunnes of this or-
 der, who had a conuent behind *S. Andrew des Arterat* Paris, and they were called
 Sachettes,

The order of
the Penitents.

Sachettes, but they were expelled in the time of the same king, leaving only the name of Sachettes vnto the street. The same order was in England in the ciue of London, in the yeare of our Redemption 1257, by the report of *Mathew Paris*, who calles them Saccati.

Seruants of
the blessed Vir-
gin Mary,

Presently after the death of *S. Francis*, began the order of Fryars called the Seruants of the blessed Virgin *Mary*, which tooke its beginning from such rich merchants of Florence, which were of a brotherhood called the Prayfes of the blessed Virgin, who being vpon the day of the Assumption in prayer, heard a voice which said vnto them, that they should be like seuen starres, and that within short time they should giue be- ginning to a Religious order, carrying the name of the holie mother of God, this voice (as they write) counselling them in the meane time to separte themselves from their kinsfolkes, to liue a more strict life, and to giue themselves to prayer, which they put in effect, and tooke a blacke roabe in remembrance that the blessed Virgin mourned at the death of her sonne, and they retired themselves vnto a high mountaine called *Senaria*, or Mount *Asenay*, eight miles from Florence, standing in the midst of fix other mountaines, whereas they led a very austere life, spending all their time in pray- er for the necessities of the Church: the names of these seuen are, *Bosfil*, others say, *Monaldi*, *Amedee*, *Bonaionta*, *Manetto* of *Antelli*, *Alexis Fauconier*, *Sesigno* of *Sofsegni*, and *Vegucione* of the familie of the *Vegucioni*, who being come to Florence vpon a Twelfth day to demand almes, the young children began to crie, as diuinely inspired, Giue almes to the seruants of the Virgin *Mary*; so as from that time this order was called by that name, and Pope *Innocent* the eight, confirmed it. As for the black roabe, and the Scapularie which they tooke, putting themselves vnder the rule of *S. Augu- stin*, the reason was for that it had beene revealed vnto them (as they say) by the holie Virgin, seuen yeares after they had retired themselves into the mountain; so as hauing taken this rule, the first head of their order was father *Bosfil*, then they built a Church, and the monasterie of the Anonciado, famous throughout all Italie, where there is to be seene the Portraict of the Virgin *Maries* face, painted (as they hold) twentie yeres af- ter their foundation. One called *Philip Binity* being entred miraculously into their or- der, receiued so many graces of the holie Virgin, as he became admirable both in France and Germanie, conuertyng a great number of sinners; so as the fame of his ho- lineffe, and that of many others of this order, began to spread it selfe ouer all the world. Pope *Alexander* the fourth, approued and confirmed this order, in the yeare of our saluation 1255, giuing them power to creat a Generall, like to the soure begging Fryars, being so augmented, as it is dispersed into all parts. In the yere of our Redemp- tion 1427, *Nicholas Perusinus* their Generall diuided this order into two, whereupon the one are called Fryars seruants Countenuals, and the other, Fathers seruants of the Obseruance. This companie began in the yeare of our Saluation one thousand two hundred thirtie and three, in the time of *Gregorie* the ninth, whenas the Guelphes and Gibelins began to make their spoiles in Italie, the which was also much afflicted with earthquakes, inundations, and bitter frosts.

Celestins

He that was head of the order of the Celestins, was first called *Peter*, and surnamed *Moron* borne in Heruia, a towne of the Samnites, now called *Sergue* in the countrie of *Laben*, in the yeare 1215. His father was called *Angelier*, and his mother *Maie*, a man giuen wholly to austeritie and solitarie life from his youth: hauing spent three yeres in penance vpon a mountaine, in the end he was receiued a Monke into the mo- nasterie of Ieseli of the order of *S. Bennet*, where hauing spent some time, he deman- ded leaue of his Abbot to retire himselfe into a desert caue vnder the mountaine of *Moron*, from the which he tooke his surname, but being sought after by multitudes of people which came from all parts, he went into the mountaine of *Salmonne* called *Magella*, where in the end, notable to smother the scent of his sanctitie, many hauing followed him, he began to found the order of the Celestins, building a little Church vpon

A vpon this Mountaine, which he called of the Holie Ghost. He was alwaies a chaine of yron vpon his bare flesh, and vpon it a thirtie of haire being in continuall prayer, and reforming the rule of *S. Bennet*, which was then much degenerated. The fame of his Holineffe adorned with many goodly myracles, was so spread ouer all Europe, as the number of the Celestins encreased much, and a Councell being then held at Lyon in France, vnder *Gregorie* the tenth, of the noble familie of the *Vilconti*: He obtained of the Pope, a confirmation of his rule, and then returning into Italie, he celebraed the first generall Chapter of his order: Finally, after the deceale of *Nicholas* the fourth, the Church of Rome, hauing benee two yeares without a Pastor, he was chosen Pope, in the year of our Lord God 1294, in the seuentie nine yeare of his age, hauing done what he could to auoid this burthen, in the which he continued but six moneths, for he voluntarily left it: others say, it was by the prailes of *Boniface* the eighth, his succe- ssor, who condemned him afterwards (without any subject) to perpetual prison, in the Castle of *S. Symon*, where he continued ten moneths, others say, two yeares, doing myracles, foretelling things to come, and praying to God for his successe, in which prison he died, saying these words of the Psalmist following: *Euerie soule praise the Lord*. He was canonized by *Clement* the fift. This order is diuided into thirteene provinces through France, Germanie, and Italie, and it contains at this present one hundred twentie and foure Monasteries.

C In the yere of our Lord God 1319, *John* the two and twentieth being Pope at Rome, and *Henrie* the seuenth, Emperour in Germanie, the order of Mont Oliuet began by three gentlemen of Syenna, the first was called *Bernard Tolomei*, the other *Ambrose Piccolomini*, and the third *Patricius* of *Patricij*, who by the persuation of *Bernard*, retired themselves vnto a mountaine called Oliuet, being in the countie of Montalein, where they remained to doe penance, and being acculed vnto the Pope as Authours of new superstitions, they went vnto him, who hauing heard the reasons which they alledged, he sent them backe to *Guido Pietramala*, Bishop and Lord of *Arezzo*, vnder whole Diocesse the said mountaine of Oliuet was, who before their arrival, they write, had a vision, in the which he saw the Virgin *Maries* enuironed with a great multitude of Angels, which did reach vnto him a white robe or habillment, and instructions for the rule of *S. Bennet*: whereupon, he gaue them a white habit in the Church of the Trinitie, with the rule of *S. Bennet*, vnder the protection of the blessed Virgin *Maries*. After this, they built a goodly faire Monasterie, vpon Mont Oliuet, called the Cloy- sters. This order extends not out of Italie, and it hath aboute sixtie Monasteries. In old time they did weare wooden shoes, and of late yeares they made their nouices vpon Mont Oliuet, to weare them, but now they haue dispensed with them, and haue gotten more libertie.

As for the order of the Iesuistes of *S. Ierome*, they had their beginning from one *Iohn Colambin*, a gentleman of Syenna, and one of the most eminent men of the towne, who, in the yeare of our Redemption 1355, was conuerted and turned vnto God, by the reading of the life of *S. Marie*, the *Egyptian*, the manner of which conuerstion would be too tedious for this Abridgement: but hauing in the end so disposed his wife, as he suffered him to liue in chastitie; they write, That the myracle of a Leper which he brought home vnto her, and left in her keeping, was the cause that she her selfe was content to make a solemne vow of chastitie, and to giue all their goods to the poore: for in stead of the Leper, she found nothing in the chamber where he had benee left, but a most sweet sent, so as they did beleeue that it was our Lord and Sau- our Iesus Christ, who in the shape of a Leper had appeared vnto them; then afflic- ting himselfe with one called *Francis Vincent*, one of the chiefe men of Syenna, they twold a verie austere and contemptible life for the space of two whole yeares toge- ther, so as many put themselves into their companie, to the number of seuentie, most of which were learned, the which *Colambin* seeing, he went vnto the Pope to Viterbe, LIII hauing

having seene him before at Tuscanelle, for he and his Disciples were accused to hold the error of the Fraticelli: but having beene examined by the Inquisitor, in the presence of the Cardinall of Marseille, and finding that it was but slander, the Pope received them, and would have them attired in white at his owne charge, giving them afterwards the habit with his owne hand. He would have them live in townes and boroughes, and they had for their first Protector, the Cardinall of Aignon the Popes brother. This happened, in the year of our Lord God 1367, vpon *S. John Baptists* day. As for the name of Iesuafes, *Paulus Mauricius* affirms, That it was not given them for that they had the name of Iesus often in their mouths, but by a propheticall spirit, the little children crying whenas they saw them, Behold the Iesuafes; and that *John Columbin*, in a propheticall spirit, said one day to his companions, We may well worke, Iesus Christ by his power hath given vs his holie name. And for that the rule which is vnder that of *S. Augustin*, is not common, it shall not be vnfit to set it downe here in particular, as *Paulus Mauricius* hath deliuered it. He saith, That they are bound to say but one hundred sixtie and five *Pater Nosters*, and as many *Aue Marias*, going three times to the oratorie, having a certaine number to say at euery time, from the which not any one is exempt. Betwixt the morning and euening, they are five or six houres in prayer: Mattins being ended, the Prior doth euery day make a Lecture, and then a little Sermon, which being done, they stay a while to pray mentally to God: Moreover, euery one doth discipline himselfe twice a day in his oratorie priuately, and neuer failes, but vpon the three principall feasts of the year, that is to say, once at the breake of day, and another time in the euening. They faile not to go twice in the night to the Church, and to light a taper vpon the Altar, then they make their prayers apart for the Holie Church, for their benefactors, and especially for their soules, in whole recommendation they haue most almes given them; and euery Monday, (vnlesse it be some feast) they all together (whenas Masse is ended) sing certaine Psalmes, and other Prayers, in the Quire, for the soules of the dead: In like manner, euery Saturday at night, hauing accused themselves of their faults, they make prayers for all sorts of people, as well faithfull as Infidells, as the Church of Rome hath beene accustomed to doe vpon good Friday. As often as they enter into their oratorie, they say five *Pater Nosters*, and as many *Aue Marias*, in honour and commemoration of our Sauours passion: They doe not say Masse like vnto the ancient Monkes. As for the office of the Virgin, the which in a manner all doe generally say, that of the dead, the seven penitentiall Psalmes; and euery other diuine office, this order is not bound vnto, but onely vpon deuotion. *S. John Columbin* did also institute the order of religious Nunnes, called Iesuafes, of which the chiefe was *Katherine* of Syenna, cousin to the said *Columbin*. There is a Monasterie in Luca, which they commonly call the Iesuafes of *S. Ioseph*, and whereas they are called the Iesuafes of *S. Ierome*, therefore is, for that in the beginning of their order, they tooke this great myrrour of penitence, and light of religious men, for their particular protector: and their loue and deuotion was such towards this Saint, as they built in a manner all their Churches and secret oratories in his name. Pope Alexander the fourth ordained by his Bull, That they should no more be called Iesuafes simply, but Iesuafes of *S. Ierome*.

Chanoins of
S. Sauour.

After the Iesuafes, the order of times calls vs to speake of the regular Chanoins of *S. Sauour*, of whom, they say, *Helias* was the beginning. Two miles from Bologna, there was sometimes a Colledge of Chanoins of the order of *S. Augustin*, which they called by the name of *S. Marie* of the Rhyne, the which hauing beene ruined by *John Visconti*, Duke, and Archbishop of Milan, whenas he tooke the towne of Bologna, the Chanoins were forced to retire themselves into the towne to the Monasterie of *S. Sauour*, which had beene built long before in memorie of a great myracle which happened in the image of the Crucifix, in the towne of Baruc in Syria, *Athanasius* being Bishop of Alexandria, in the year of Christ 785; the ninth day of September. During

A During this time there was one called *Stephen* of Syenna, of the order of the Hermits of Lecette, a place about three miles from Syenna: of whole holie life, Pope *Gregorie* the twelfth being informed, and knowing the desire which he and his companions had to restore the canonically order, he gaue charge to three Cardinalls to giue a canonically habit to *Stephen*, and to one *Fray James*, the which was done in the cite of Luca the foure and twentieth of April 1408, and *Stephen* did afterwards giue the same habit to many of them of Lecette. They then tooke the habit of *S. Sauour* by reason of the place, where they had made profession of the Hermitan order. In this Cloister of *S. Sauour*, whereof mention hath beene made, there remained one *Gillier* alone, who hearing of the fame of *Stephen*, and of his chanoins, desiring to see that canonically order restored, sent for *Stephen*, and hauing conferred together with him, they sent a Procurator to Pope *Martin* the fifth, of the house of the *Colennes*, hauing succeeded *Gregorie*, who hauing heard their demand, granted a commission to *Nicholas Dalbergati*, then Bishop of Bologna, (and afterwards made Cardinall of Saint Croix by Pope *Eugenius* the fourth) to take some order for that which they demanded, and then he vntied the conuent of *S. Ambrose* of Gobrie, & that of *S. Marie* of the Rhyne, with the Chanorie of *S. Sauour* of Bologna, which was confirmed by the Apostolicke authoritie, as it appeared by a brieffe given the fifth of Iune 1518, and they had permission to call a generall Chapter by a Bull given at Mantoue, the nineteenth of December, in the second year of Pope *Martin*, after the vnion of certaine conuents. This order began to take the name of a congregation, and they were called Chanoins of *Saint Sauour*: they were also called Scopetins by them of Florence, by reason of *John* of Scopette, who was of this companie, but it was the fourth conuent, whereas the other was the first; and they were commonly called the Chanoins of *S. Sauour*.

After these Chanoins, follows the companie of *S. Peter* of Pisa, who was of the familie of *Tambes Courtes*, one of the chiefe of that citie, who hauing resolved to imitate the life of that great Doctor *Saint Ierome*, was presently followed by many disciples, with the which he went into the countie of Vrbino to a goodly hill the which was called Monte Belio, and it is enuironed on euery side with a very pleasant forrest, where he built a little Church, which he called the Trinitie, with some few lodgings, the which were made after the manner of a Monasterie, getting their liuing with the labour of their hands, and obseruing the Euangelicall communitee, yet they say no Masse, but are continually in prayer. This good father was desirous that they who were of his congregation, should call themselves the Hermits of *Saint Ierome*, as they are at this day, adding onely of the congregation of *S. Peter* of Pisa, which companie hath so multiplied, as there are at this present thirte and seven Monasteries onely in Italie, there being none without it. They are clad in a long lacye, and girt with a leather girdle, carrying a cloake vpon it, vpon the which they doe call their ierapularie; but when they go into the towne they haue their cloake vppermost, and all their habit is russet. Pope *Pius* the fifth, would haue them make profession, for before they might leaue it, and goe wherethey list. This order began in the year of Grace 1380.

The companie of *S. Ierome* of Fesola, began soone after in the year of our Salvation one thousand foure hundred and six, in the time of Pope *Innocent* the seventh, by one called *Charles* earle of Grauelia, a Florentine, who being inspired by God, went into the mountaines, where in old time stood the ancient towne of Fesola, ruined by the Florentins, where he tooke the habit of an Hermit, and with him *Rodon Granelle*, and *Walter Marfio*, whereas they continued not long, before that many came vnto them, to whom they gaue a rule, the which was allowed by Pope *Gregorie* the twelfth, who gaue them another habit of a gray colour, girding their frockes with a girdle of leather, and on it they had a long cloake gathered thicke & open before, and

Order of S. Peter of Pisa.

they were wooden shoes; but since they haue left them : & for that they were held A to be the authors of the third order of S. Francis as some thinke, that gray habit which they were was giuen them. They extend not out of Italie, where they haue thirte or fortie Monasteries: they which doe remaine at Milan are called the Fryars of Saint Anne.

George Dale- In the yere 1407, *Gregorie* the twelfth being Pope, and *Robert* of Bauaria holding que the Empire, began the companie called S. *George* Dalegue furnamed *Azzurine*, which had for author *Anthony Corraza* a gentleman of Venice, who was of the companie of the regular Clerkes, Iesuates of Saint *Ierome*. The Fryars of this order were wooden shoes, and begged for their living: he gaue them certaine rules confirmed by Pope *Gregorie*, who added more, but especially *Laurence Iustinian*, first Patriarch of Venice, who was to this congregation, as Saint *Bernard* had bene to that of Cisterciens. They of this order were vnderneath a habit of white cloth, make like a cassocke, the which was buttoned before, and vpon it a robe of skie colour, a bonnet vpon their heads, and vpon their shoulders a hood of the same colour. They liue in common, their commanders are called Priors, and they create a Generall. They were not wont to make profession, but if any one of them hauing continued some time in the order, changed his mind, they gaue him a certaine summe of money, and attired him like a secular Priest, and then suffered him to go at his pleasure, but Pope *Pius* the fift, in the yere of our Redemption one thousand five hundred and seuentie, ordained that they should all make solemne profession, as they do, not derogating their priuiledges, C nor the order and precedence of place in publicke professions: yet there are still foure Monasteries of this order which liue after their manner: they hold their Chapters, and they create their Priors, as they thinke good; and although there be of these but foure Conuents, yet they haue a Generall, and their chiefe is the Monasterie of Louici.

Mont Cassin, The congregation of Mont Cassin, which tooke his beginning from *Lewis le Begue* a gentleman of Venice, began in the Monasterie of Saint *Iustin*, and therefore was called the companie of Saint *Iustin*, in the yere of Grace one thousand foure hundred and ten, vnder Pope *Iohn* the three and twentieth, *Sigismund* being Emperour of D Germanie. Pope *Martin* the fift, and *Eugenius* the fourth, seeing this companie to encrease dayly in holiness of life, they gratified it with many priuiledges, for which cause it was full of learned men: Afterwards the Abbey of Mont Cassin was added vnto it; and for that it was the first and most honourable of all those of Saint *Bennet*, it tooke the name thereof, and was called the congregation of Mont Cassin, and so all the blacke Monkes which liue vnder the Obedience, are the true and first Monkes of Saint *Bennet*, who were many times destroyed and reformed. This order of S. *Bennet* was growne to that greatnesse, not only in wealth (which was the chiefe cause of their ruine) but also in number of men and monasteries, as it is found, they had three and thirte thousand Abbeyes, and foureene thousand Prouostships and Priories: but whenas E they made the last reformation of S. *Iulian*, it was so low, as the name of the Monkes of S. *Bennet* was in a manner extinct; yet since it is so augmented, as there are about ten thousand Abbeyes in Italie and Spain, which liue according to this reformation, many of which, besides that they liue according to the rule of S. *Bennet*, giue themselves to studie, to publicke disputations, and to preaching, like vnto the begging Fryars, which make them to be much respected in those countries.

S. Anthony in the wood.

It will at the first seeme to haue bene more conuenient to haue put the Fryars which are of Saint *Anthony* in the wood, with the most ancient orders, than now, but it is by reason they are more dilated, and haue made a greater shew in their reformation than in their beginning, which happened after this manner: In the suburbs of the port of Como at Milan, wheras now stands the Church of S. *Ambrose* in the wood, there was in old time in that place a goodly wood, and very thicke, in the midst whereof

A whereof was a little Chappell, wherein was painted the image of the Virgin *Mary*, and neere vnto it did runne a brooke of cleere water, which came from a faire fountaine, the which is at this day held in such reuerence, as many drinke of this water for deuotion. In this wood there remained three Gentlemen Milanois, who liued as Hermits; the first was called *Alexander*, of the noble familie of the *Crenellis*; the second was named *Albert Bozofes*; and the third was termed *Anthony Pierre Sanle*, from whence it comes that the *Pietri Sanle* haue at this day a certaine iurisdiction in a Monasterie of this order, called *Casterna*. At such time as these men liued in their solitude, that admirable S. *Ambrose* shined in the cite of Milan, who being aduertised of their kind of life, went often to visit and comfort them, and many times continued for the space of one or two dayes with them, praying vnto God, or discoursing of diuine and heavenly things. After his death, they continued many yeares in this place, and in succession of time, they added another habit to their Hermits weed, and tooke the rule and profession of S. *Augustin*: The Milanois did afterwards build them a Monasterie in the same place, in the honour of S. *Ambrose*, and they called it S. *Ambrose* in the Wood, for that this Saint frequented that place in his life time: They are since augmented in diuers places, namely in the duchie of Milan. They haue a Generall, Visitors, and Priors, and euerie three yeares they celebrat their generall Chapter in that place where they had their beginning. They haue many places whereas they lay scitice, according C to the rule of S. *Ambrose*.

The like may be said of the companie of the Hermitaine Monkes of S. *Ierome*, of whom something hath bene formerly spoken, but since it was reformed by *Loup Solme*, a learned Spaniard, who coming to Rome, obtained leave from the Pope to reforme this order, begging of him the Church of S. *Alexis* at Rome, standing vpon Mont Auentin with the circuit, and all the rents and reuenues thereof, giuing them a forme and rule to liue by, the which he had drawne out of the workes of S. *Ierome*. Some say, That they began in the time of *Eusebius* of Cremona, a Disciple of S. *Ieromes*, and that the Monkes of Gardeloupe in Spaine followed their order: It may be they had bene reformed by the said *Loupe*, that afterwards seeing their order ready to be dissolved, they had reformed it againe, and that *Loupe* had diuided these from the others, and had made a new companie. They are attired in a white habit, with a tawnie Scapularie. Whenas they go into towne, they weare a cloake which is close before like vnto Monkes, the which is also tawnie. *Loupe* of Oliuere died in the yere of Grace 1433, in the third yere of Pope *Eugenius* the fourth. This companie hath in Italie about twentie Monasteries, whereof the chiefe and principall is the hospitall of Lodeuane in Lombardie. They had six monasteries in Spaine, the chiefe of which was S. *Ildore*, a league from Seuille. They make profession, and seeme to obserue the rule of S. *Augustin*.

In the yere of our Lord God 1400, which was the Iubile at Rome, there raigned E a great plague at Syenna, and other neighbour places, whereof there died great numbers of people, so as at Syenna, (either for that there were few men remaining, or for feare of death,) there was not any one that would tend the poore diseased of the Hospitall. At that time S. *Bernard* liued in Syenna, whose father was called by the name of *Patricius*, and his mother by the name of *Yvonne*, of a noble extraction, borne at Maffa, of Maremma, a neere towne, and (as some write) subject to Syenna. This holie man (moued with a holie and zealous charite) went vnto the hospitall, where he tended such as were sicke of the plague, and neuer left them vntill the plague ceased, being then but twentie yeares old; from whence he retired himselfe solitarily into a wood, where hauing liued sometime verie austerly, in the end he became profest of the order of the Friars Minors, where he carried nothing but only a simple habit, and a cord for to girt them, and for that sanctitie of life began to grow as it were cold in this order, he laboured much to haue the order of the good Obedience maintained and kept, L. IIII ij the

Order of the Obedience.

the which he reformed, taking away all the abuses which were crept in, and causing the Friars to live in common, and to have nothing proper to themselves, following simply the institution of their father *S. Francis*; wherein he was much assisted by many which followed his new reformation; but there were others which would not leave that which they had gotten by labour and pain. Hence it growes (at the least wise it saues somewhat of likelihood) that the religious of the order of *S. Francis*, are divided into two, that is to say, Conventuals, and that of the Observance, who were called Sabottiers, which have so increased since, as they exceed many other orders in number. This happened vnder Pope *Engenius* the fourth, and in the time of the Emperour *Frederic* the third.

Minimes.

About the year of our Lord God 1450, the religious order of Minimes began to flourish, by the meanes of *Francis*, surnamed of *Paule*, in regard of the castle of *Paul*, where some say he was borne, the which is situated in the realme of Naples, betwixt *Abrusse*, and *Lucania*, now called by the name of the Principallitie, joyning to *Calabria*, and about thirtie miles from the famous citie of *Cossence*. His father was called by the name of *Martelle*, and his mother by the name of *Vienna*: He was giuen, (as a man may say, euen from his cradle) to auerititie, louing a religious life aboue all terrestriall things: being come to the age of a perfect man, he had a resolution to build a Church, with certaine little lodgings to dwell in, the which (by the permission of one *Pyrhus*, who was then Archbishop of *Cossence*, and the helpe of his neighbours) he effected as he had propounded, and hauing built this Monasterie, he continued not long there, but notwithstanding he had a great number of Disciples, both of men and women. Wherefore, he wrote three rules, the one was ordained for the brethren of his fellowship, the other was instituted for the sisters of his order (either of which he distributed into ten Chapters,) and the third was made for the professors thereof: ordaining, That they should be called Minimes, or Minors, and that among other things, they should especially obserue the Lenten fast, that is to say, they should neither eat Flesh, Egges, Butter, Cheefe, nor Milke, during their liues, but in cases of great necessitie, as for the preferance of life in sickness, and such like: He would haue them attired in a kind of darke tawne, with a hood of the selfe same colour, which hangs downe to the girdle, that they should be girt with a cord of the same colour: They that are dignified with the title of Priests, haue it tied with fise knots; but the Clerkes, which are as it were nouices, to distinguish them from the Priests, haue it tied but with three knots. *Lewis* the eleuenth, the French king, who reigned at that present time, sent an Embassador to intreat Pope *Sixtus* the fourth to send him this holie man, the which he willingly did, and he came vnto the king at *Tours*, who (for the loue which he bare vnto him) caused the Church and Monasterie at *Piclis*, which is nere to the said towne, to be built for him. This order being in France and Spaine, there are not any in *Lombardie*, but at *Milan*.

The order of Amis-Dieu.

In the time of *Francis de Paulo*, liued that holie man *Amis-Dieu*, borne in Portugal, who came in a Hermits habillment or weed into *Lombardie*, where he stayed in a place called *S. Marie* in *Bresanois*, towards *Cremona*, of the dependances of the duchie of *Milan*, where he gaue beginning vnto his order. Soone after, he went to *Rome*, and liued vpon the hill which is at this day called *S. Peter*, in *Montorio*, and whereas now stands a goodly Monasterie of this order. He was much giuen to contemplation, and had many profetique visions, presaging and foretelling things to come. Of him this order hath taken the name of *Amis-Dieu*, or *Amidees*: They are clothed in a russet habit, and weare wooden shooes, and haue no breeches, being girt with a cord, like vnto the Sabottiers: They haue eight and twentie Conuents at this day in *Italie*, for it extends no farther. Their order began in the year of our Redemption 1460; but Pope *Pius* the fifth vnted it with that of *Cleruauux*, and the Sabottiers, that is to say, of the Observance of *S. Francis*.

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A As for the order of the Apostolins, otherwise called Fryars of the Apostles, they write that it had his beginning or first original from *Saint Barnabe* the Apostle, who being come vnto *Milan*, was the first that ministered there. In that place he gathered together a good number of disciples, which liued in a manner according to the ancient custome of the Primitive Church, whom whil实现 he liued they called Christian Disciples, and after his death they were called Apostolins, and now Friars, of the Apostles or Barnabites. They were for a long time dispersed here and there, and did not celebrate the Masse, but attended prayer onely, and to liue in common, as they did in the Primitive Church: but in the year of our Redemption one thousand four hundred eightie and foure, *Innocent* the eight, at their request, suffered them to say Masse, and gaue vnto them a certain habit, ordaining that they should make profession, and giuing vnto them the rule of *Saint Augustin* to obserue. He gaue them leave to enioy the same priuiledges that the *Augulins* did enioy. They are attired in a frocke of tawne cloth, with a scapularie of the same colour, and after this manner they commonly go abroad, and without any cloake, but in Winter they weare one which is of the same colour, like vnto the Sabottiers of *Saint Francis*. They hold a Chapter, and their head is called Vicar General. The first of this order which said Masse, were Fryar *Simon* of *Morane*, Fryar *John Scarpe*, and Fryar *Nicholas Cesserie* *Geneuers*.

C The beginning of this order of the Capucins, came vpon this occasion. In the Marquisat of *Ancona*, vnder the Seigneurie of *Fermo*, there is a castle which is called *Mount Faucon*, in the which the *Jacobins* haue a goodly Monasterie, where there was a Monke, who was called *Mathew Biset*, a man of an honest and good life, and a great obseruer of the holie institutions. It happened on a day, that he went with some of his companions to a place hard by to alight at some office, which being done, they all returned to the Monasterie, he remaining a little behind: vpon the way, his companions found a poore man lying vpon the ground almost naked, and shaking for cold, for that it was Winter, and there had great store of snow fallen, who hauing demanded some cloth in charitie to couer him, he had no answer from the rest; but Fryar *Mathew* coming after, and seeing this poore and impotent man, moued with compassion, and fearing least he should die with the extremitie of the cold which he endured, he took two good peeces of cloth which he had vnder his habit, according to the custome of their order, and gaue them to this poore man, and then going on his way towards the Monasterie, he was amazed that this poore man was suddenly vanished away. This made that good father to thinke that he had made profession of poertie, and yet there were some that were poorer; so as he did not truly imitate his father *Saint Francis*, and much lesse obserued that which he had promised entring into the order, whereupon he prayed continually vnto God that he might performe the vow which he had made. After much lamentation, he had an inspiration which said vnto him, that he should giue a new beginning to the ancient obseruance of his fathers which first followed the institution of *Saint Francis*; so as he took a frocke that was all torne and rent, and tied a hood vpon it, as they weare at this day, then without speaking to any man, he went to *Rome* to Pope *Clement* the tenth, demanding leave of him to carrie the habit which *Saint Francis* and his Fryars did weare in the beginning, the which he easily obtained, the Pope telling him thrice that he would haue that order obserued in euery point. A while after, one which was called Fryar *Lewis*, with a companion of his, both *Jacobins* of *Fossobona*, the which is a towne of the Marquisat, and of the Duchie of *Vrbino*, moued with zeale of the obseruation of their rule, left their conuent, and ioined themselves with the said *Mathew*: but to the end it might be more permanent, and without scruple, *Lewis* went to the Pope, and obtained a briefe, not onely to carrie the habit, and obserue the rule, but also to giue it to any that should demand it, the which happened in year of our Salvation 1526, the

the eight and twentieth day of May, and in the third yeare of Pope *Clement* the first, in a short time there were twelue Fryars, their first Generall was *Mathew*, and the first Monasterie they had, was in the towne of Cameria, in the Marquisat which was giuen vnto them by *Katherine Cibo* who was duchesse of Cameria. This order encreased so, as within the space of two and fortie yeares or neere thereabout, it had about the number of two hundred twentie and two Monasteries, diuided into fiftene provinces, and there were religious men amounting vnto the number of two thousand two hundred and fortie. Besides these, there are the reformed of the order of *S. Francis*, as the *Clairains*, *Clarueaux*, and *Recolets*, of whom something may be spoken hereafter.

Although we haue formerly discoursed of the beginning of those orders which liue vnder the rule of Saint *Augustin*, yet it shall not be vnfitting to speake something of those companies which liue according to this rule, vnder the name and title of the Obseruance. The first is the companie of *Lecette*: This place is about three miles distant from Syenna, and was in old time called *Liffente Foltignan*, founded of Saint *ganiour*, and since, Saint *Sauour* of *Lecette* in the wood of the Lake. This lake was inhabited by the Hermites of Saint *Augustin*, since the yeare of our Redemption 1050. This place was alwaies maintained in holiness, secret pouertie, and fit for contemplation. *Bartholomew* a Venetian, did set downe goodly rules in the yeare of our Salvation one thousand three hundred eightie and seuen, the like did *Nicholas Capin*, and *Gerard* of Rimini, both Priors Generall of this order, the which did afterwards for the multiple and encrease, as there are to be seene at this day eleuen Conuents in the countries of Syenna and Florence, either of which hath at the least a hundred religious men.

The second congregation of the Obseruance of the Hermitans is that of *Charbonniere* in the Land of Labor, which they call at this day Campania, the which is also called the Congregation of Saint *John* of Naples, it was begun by one whose name was Fryar *Simon* of Cremona, who was a great Philosopher, and diuine in his time, who liued in the yeare of our Redemption one thousand three hundred nine and nine.

The companie called *Perufina*, or Saint *Mary*, of the people in the prouince of Vmbria, began in the yeare of our Redemption 1414, and hath about fourteene Monasteries.

The companie of *Lombardie*, so called by themselves: it was begun in the yeare of our Salvation one thousand four hundred fortie and four, by a father called *John Raque* of Pavia, and another who was called Fryar *Gregorie* of Cremona, within the Castle of Crana. This companie is the greatest, and of most note of all those of the Obseruance of the Hermitans, as well by reason of their great numbers, as for that they of this order are altogether men of great learning, and such as make profession of preaching. There are in this order sixtie and eight Monasteries, which are well appointed.

The order of Saint *Mary* of Mont. Orton, distant about five miles from Pudone, instituted by a learned man called Fryar *Symon* borne at Camerin a towne in the Marquisat of Auerne. It hath but three Conuents, and was begun in the yeare of Christ 1460.

The order of the Baptistes, so called in regard of Fryar *Baptista*, who was the Author, began in the yeare of our Salvation one thousand four hundred eightie and four. They were wooden shoos, and they are also called *Geneuoi*, for that their founder was of Geneua.

The companie of Hermites called *Pouilloise* or *Doucette*, which had his beginning in *Pouillia*, by one *Felix*, who was of that countrie, in the yeare of our Redemption one thousand four hundred nine and two.

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The *Zumpane* the which was instituted in Calabria, in the yeare 1502, by one *Francis Zumpane*, a Calabrian, who in those times was much honoured for his good parts. The same yeare began the order called of *S. Augustin* of Dalmatia, for that it began in *Sclavonia*.

Fourteene yeares after, there was instituted in Germanie a new companie or fellowship of Hermits, which they call the Congregation of *Andrew Proles* of Germanie.

The last companie of this order was that of *S. Paule*, the first Hermit, wearing the same habit that the rest, and it began in the yeare of our Redemption 1550. There are Monasteries of this order in Italie and Spaine, whereof there are four about Rome. Of these orders of Hermits of the Obseruance, there are few knowne in Italie, except that of *Lombardie*, which is more famous than all the rest: but that of the *Conuentuals* is not onely disperfed into France, Italie, Spaine, Flanders, and Germanie, but also at the new world.

The companie of *S. Paule*, the first Hermit, of Hungarie, was begun in the Monasterie of *S. James* of Porach in Hungarie, by a Strigonian called *Eusebius*, who with his companions obserued a certaine rule and kind of life, which had beene giuen them by *Bartholomew* Bishop of *Quingne Etschle*, in the yeare of our Lord God 1215. A while after, their number encreasing, they entreated Pope *Vrbain* the fourth to giue them the rule of *S. Augustin*, but they could not obtaine it: Whereupon, *Paule* Bishop of *Veiprin* gaue them that forme of life which they now hold, in the yeare of our Salvation 1263, and then this order began to be called the Congregation of *S. Paule* the first Hermit: Since, in the yeare of our Redemption 1300, they made one *Frier Laurence*, a Strigonian, their first Prior generall: About eight yeares after, the order was confirmed by a Cardinal which Pope *Clement* the first had sent Legat into Hungarie, who was called *Frier Gentil*, of Mont fleur, and had beene before a *Frier Minor*: He gaue to them of the same companie the rule of *S. Augustin*, and graunted them leaue to make constitutions, and to hold a generall Chapter, the which happened vpon the first of Nouember, in the yeare of our Redemption 1308, in the Monasterie of *S. Laurence*, neere to the towne of *Bade*. Afterwards, *John* the two and twentieth being made Pope, he confirmed their order, and receiued them vnder the protection of the See of Rome, and then it began to increase much, not onely in number, but also in sanctitie of life, so as in Hungarie they were held the best religious men of all that were in the realme. In the time of Pope *Nicholas* the first, the Church of *S. Stephen de la Rotonde* at Rome, vpon Mont Celio, was giuen them by the holie See, with all the reuenues thereof, and they were about one hundred and twentie yeares before they had any other Conuent in Italie, into the which they admit not any one but Hungarians. They are attired in white, & haue a great round Scapularie that couers all their shoulders, and vpon it a cloake which is also white, and somewhat shorter than that which they vsually carrie.

The order of *S. Brigide* began vnder Pope *Gregorie* the eleuenth, in the yeare of our Lord God 1376, who confirmed it to this holie Ladie, Queene of Sweden; who going to Rome, he obtained of him, that the Monasteries of the said order should be common, as well for men as women, yet there should be such a separation by walls, as the one should haue no meanes to come vnto the other, but vpon great necessity. He would also haue but one Church for both sexes, and that the Monks as Ministers of sacred things should be below, and the Nunnes above, to say their seruice and prayers: but the Abbess should haue power to commaund both, yet the men should haue charge of that which did belong to the diuine seruice, and to the ornaments of the Church, and that there should be one amongst them that should be called Prior or Confessor. It was also ordained, That they should haue lands and possessions whereon to liue, but the superintendencie to provide for all that should be needfull for the

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one and the other, as well for victuals as apparell, should belong vnto the Abbess: A That it should not be lawfull for either men or women to go out of their Monasterie, without great necessitie, and then they should demand leaue of the Abbess. They hold the rule of S. *Augustin*, with certaine Articles added by this famous Queene. Some are of opinion, that this forme of religion was first inuented in Greece; but that the fathers had ordained, that the men should remaine seperated from the women, least they should giue occasion of scandall: wherefore, S. *Brigide* desiring to reuise this order, she found meanes how, without any suspition, the Church and house should be common to both. She ordaind, That they should weare a russet habit, with a cloake of the same colour, with a redd Crosse vpon their breasts; she would haue B but sixtie Nunnes, and five and twentie Monkes in euerie Monasterie, that is to say, thirteene Priests, according to the number of the thirteene Apostles, comprehending S. *Paul*: Then foure Deacons, who might also be Priests, and represented the foure Doctors of the Church, and eight Conuers, who must alwaies be ready to labour for the affaires of the house: so as the Friars and the Nunnes all together made the number of the thirteene Apostles, and the seuentie two Disciples of our Saviour: and to the end they might be distinguished one from another, the Priests carried a redd Crosse vpon the left side of their cloake, vnder which Crosse they put a little peece of white cloth, as broad as a wafer, which they offer vp in reuerence of the holie Sacrament. And the foure Deacons, for a difference from the Priests, carrie a round C wreath of white cloth, which signifies (as they say) the sapience of the foure Doctors whom they represent, and vpon it they put foure little peeces of red, made like vnto tongues, to shew that the Holie Ghost inflames their tongues to deliuer the sacred mysteries of Diuinitie. But the Conuers weare a white Crosse vpon their cloakes, which shews the innocencie of their liues, vpon the which there are five peeces of red, in commemoration of the five wounds of our Saviour. This holie Ladie died at Rome, and her daughter *Katherine*, Princeesse of Nerice, caused the rule, after her death, to be confirmed by Pope *Vrbain* the fifth. She began her Reuelations, in the yere of our Lord God 1344, and in the yere of our Redemption 1346. She came to Rome at the age of two and fortie, where she continued eight and twentie yeares; she was canonized D in the yere of Grace 1391.

The beginning of the order of Premontre came from one *Norbert*, borne at Cologne, and afterwards Archbishop of Magdebourg, to whom they write that the Virgin *Marie* appeared on a time, saying, *Norbert*, take a white habit: Whereupon he left the world, and with certain companions which he had, retired into a verie solitary and desert place, called Premontre, to doe penance, in the yere of our Lord God 1120, the which he did by the permission of the Archbishop of Lyon, for that this Desert was in his Diocesse: Thus from this place, called Premontre, the companie tooke the name which it beares vnto this day: afterwards, he caused it to be confirmed by *Calixtus* the second, in the yere of our Redemption 1121, and then by *Honorius* the second, his successeur, who gaue them the rule of S. *Augustin*, and made them regular Chanoin: which ordinance was againe approved by Pope *Innocent* the third. This companie is so multiplied in France, Spaine, and elsewhere, as it is divided into thirteine provinces, in the which they haue about one thousand and three hundred Monasteries, and about foure hundred Conuents of women. Their Abbots are perpetual, and must be consecrated by Bishops. They haue power to conferre the lesser orders to their Monks, and to bless all the ornaments of the Church, and to do all other ceremonies, but whereas consecration is required in the blessing: yet they may celebrat solemne and publique Masse, with the Myter, Crozier, Staffe, Cappe, and other ornaments which belong to the Episcopall dignitie and honour. Their seruice, or F Booke of Common Prayer, differs from that of the Church of Rome, and they haue also a Breuiare conformable to their Masse Booke, and they obserue a kind of note in all

A all their orders which is particular to themselves. As for their habit, they weare a white frocke, and a rochet of fine linnen cloth, and vpon it a white cloake, the which was open before, like vnto the Carnes. This order was instituted vnder *Henry* the fourth, who was Emperour of Germanie. *William Tyr* faith, that in his time one which was called *Almeric* a regular Chanoin of Premontre, was made Bishop of Siena, in the yere of our Redemption one thousand one hundred and eightie. As for their founder, hauing done many myracles as well in his life time, as after his death he was canonized.

The first founder of the order of Font-Auellana was Saint *Lodolf*, who being Font-Auel. persecuted by a temporall Lord, retired himselfe betwixt two high mountaines the which were in the Appenin hills, and they are called Mont Latria, and Mont Coruo, both celebrated by the Poet *Dante*, the which are about five miles distant from the towne of Cailles, and twentie from Vrbin or neere thereabouts; and yet they are vnder the Diocesse of Aggobia. This good and vertuous man, being retired into this place, where he liued solitarily after the manner of an Hermite, in a short time he purchased to himselfe such reputation of sanctitie, as a great many went and submitted themselves vnto him, to follow his kind of life; whereupon he caused a Monasterie to be erected and built, carrying the title of the holie Crosse; so as at this day it is called by them that inhabit or dwell thereabouts the Mountaine of the holie Crosse: C but after his death, this order began to be altogether corrupted. *Peter Damian* who was a Monke of the Abbey of Claffi at Rauenna of the order of Camaldoli, the which was a great personage, not only for that he had beene Bishop and Cardinall, but also for his great sanctitie and holinesse, for the which he deserved to be canonized, restored this order to her auncient rule and obseruance, causing them to obserue the rule of Saint *Bennet*, and hauing caused a Cloister to be built, he put into it such Hermites as he thought fit for that place. Their habit was a white frocke, with a scapularie of wooll, and a white hood, they made profession in the hands of a Notarie: since they grew disordered againe; so as the Abbey was held in Comendament: and since all Monastick order and discipline being overthrowne, Pope *Pius* the fifth, D gaue this Abbey in Comendament for sempiternitie to the Cardinall of Rouere, who was brother to the duke of Vrbin, who in the yere of our Saluation one thousand five hundred and seuentie, tooke Monkes of the order of Camaldoli; so as in a manner all the religious men that were within it tooke on them that habit and profession, but the younger sort cast away their frockes, and they which were of the elder sort remained, to the number of thirteine or thereabouts, who liued afterwarde with so religious an obseruance, as this Monasterie hath bene commended in the remotest provinces. Their first Abbot was called *Baldouin* of Bagnacualli, and their Prior *Ambrose Cagnoli*, a gentleman of Lodesse. The Poet *Dante* remained sometime in this place, where he composed part of his verses. This order was begun about the yere of Grace E 1050.

The companie which they call the Hermites of the Ladie of Gonzaga grew vpon this occasion: *Francis* of Gonzaga, the fourth Marquis of Mantoua, who had made himselfe famous among the most valiant, and worthiest capitaines of his time, going one day to disport himselfe in a house of his the which was about twelue miles distant from Mantoua, passing by a part of the wall whereon was painted the image of the Virgin *Marie*, suddenly his horse rose vpright and fell backward, the Marquis being vnder him, who was so bruised, as all his gentlemen held him for dead: then one of the companie who was called *Ierome Regini* of Castle Geoffrey, which is in the countrie of Mantoua, a deuout man and fearing God, being wonderfully grieved F for the losse of so great prince, hauing a constant faith, fell downe (as they say) vpon his knees before this image, and made a vow to God, and to Saint *Mary* that if pleased him of his mercie to restore the Marquis to life, he would abandon the world, and become

Hermites of
our Ladie of
Gonzaga.

become a Hermite in that place, the which prayer was presently heard, for the Marquis rose vp safe and sound: this being afterwards knowne to the Marquis, he caused a very faire and goodly Monasterie to be built for *Ierisme*, appointing it a good rent, whither he retired himselfe, and was the cause that many came and ioined with him: some time after, by the fauour of the Bishop of Rhegium, they chose a rule and forme of liuing, the which, they say, they keepe at this present day, being established and confirmed by Pope *Alexander* the sixth. They make no profession, neither are they bound to any article vpon paine of deadly sinne. They haue certaine priuiledges which were giuen them by the holie See: they chuse a Generall, and haue at this present day about three score and ten Monasteries, whereof the chiefe is that of *Gonzaga*, in which there are about twelue Hermites. It began vnder Pope *Innocent* the eighth, and during the Empire of *Maximilian* the first.

Bons Hommes *Richard* Earle of Cornewall, brother to *Henry* the third, king of England, hauing remained some time in Germanie, at his returne he brought with him a small portion of the blood of Iesus Christ, and built a Monasterie neere vnto a village the which was about fise and twentie miles distant from London, where he put this pretious blood, bringing in this order, which they call *Bons Hommes*, or good men, who obserue and follow the rule of *Saint Augustin*, and weare a habite of a smok colour, the which is almost like vnto that of the Hermites. Their Prior or Abbot is called by the name of Rector, and the chiefe and most famous Monasterie of their order is called *Afferia*. It began in the yeare of our Redemption one thousand two hundred fiftie and seuen.

Of the Common life. The companie of the Common life began in the time of Pope *Gregorie* the eleuenth, by one called *Gerrard*, who was a man of great holinesse, in the diocese of Tarentum, in the yeare of our Saluation one thousand three hundred fseuente and three. He was a Germane borne, and composed many excellent workes, the which were worthie to be read for their doctrine. In Spaine there was another congregation called the *Barfooted*,

Barfooted. which attire themselves in course cloth, like vnto the Capucins; but they weare a round capuche or hood: they doe great penance, and obserue the rule of *Saint Francis* very leniently and strictly. They haue many monasteries, all which are in places retired from the world. At Venice there is also a very faire and goodly monasterie which they call of the Holie Ghost, the which is alone of that order, only it hath a member in Padoue which dependeth thereon, and it is called *Saint Michael*: they attire themselves like vnto the regular Chanoinis of Latran: they liue in common, and obserue the rule of *Saint Augustin*. They are all Venecians, and enioy great reuenues.

Order of the Redemption of Captiues. In the yeare of our Lord God one thousand two hundred sixtie and foure, in the time of *Clement* the fourth, began the order of the Redemption of captiues, whose charge is to redeeme prisoners that are vnder the Turkes hands, and to restore them to their full libertie: they attire themselves in white, a weare a cloake, the which is open before, after the manner of the Carmes, but it is white: they haue vpon the right side of their brest a scutcheon, the which is as broad as an apple, where from the middelt vpward there is a white Croffe in a red field, and on the nether part the armes of the realme of Arragon. There are no Monkes of this order in Italie but eight which are in the Church of *Saint Quirie* neere vnto the tower of Conte at Rome, who obtained it from the Pope with some reuenue, in the yeare 1564. They obserue the rule of *Saint Augustin*.

Order of the Trinitie. The order of the holie Trinitie was instituted to deliuer poore prisoners out of the Turkes hands. *Paul Moris* holds that their first monasterie was *Saint Thomas des Monts* in Mont Celia, and the reason of the foundation is, for that entering into the little Church (the greater being all vncouered, and halfe ruined) there is to be seene on the right hand an arch or auncient sepulchre of marble, on the which these Latin words are

are grauen: *Anno Domini & Incarnationis 1197, Pontificatus vero Domini Innocentij Papae tertij, Anno primo 15. Calendis Ianuarij, institutus est natus Dei ordo Sanctissime Trinitatis, & captiuorum, a fratre Iohanne, sub propria regula, sibi ab Apostolica sede concessa; sepultus est idem frater Iohannes in hoc loco: Anno Domini 1213, Mense Decembris vicesimo primo.* It was begun whenas Pope *Innocent* the third declared *Ordo* the first, Emperour of the West, and crowned him, and at the same time that Constantinople was taken by the French and Venetians.

In the yeare of our Lord God 1198, Pope *Innocent* the third caused to be built in Rome, that goodly and famous Hospital of the Holie Ghost, in Saxonie (which place is so called, for that in old time the Saxons, a people of Germanie, inhabited there) and endowed it with many goodly possessions to relieue poore, sicke, and needie persons, and to the end that they might haue diuine seruice, he ordained a rule for all the Friers and Nunnas that would be of this order and fellowship, the which was since confirmed by the Apostolique See of Rome; yet, in the yeare of our Redemption one thousand fise hundred sixtie foure, the reuerend Father *Bernard*, in Cirilli of Aquila, Preceptor, and Maister generall of the said order, reformed and amended it in such sort, as the sicke are better tended, the almes augmented, a great number of Virgins married, diuine Seruice well administred, the reuenues much encreased, and the place verie well entertained with reparations. This rule commaunds, that all the brethren and sisters of the fellowship, liue in obedience and chastitie, hauing nothing of their owne, and that about all other things, they be careful of the sicke: And whenas they make their promise and vow, they doe it after this manner, (but in Latine words) *I such one, giue and present myselfe to God, to the blessed Virgin Marie, to the Holie Ghost, and to my Lords the poore and sicke, to be their seruant all the dayes of my life: I promise (by the grace of God) to keepe chastitie, and haue nothing in my owne possession, and to yeeld all obedience to you my Maister and Generall, and to all your successors, and to haue a faithfull care of the good of the poore, as God me helpe, and the holie Euangelists; and so he presents himselfe at the Altar, with the Booke of the Euangelists: then the Preceptor, or he that is the most auncient, makes him this answer: For the promise which thou hast made vnto God, and to the Virgin Marie, and to all our Lords the poore, sicke, and diseased, we receive thee, and the soules of thy father and mother, to be partakers of the Masses, Mattins, Fastings, Prayers, Almes, and all other good things which are or shall be done in the house of the Holie Ghost, God graunt thee such a part, as euery one of us intends to haue: Finally, the house of the Holie Ghost promises thee bread and water, and to giue thee an humble robe. Hauing said this, the Auncient takes a cloake whereon there is a Cosse, the which he sheweth him, then putting it vpon his shoulders, he saith vnto him: By vertue of this signe of the Croffe, let thy bad spirit be chased from thee, and Iesus Christ lead thee to the euerlasting kingdome. This Congregation hath many Hospitalis in diuers parts of Christendome, whereof that at Rome is the chiefe: Their generall Chapters are held there, and there an account is giuen of the gouernement of all the rest. If a brother of this order were the Rector of a place, or Generall, be found at his death to haue had any thing proper to himselfe, he is not interred in any holie or sanctified ground, but is held for an excommunicated person. They weare a blacke sacerdotall habit, and must carrie a white Croffe vpon their gawnes like vnto that of Archbishops, who haue it in the middelt of their brests, and vpon the left side of their cloakes. The children are attired in a blew habit.*

The Authour of the Congregation of Priests which gather together Orphans, was a Venetian gentleman called *Ierisme Miami*, who hauing an intent to doe some worke pleasing vnto God, and persisting in this holie resolution, there fell out a great death in a manner generall ouer all Italie, in the yeare of our Lord God 1528, but particularly

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at

Hospital of
the Holie
Ghost.The order of
Priests.

at Venice, where it was so great, as the poore dyed in the streets of hunger: which at this good man seeing, moved with charitie and compassion of this publique calamitie, he went vp and downe, taking them vp in the streets and publique places, leading some, and carrying others vnto a certaine place which he had prepared to that end, where, with his owne substance, he fed them, and provided for their necessities, and not content with that which he had done in his owne citie, hauing ordered all things for the good of his hospitall, he went towards Lombardie to gather vp others, and came into a towne called Semasco, the which is vpon the confines betwixt the countreies of Bergamo and Milan, whereas he found that of three parts, two were dead of the plague, which was disperfed ouer all that prouince; and seeing that the come was ready to reape, he tooke with him a certaine number of poore, (yet not omitting daily at certaine houres deuoutly to say the office of the Virgin *Mari*) with such as were with him, liuing onely of bread and water, and not caring for any other meat: The which being diuulged into all the neighbour and bordering places, many of those people came flocking vnto him, and there was a lodging giuen in that towne whereas he and his did liue in all holiness of life, the which did moue many by his example to abandon their goods to follow him, and to liue with him in pouertie. Being thus settled in this place, and desiring to shew some fruits in other places, he went into the towne of Bergamo, whereas he caused three hospitalls to be built, one for poore orphans, another for the Conuers, and the third for women children which were orphans. This being done, he tooke his way towards Milan, where being safely arrived, he began to seeke out, and to draw together the poore orphans, hauing assembled to the number of fiftie, in the Church of the Crucifix, where he had taken his lodging. He had not bene long in this place, but the bruit of his sanctitie came vnto the eares of *Francis Sforce* the second, Duke of Milan, who assisted him much to continue this holie and religious enterprize, giuing him the place whereas they now lodge, and binding himselfe to pay the rent thereof to the great hospitall of Milan, for that it did belong solely vnto it, so as euen at this day, the rent of that hospitall is payed out of the Dukes treasure. After that this good gentleman had laboured long in this holie and godly worke, going to diuers townes to build places fit to receiue poore orphans: he retired himselfe to Semasco, where he was verie well knowne, and there he ended the remainder of his dayes. After his death, this companie still increased, so as it was disperfed into many townes of Italie, and especially in Lombardie. The priests of this companie or fellowship once a yeare hold their Chapter, and may confirme their Generall, with two Councillors, for three yeares, and it is in the power of this Generall (if he be so minded) to call a Chapter where he pleaseth, and there all they of the Congregation, as well they which be Conuers, as those which be Priests, are called by name and surname, and they are changed from one place vnto another, according as need shall require, and they take great care that the poore orphans may be well governed, both in regard of their soules, as of their bodies: And therefore the Generall is bound once a yeare at the least to visit all the places, which are appointed for their aboad and entertainment. They obserue diligently and carefully all the points of their institution, and yet they make no solemn profession, but he that will liue with them, must promise to be obedient to his superiours: finally, they liue in common. This companie was confirmed by Pope *Paule Earneste* the third, and afterwards by *Pius* the fourth, who suffered them to continue as they had begun, and accepted, vnder the protection of the Church, not onely all the places and Conuents which they had then, but all others they should haue hereafter. Since, they began to make profession, the which was confirmed by Pope *Pius* the fift: It began in the yeare of Grace 1528, *Clement* the seuenth holding the Holie See, and *Charles* the fift being Emperour.

Whens

- A Whens all Christian princes were in warre one against another, and that Italie was wonderfully afflicted, which was in the yeare of our Redemption one thousand five hundred twentie and eight, *Francis Sforce* the last duke of that house, was besieged in Milan, and retiring himselfe into the Castle, he was forced for want of victuals to yeeld himselfe to *Anthony de Lenc*, and to the Marquis of Pescara, leaving the citie and castle to the Emperour *Charles* the fift. Moreover Milan was so afflicted with the plague, as at the least two parts of the people were dead: at that time three gentlemen, the first was called *James Anthony* of the house of *Moris* (the which is very ancient, as may appeare by the two Martyrs *Naber* and *Felix* of the said house, who received the crowne of Martyrdom vnder the Empire of *Maximian* and *Dioclesian*, the which was about three leue and ten yeares before *Saint Ambrose*) the second was of Cremona who was called *Francis Maria Zocharie*: and the third was a Milanois, and his name was *Bartholomew Ferrera*: these three inflicted the companie of Regular Priests of *Saint Paul* in Milan, dedicating themselves to a deuout and contemplatiue life, and abstaining from all pleasures and vanities of the world, exhorting sinners continually to repentance and amendment of life, and reading the Epistles of *Saint Paul* publicly, hearing all men in confession, and administering the Sacraments of the holie Communion. Finally they liued in common, and held nothing in proper: they had a custome to discipline and whip themselves in secret and publique places, the more to conerme the world. After their death they were held and reuerenced as *Saints*. There are some monasteries, but the chiefe is that of Milan, founded by *S. Bernardino*.

Regular Priests of S. Paul.

- The order of the Regular Priests Theatins tooke his beginning from *Iohn Peter Caraphe* sonne to *Iohn Anthony Caraphe* a famous Baron of the citie of Naples, who hauing bene Bishop of Theate, renounced his Bishopricke, to the end he might liue solitarily in a part of Mount Pratio: in the end, vpon the day of the exaltation of the holie Crosse, in the yeare of our Lord God one thousand five hundred twentie and eight, *Clement* the fift, being Pope, and *Charles* the fift Emperour, accompanied by *Cassian Thiene* of Vicenes, Apostholicke Prothonotarie, *Boniface Colly Alexandrin*, and *Paul* who was a Romano, all leaues concurring and agreeing in one deuotion, they went together into the Church of *Saint Peter*, where they were conducted by the whole Clergie in solemn Procession to the great Altar, where are the holie Reliques of *Saint Peter* and *Saint Paul*, vpon which Altar they did sweare and promise before all the world to obserue and keepe the three vowes which other religious and holie men are accustomed to promise in their profession, that is to say, Pouertie, Chastitie, and Obedience. These vowes (which are here mentioned) were the first which made this vow, and all they that haue since entered into this order haue done the like; and for that the chiefe among them was Bishop of Theate, they are at this day called Theatins. It is true that this Bishop after he had instituted this order, was made Cardinal by Pope *Paul*, and since, after the death of *Marsell*, who was Pope for the space of one and twentie daies, he was aduanced to the Pontificall See, and was called *Paul* the fourth; so as many of this order are called Paulists, but more commonly Theatins.

Theatins.

- The order of the Iesuites is now so well knowne throughout the whole world, as it were superfluous to write much: it sufficeth onely to obserue that the Founder was *Ignatius* of the noble familie of the *Loyolas*, who are neere to the towne of Alpeitia in the prouince of Guipuscoa in Spaine; who being accompanied by *Peter Febure*, *Alphonso Salmeron*, *Claud Iaye*, *Francis Xaues*, *James Laynes*, *Nicholas Boudille*, *Symon Rodriguez*, *Iohn Cordare*, and *Pasquis Broet*, made a vow in the Chappell of Martyrs, which is vpon the hill of Mount-Matre, neere to the citie of Paris, where hauing craved the assistance of the blessed Virgin, and of *Saint Denis Areopagita*, patron and

Iesuites.

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protector of the citie of Paris, they made a vow to God to renounce the world, and to serve it in perpetuall povertie to the glory of God, and the health of soules, namely at a certaine day to passe by sea to Hierusalem, with an intent to imploy themselves in the conversion of Infidells, and to seeke by all meanes to winne the crowne of Martyrdome: and if it happened their resolution were hindered by any one, the year being ended, they should go to Rome, and offer their labour and service to Saint Peter, for the health and spirituall succour of their neighbours, without any expectation of recompence, or exception of time and place, which vow they made in the year of our Lord one thousand five hundred thirtie and foure, on the fifteenth day of August, whenas the Church doth solemnize the feast of the Assumption of the mother of God; and since, the rule of *Ignatius* having bene established and confirmed by the holie See, vpon the eight and twentieth day of October, in the year of Grace one thousand five hundred and fortie, vpon Friday before the Calends of May, *Ignatius* and his companions made a new profession in the Church of Saint Paul at Rome. This order was confirmed at the Councell of Trent, as may be seene in the five and twentieth Session, Chap. seuentene. They write that a vision which *Ignatius* had of our Saviour Iesus Christ when he was at Rome, (who promised to be fauourable vnto him) was the onely cause that made him to giue the most holie name of Iesus to his Societe.

Priests of the
Oratorie;

There are also the Priests of the Oratorie, of which *Philip Xerius* who was a Florentine, was the Founder, in the year of our Redemption one thousand six hundred sixtie and foure. His three first Impes were that famous and renowned personage *Cesar Baronius*, the second *Francis Bourdin*, who was afterwards Bishop of Auignon, and the third *Alexander Fidelle*, they began their congregation at Rome in Saint *Josephs* Church, whereas after their number increased, they daily chose foure among them to preach vnto the people, Saturday excepted. His principall intent was to reduce the order of Priesthood to his ancient beautie.

This last year *Peter* of Berule, a French man borne at Paris, of a good and noble familie, (whose pietie and holinesse cannot be sufficiently recommended, nor the great and seruent zeale which he hath to the glorie of God, and the health of soules, D) having laboured infinitely for the conversion of such as haue strayed from the true Religion) hath instituted an order of the Oratorie, the which differs in many things from the first; yet it is approved by *Paul* the first, now Bishop of Rome, from which they attend great fruits by the goodly rules and reformations which they expect from them in many things.

Vrfulines,

There are other companies for Christian doctrine, instituted chiefly to catechise young children, the which begins now to be much vsed in France, among the which there are Virgins called Vrfulines, both at Lyon, Auignon, and in other places which instruct the youth, yet they make no vow: but the last year being one thousand and e hundred and twelue, in the month of Nouember vpon Saint *Martins* day, other E Virgins which are also called Vrfulines, who haue a house in the suburbs of Saint *Lazars* at Paris, tooke a new habit vnder the rule of Saint *Augustin*, and made the three solemn vowes which they had obtained from *Paul* the first. They are yet but twelue.

Orders con-
demned,
The White,

Having treated of the orders allowed by the Church, it shall not be from the purpose to speake somthing of those which are condemned, among others of the Whites, which had this beginning. In the time of *Boniface* the ninth, there came out of Germanie a certain Priest, who descending from the Alpes with some that followed him, staid at Lucca, where he presently drew about 3000 persons vnto his deuotion. He attired himselfe all in white, wearing a surplus of linnen, with a hood vpon his head like vnto a religious man, and they that followed him both men and women did the

A the like. He carried a Crucifix in his hand, and cried out of humane miseries, of the calamities of his time; and of the finnes of men, so as with his graue carriage, his moe-dest gesture, his composed speech, and other goodly shewes, he was held and reuerenced for a holie man. His companie (which was great) followed him two and two, in the manner of a Procession; the most apparant went before, and the common people, with the women, followed after, and going thus from towne to towne, they cried out all together, *Mercie, Peace*, with other inuocations: This is the contemplation of the most holie Mother of God, composed by *S. Gregorie*, that is to say, *Stabat Mater dolorosa*, &c. and whereas night surprised them, they lay downe vpon the ground, and

B liued of that which good men brought vnto them: This did to moue the people to deuotion, as many personages of great qualitie, yea and Churchmen, followed them, and attired themselves also in white, wherefore they were called the White. This companie having runne ouer a great cuntry, in the end their leader resolved to carrie them directly to Rome, where, being vpon the way, Pope *Innocent* the ninth, who was at Viterbe, about fortie miles distant from Rome, being aduertized thereof, caused their leader to be apprehended, and then carried to Rome, where being examined, he was presently condemned to die, and executed as a superstitious man: so the head and guide being taken away, this companie was soone dissolved, and euery man returned to his owne house, the which did happen in the year of our Redemption one

C thousand foure hundred. The Crucifix which this man carried for a banner, is at Luca, by the which, as they say, they doe many myracles, as may appeare by the great number of images which are hung in the Church where it remains, the which is called the Church of the Crucifix, and when it was brought by them of Luca, at their returne, after the death of their leader, it did great myracles and strange wonders vpon the way, as may be seene by autentique writings, made by publike Notaries, the which are kept in the treasure of the brotherhood of the Whites: so they of Luca seeing the continuance of myracles, which they say God did by that holie image, they built a goodly Church for it of that name, whereas they did place it vpon the high Altar. This place is gouerned by a fraternitie or brotherhood, the which hath retained

D the name of Whites vnto this day, whereas they say seruice verie deuoutly. There is also another Crucifix at Florence, in the Church of *S. Peter* of Moron, the which is also much reuerenced for the great myracles it doth, and they say, it is the same which the women of that companie carried in Procession whenas they followed this Churchman. There is also in this Church, a brotherhood of the Whites. This companie began about the year of our Lord God 1396, and was extinct in the year of Iubile 1400. In the citie of Luca there is a Church of *S. Martin*, which Pope *Alexander* the second caused to be built, whenas he was Bishop of that place: and being Pope, he granted a priuiledge to the Chanoids which are there, to weare Myters of white silke in certaine solemnities: The which they haue alwaies obserued since, vnto the time of E *Paul* the third, who not onely confirmed this priuiledge, but also gaue them leave to weare an Episcopall habit when they would.

After these, we may place them of the Coquinerie, who had rather endure all discomforts, than to labour; yet they would raise a new companie vnder a kind of religion, wearing a long jacket of course canuaue, wandring vp and downe bare headed, and bare feet, standing at the doores of Churches, or at the corners of streets to demand almes. They lay that an idle man of Cremona, called *James*, was the Author; they did eat all kinds of meat, and what they would, and they slept when and as much as they pleased, they went where they list, and did vse money, and which was worst of all, they yielded no obedience to any man, but liued at discretion, being neither subject to Bishop, Prior, Generall, nor to any temporal Lord.

There was also the companie of Friars of the Opinion, who had their beginning in the year of Christ 1278, by one called *Herman*, and it was much fauoured by many

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Princes,

The Coqui-
nerie.

Friars of the
Opinion.

Princes, but in the end, when their villanies were discovered, they were suppressed, and their companie was excommunicated by Pope Boniface the eighth.

Doulcins. In the year of our Lord God 1300, began the companie of the Doulcins, which was invented by one borne at Nauarre, a towne in the Duchie of Milan, called *Doulcin*, who in lesse than a year drew together about six thousand persons, which followed the same order, or rather disorder, like to those we haue formerly spoken of. This companie was excommunicated by Pope Clement the first.

The poore of Lyon. As for the companie of the poore of Lyon, they were chased away by Pope John the two and twentieth. They terme themselves to be of the order of *S. Francis*, and held certaine opinions against the Romish faith; wherefore, the Pope did not onely banish them, but decreed they should be all burnt. The Author of this sect, was one *Peter*, of the order of the Friars Minors.

Orders in Ethiopia. But before we end this discourse, it shall be fit to content the Readers curiositie, to speake something of the orders which they haue in Ethiopia. The greatest Monasterie which they haue in that countrie, is that of *Bisan*, that is to say, of the *Vision*, the which is neere to the towne of *Ercoo*, in the gouernement of *Bernagas*, subject vnto *Presbiter John*: There are in this Monasterie about three thousand Monkes, this being the chiefe of six others which are scattered thereabouts, whereof the farthest is not thirtie miles distant. In either of them there is a *Dauitt*, that is to say, a *Guardian*, who is subject, and yeelds obedience to the Abbot of the *Vision*. This Monasterie is seated vpon the top of a high rocke, hauing a fearefull precipice of euerie side: within it there is a great kitchen full of all necessarie implements, and neere vnto it a great place where they feed, and they eat three together in a broad platter of wood which is not verie deepe. Their meat is verie grosse, and their bread in like manner, being made of miller, barley, and of another little blacke graine which they call *Tufe*. This bread is made round, of the bignesse of an apple; and they giue to euery Monke three for his portion, and to a *Novice*, one and a halfe, and with it they giue them a few *Coleworts* without salt or oyle, of which vnseasoned meat they fend as an honour to the most auncient of the house, who are dispensed with all for comming into the roome where-as they eat together. They feed a great number of children about eight yeares old, most of which want their armes, are lame, or else blind: but as for the religious men, they neuer eat flesh, nor drinke any wine, but out of the Conuent, when they are all alone, or in priuat. They haue a custome, That whenas they giue the habit to any *Novices*, they fend them out of the Monasterie, to labour for their liuing while they are young, the reason is, for that the Monasterie is not able to maintaine them without their owne industrie, although their reuenues be great: but whenas they grow old, then they remaine in the Monasterie, where they spend the rest of their dayes: They are careful that no women, mules, cows, hens, or any other beast of the female sex, come within *Harquebuz* shot of their Conuent. In euery Monasterie of this order, they keepe a *Cock*, tying two bells to his legges, the which serues to giue them notice of the houres of *Mattins* and *Euen-song*. They that liue abroad, giue themselves onely to manure the ground for the sowing of miller, and to keepe hives of bees, and whenas night approacheth, they presently retire to their houses for feare of wild beasts. The reuenues of this monasterie of the *Vision* are very great, for first of all the mountaine whereon it stands, contains about thirtie mile in compasse, where there growes great store of miller, barley, rie, and tuses, whereof they pay the tithes, and in like manner the pastures whereon they feed their cattell, yeeld them a tribute. At the foot of this mountaine there are many good farmes, most of which belong vnto this monasterie, and from thence for two daies journey they find an infinit number of other places of their possessions, which they call *Gultus*, that is to say, the liberties of the *Vision*: they haue moreover one hundred small villages, either of which paies them a horse euery third year, but the *Alicasin*, that is to say, the Steward or Bailiff

A Bailiffe of the monasterie takes fittie kine for euery horse, for such is their custome; so as of all the places that belongs vnto this monasterie (whereof some are fittie daies journey off) he receiues yearly one thousand six hundred and fittie kine, besides the which they are charged with certaine duties of come which they pay vnto this Monasterie, the dependances whereof extend aboue fifteene daies journey into the realme of *Tigremalun*: these lands are called *Adetyette*, and pay yearly fortie horses valued with kine as hath beene said, with many other rights. There are also many other places which belong vnto the king, which pay vnto them certaine horses, which they hold by an auncient custome. Finally, some hold that they may go about thirtie daies

B journey vpon their owne land. Some among them are very deuout, and others vicious. They haue many superstitions which they hold of the Iewes; they obserue the Sabbath very strictly, causing their coleworts to be boyled, and their bread to be made vpon the eue, least they should labour with their hands on the Sabbath day, no not to kindle a fire; so as they are the most disordered of all *Ethiopia*. Their garments are made of goats skins, dressed like *Shamois*, which hangs downe vnto the ground, and they are died of a yellow colour, then they haue vpon it a cloake, like vnto that of the *Iacobins*, made of the fameskinnes: as for their heads both they and all other religious men of *Ethiopia* wear their haire, except Priests, who are altogether shauen.

C The rest of the religious of *Ethiopia*, are in a manner all of the order of *S. Anthony*, although they haue some diueritie in their faits and abstinences: for there are some which eat flesh, and drinke wine, and others which will not once see it, nor suffer it to enter into their conuents. Their garments are all yellow, some being made of course cotton, and others of goatskinnes dressed like *Shamois*. The religious women haue the like habit, but they wear no cloake vpon their frocke, nor haire like to the men, but they wear a bare frocke, and their heads are shauen, about the which they wear a band of leather very close, but when they are old, and then they wear certaine coyfes and vails: they do not liue shut vp in any monasteries, but in farmes and villages which depend thereon, and for that (as we haue said) all their religious

D are of one order, they are subject to the next monasterie, whereas they receive the habit: they enter not into the Church no more than other women. Some of them are good and religious, and others which are not so reformed haue children. All the Monkes and Priests of that countrie carrie a Crosse of blacke wood in their hands, and as for the Priests they haue their heads alwaies shauen, and wear their beards long, but lay-men let their haire grow, and shaueth their mustaches, and vnder the chinne. Most of their Monks go barefoot, and there are few Churches with Priests, but there are also Monkes, and there are some which haue two hundred *Debetaras*, that is to say, *Chanoins*, and as many Monkes which are honourably entertained. In the Church of *Caxumo* (which was the first built by queene *Candace*, after that she had beene baptized by the Eunuch, who had first receiued baptism from Saint *Philip*) there are three hundred *Chanoins*, and as many Monkes: they neuer say but one Masse a day, and they come not to it, but there are three Priests readie at the altar with incense, and barefoot, for euery man puts off his shooes before he comes into the Church, neither do they spit when they are once entred. Lay-men and women neuer enter but stay without in a round circle, and there receiue the Sacrament from Church-men, be they Priests or Monkes. They haue bells of stone and yron, and the Monkes rise alwaies two houres before day to *Mattins*, the which they say by heart, and they haue no other light but a lampe, which burns alwaies in the midst of the Church, whereunto they put butter in stead of oyle, for that they haue no oliue trees in that countrie.

E They sing *Mattins* with a loud voice, and a bad grace, like men that crie without either art or Musike: their seruice is not laid by verses and couplets, but as it were in prose, and it consists all in psalmes, to the which they adde vpon festiual daies a prose, according

ding to the solemnitie which they celebrate; and whilst they are in the Church at A Martins they stand alwaies: they say but one lesson, the which they tune as ill as the rest, and almost in the same manner as they have been accustomed to represent the Jewes speech in the passion of our Saviour; and besides that their voice is rude and vtunable, they run as fast as their tongues will go, and this lesson is read before the principall feast, which being ended, they go in procession with foure or fise croffes set vpon stauces, which are no longer than Pilgrime stauces, the which they carrie in thir left hand, and in the right they hold a censor, for there are alwaies as many censors as croffes. Finally, they wear certaine copes of silke very vnhandsome, for that they are no broader than a peece of damaske or some other silke.

As for their fasts, they begin their Lent vpon the Monday of Sexagesima, which is ten daies before our Lent: their generall abstinence during their Lent, is to liue of bread and water, for in truth they should find no fish if they would eat any, there being little in that countrie, for that it is too farre from the sea: true it is, they haue good fish, and some store in their riuers, but they know not how to take it; and they fish but seldome at the instance of great men. Their ordinarie feeding is bread, for their Lent being iust in the heart of their Sommer, for want of raine, they can haue no colerworts; yet in some monasteries they plant them so wel, as they want not any throughout the year: in other places they liue of grapes and peaches which grow ripe in the end of February, and continue to the end of Aprill, whereof they feed, and they that haue such fruits are much better intreated than the rest: besides their bread, they vse a kind of graine, which they call *Causa*, and they make a sauce wherein they steepe their bread, the which is sharpe, and bites in the mouth: they make also another sauce of a certain graine which they call *Thebba*, the which they prepare like vnto mustard, calling it *Cenafica*, and of all these three things they vse during Lent: they eat no milke nor butter, and drinke no wine made of grapes or honie, but their ordinarie beueridge is a kind of beere which they call *Zauna*, and they make it of barley or miller, the which hath a tast like vnto ale: there are many Monkes, who for deuotion eat not any bread during Lent, and there are others which forbear all their liues, but in steed of bread they vse *Agriones*, which is an herbe of that countrie, the which they boile D a little without salt, oyle, or any other seasoning, and whenas they find not any, they eat malloes and limelles, the which they steepe in cleere water. Some wear a habit of leather without sleeues, hauing their armes naked, and a great many of them wear on their bare skin a girdle which is made of yron, and it is about foure fingers broad, whereof the peeces are ioyned together with certaine points which are turned towards the fish. Others during the time of Lent neuer sit, but do continually stand: and there are some which during the Lent put themselves into cages of wood, the which are made fit for their bodies, being like vnto coffins which are without couers, being fitted behind to place their buttockes, and vpon the top to leane their elbows, and to lay a booke before them: their habit is a shirt of haire, the which is made of the haire of an exe, and vnderneath it vpon their flesh they haue that girdle of yron. E There are others which during the time of Lent shut themselves into caues, where they liue of hearbes and lentils onely. There are also some both Monkes and Nunnes, which euery Wednesday and Friday in Lent stand all night in the water vpon the neckes, neere vnto the towne of Cassimur, the which was built by quene *Candace*, where there is a lake, in the which there are many little lodgings of stone, wheras many Monkes and other Priests sit vpon those daies: there are others which not onely forbore to eat bread, but retire themselves into deepe valleys in very thicke forrests, whereas no creature living comes, and there they do penance all the Lent with water. The fasting of most of the religious during Lent, is to eat once in two daies, and alwaies at night, but they neuer fast vpon Sunday nor Saturday, and therefore they make fise daies of Lent. And for that they say but one Masse a day, they do celebrate it at night,

A night, whereas all of them doe communicat; then they go to supper, alledging for it, the Supper of our Lord and Saviour Iesus Christ, who (as they report) consecrated his blessed bodie vpon a fasting day, being almost night. Vpon other daies, which are not to be celebrated as fasting daies, they say their Masse early in the Morning; and as for them that eat flesh, they make no difference of Friday, nor of Saturday, but eat it indifferently, or (as a man would say) all daies alike: Besides the holic time of Lent, they haue diuers other fasts, that is to say, first the Monday after Trinitie Sunday, from which time they begin to fast euerie day, except Saturday and Sunday, vnto the Birth of our Lord and Saviour Iesus Christ, from which day, vnto the Purification of our blessed Ladie the Virgin *Marie*, which they commonly call the feast of *S. Sature*, they haue no fasts. The three first daies after the Purification, they fast verie strictly and carefully, and they say it is the repentance of Ninieue: Vpon these three daies, the time of Aduent, and the holic time of Lent, all indifferently, as Priests, Seculars, men, women, and chidren, both great and small, fast inuolubly, without any respect of persons. Hauing spoken of the Monkes which march vnder the Standard of the Crucifix, it shall not be much from the purpose (in my opinion) to write a word of those which are now enroled for the better part, vnder that triumphant and glorious ensigne, and which were heretofore tied to the superstitions of Idolatrie and vngodlinesse, that is to say, of those of the great Island of Iapon, or of Zipango, as *Francis Xavier* the Iesuit relates, in a letter which he hath written to the fathers of his societie, of the towne of Conbure, in the year of our Salvation one thousand six hundred fortie nine, for that they had many conformities with our holic and religious men: for he saith, that besides their ordinarie Bonzes, which are with them as Priests, they haue also three sorts which are like our Monkes, whom they call *Lequixil*, and women which resemble our Nunnes called *Hamacata*, all which haue Monasteries both within and without townes. They that liue in cities, neuer marrie; they liue of almes, and haue their heads and beards shauen: they wear long robes with wide sleeues, in Winter they haue their heads couered, and all the rest of the year it is bare: they eat together, and fast many daies in the year; they eat no beast whatsoever, to doe the greater penance, the which is common to all the other Monkes of Iapon. They rise at midnight to go to pray, making their prayers and supplications, with singing, for the space of halfe an houre, which done, then they returne to their beds, vntill the breake of the day, whenas they rise againe to pray; the like they doe at the rising of the Sunne, at Noone time, and also at Night, at which time they make a certaine noyse, which being heard by the people, they presently (without any delay whatsoeuer) fall downe vpon their knees, and joyning their hands together, (with many signes and tokens of vnfeined and heartie deuotion) they lift them vp to heauen, and pray verie zealously. These kind of religious men, which they commonly call *Lequixil*, preach, and exhort the people, and are verie much followed by the common people: They weepe and seeme verie contrite and sorrowfull when they preach, and by this meanes they as it were force teares from their Auditoirs, they are so perswasive and forcible in their discourse. There is moreover, another sort or kind of these *Lequixil*, and *Hamacata*, which are clad in a russet weed or habilliment, and to whom it is not lawfull to marrie. The Monasteries of men, are neere vnto those of the women, which giues much cause of jealousy and talke: They make many prayers, and fast often, these are verie rude, and without learning. The third sort of these religious men doe much penance, they liue all in common, and are attired in blacke. They all worship many Idols, as *Xaca* (which they say was borne 8000 yeres before his mother had conceiued him) *Amida*, and *Quanon*. They do also worship the Sunne and the Moone, which they call *Denix*, in this people being so deuout to their superiours, as father *Michael Vilete*, a Iesuit, saith, in an Epistle which he hath written, that in a mountaine neere to the royall towne of Meaco, there were in old time seuen thousand Monasteries dedicated to Idols, and among others, there was one

one verie rich, where their king, and all the rest of the people, go to make their vewes, And there they offer great and rich presents, the deuill appearing in a vision to such as offer their oblations in that place, letting them vnderstand that he is pacified by their deuotion, and that he will free them from all trouble and daunger, and that hereafter their affaires shall succeed well or ill, according to the care, or negligence, they haue shewed to his seruice.

Thus I haue briefly set downe what may be said of the orders and companies of religious men which are in Christendome.

Ff Nf S.

